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Catholic Religious Education – S1-S3

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Introduction

General objectives

The European Schools have the two objectives of providing formal education and of encouraging pupils' personal development in a wider social and cultural context. Formal education involves the acquisition of competences (knowledge, skills and attitudes) across a range of domains. Personal development takes place in a variety of spiritual, moral, social and cultural contexts. It involves an awareness of appropriate behaviour, an understanding of the environment in which pupils live, and a development of their individual identity.

These two objectives are nurtured in the context of an enhanced awareness of the richness of European culture. Awareness and experience of a shared European life should lead pupils towards a greater respect for the traditions of each individual country and region in Europe, while developing and preserving their own national identities.

The pupils of the European Schools are future citizens of Europe and the world. As such, they need a range of competences if they are to meet the challenges of a rapidly-changing world. In 2006 the European Council and European Parliament adopted a European Framework for Key Competences for Lifelong Learning. It identifies eight key competences which all individuals need for personal fulfilment and development, for active citizenship, for social inclusion and for employment:

- 1. Literacy competence*
- 2. Multilingual competence*
- 3. Mathematical competence and competence in science, technology and engineering*
- 4. Digital competence*
- 5. Personal, social and learning to learn competence*
- 6. Citizenship competence*
- 7. Entrepreneurship competence*
- 8. Cultural awareness and expression competence*

The European Schools' syllabuses –Catholic Religious Education included – seek to develop all of these key competences in the pupils.

Didactic Principles of Catholic Religious Education

"Katholikos, a substantive that is best rendered 'catholicity', ... connotes movement towards universality or wholeness"¹. "Catholicity is to have a sense of the cosmos or the whole order of things.....a consciousness of belonging to a whole and making new wholes by thinking and acting toward wholeness"².

An astute understanding of the European schools with its multicultural, multilingual and heterogeneous student body within a unique system of education needs to be the departure point for all teaching.

Following the example and core teaching of Jesus of Nazareth, it is the primary role of the Catholic Religion teacher to enter a companionship of empowerment³ with their students in a movement towards personal and collective wholeness. It is necessary to consider the whole of life including the biographies of the pupils. The teacher honours what is "sacred" to them⁴ and accompanies them in their personal growth so that they can become "men and women of competence, conscience and compassionate commitment"⁵.

A contemporary Catholic Pedagogy therefore recommends a style of teaching that is student centred and holistic. It is not just to be a transfer of knowledge, it is necessary to arrive at a point, where the pupils can find paths and ideas for their own life. The course must never lose sight of the students' experiences. In this holistic approach the teacher should also account for and cater to the four basic ways of knowing which are sensing, thinking, intuition and feeling⁶ with special attention given to those ways that are under-developed in our students.

It is vital that a teacher must be authentic with the students and to develop a real relationship with them. The teacher must be deeply familiar with the material they are teaching, open to being a co-learner in the process of their teaching and to strive to expand and to deepen their horizons through a process of continuing personal and professional development.

The Didactic Model for this approach is inspired by the Ignatian Pedagogical⁷ model that recommends a five-dimension style to teaching;

1. Possessing an astute understanding of the context in which teaching takes place;
2. Creating experiences that stretch the intellect and imagination of students;
3. Fostering an on-going habit of reflection to go deeper into any experience;
4. Providing opportunities to put the values and skills acquired into action, so that some positive transformation in the learner, the teacher and the world happens.
5. Engaging in rich, multifaceted assessments of teaching and learning coupled with a willingness to change and modify as appropriate.

¹ John Haughey SJ in "Where Is Knowing Going?" 2009

² Sr. Ilija Delio, National Catholic Reporter Oct 9-22, 2015

³ John Dominic Crossan (in Borg 1998, 22-55)

⁴ Didactic-methodical elements according to G. Siener. For a more detailed explanation of holistic teaching according to G. Siener see Annex 1.

⁵ JESUIT EDUCATION AIMS TO HUMAN EXCELLENCE: Men and Women of Conscience, Competence, Compassion and Commitment, Feb 2015

⁶ G. Jung, The Four main ways of knowing

⁷ Ignatian Pedagogy: A Practical Approach, 1993

Accompanying this model are *Four Pedagogical Preferences*⁸

1. To show a way to human growth via spirituality and discernment
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.
3. To accompany our students in the creation of a hope filled future
4. To collaborate in the care of our Common Home, the Earth

⁸ The Universal Apostolic Preferences of the Society of Jesus 2019-2029

Learning Objectives of Catholic Religious Education

Preliminary general remarks

In the course of their lifetime, people have to "solve" a plethora of developmental tasks⁹. This refers to tasks that relate to a person's personal development. The abundance of such developmental tasks arises predominantly in four spheres of life. Everybody has the task:

- to become one's own person, i.e. to accept and develop oneself;
- to live together with others;
- to grow into culture and civilization,
- to judge and to act politically, i.e. also: to strive for a life in harmony with nature and to take responsibility for the one world¹⁰

Teaching religion to adolescents gives the opportunity to help them

- to reflect and deepen their own identity and spirituality;
- to become acquainted with religious traditions of their own faith and with ways of life connected to it;
- to practise basic inter-religious learning, dialogue and participation in a multicultural/pluricultural environment
- to examine the ethical-philosophical dimension of life

This helps them to better solve the developmental tasks in the above areas of life. Encountering religion in a scholastic framework thus offers reflection upon the many impulses of (our current) way of daily life for an individual, for living together with others and for responsible political action.

Definition of basic competences in Religious Education:

Religious education promotes the ability to use the knowledge and skills that a student can bring in essential areas of life¹¹ in order to use critical thinking and responsible behavior in conjunction with the faith and its tradition, with other religions, with secular cultures and with personal development and spirituality.

In three important domains religion courses can contribute to the development of the adolescents.

- To know the world:** Become familiar with forms of religious expression
- To understand the world:** Develop religious literacy
- To act in the world:** Connect religion with personal life

The following three key competences concretize the basic competences as defined before:

⁹ The concept of development tasks was first defined by Robert J. Havinghurst.

¹⁰ Development tasks in the areas of life according to Franz W. Niehl.

¹¹ These are the areas of life mentioned above: becoming one's own person, living together with others, growing into civilization and culture and living in nature and the one world (according to Robert Havinghurst).

Become familiar with forms of religious expression: the student is able to recognize, compare and interpret key elements of major religions through their texts, symbols, expressions of art, rituals and sacred places.

Develop religious literacy: the student is able to recognize, understand, interpret and apply the symbolic language of religious texts, terminology and symbolic expression in major religions.

Link religion with personal life: the student is able to understand beliefs, reasonings and ways of acting inspired by major religions, to compare them with positions of their religion of reference and to relate them to situations of everyday life and global issues (with a focus on their ethical dimension).

The general learning objectives of Catholic Religious Education courses¹²

In the "religion / moral" learning domain, parents and pupils in European schools have the freedom of choice according to their religious and philosophical orientations and conceptions. Through the respect of diversity but also the origins, convictions and respective religious identities, the students get to know in the context of the taught course the sources (religious culture, fundamental texts, rites, symbols, ...) of the religious or secular community which they and their respective parents have opted for (Catholic, Orthodox, Protestant, Jewish, Muslim or moral course).

Religious Education at the European Schools aims to:

- Familiarise students with the traditions and way of life of the respective religion.
- Present basic religious texts.
- Develop an adequate understanding of philosophical and religious language and expression, especially symbolic language.
- Enable students to explore the respective religion, its historical evolution and its coherence and to objectively describe religious facts.
- Enable students to ask questions and propose answers to the meaning of life.
- Provide students with the conditions that allow them to situate themselves freely and knowingly in the face of religious fact by offering them an axiology, a hierarchy of values, attitudes, which are concretely translated into personal life and social relations in the world in respect for human dignity and the common good.
- Engage in inter-disciplinary dialogue with culture, humanities and science as well as with other religious, philosophical and moral traditions.
- Contribute to highlighting the various expressions of faith related to the history and culture of the member-states of the European Union, while highlighting the cultural and religious traditions of the country of residence.
- Allow a formative and social openness to a commitment to peace, justice and the safeguarding of creation.
- **Catholic Religious Education** proposes students to acquire all these skills and competences in the context of a living Catholic faith tradition in an ongoing reasoned

¹² Next to these specific aims of Religious Education special attention will be paid to the different forms of learning: working in pairs, self-evaluation, learning to learn. Differentiation in the classroom values the specific ways of learning of the individual student.

hermeneutic process that combines and balances religious tradition and the challenges of today's world and society.

Contents of the Secondary Cycle 1 (S1 – S2)

Teaching Unit 1 – Foundations of Religion – Christianity	
Aims	
<ul style="list-style-type: none"> • To explore the context into which Jesus was born • To identify the Gospel as the main source of knowledge about Jesus • To examine the meaning of life, death and resurrection of Jesus for his followers, then and now. 	
Themes	Teaching content
The Context of Jesus	<ul style="list-style-type: none"> - The Holy Land - The Roman Empire - Ancient Judaism - Messianic expectation
Evidence about Jesus	<ul style="list-style-type: none"> - Evidence from oral and written tradition - The Gospel - The Evangelists - Witness
The person and the preaching of Jesus	<ul style="list-style-type: none"> - The Kingdom of God <ul style="list-style-type: none"> • in parable • in miracle • in table-fellowship • in discipleship - Vocation - Mission
The death and resurrection of Jesus	<ul style="list-style-type: none"> - Conflicts with authority - Sacrifice/Martyrdom - Memorial, Passover and Eucharist - Resurrection/Transformation - Presence
Faith in Christ	<ul style="list-style-type: none"> - Pentecost - Missionary - People of God
<i>The expected outcome of Teaching unit 1 you find in Annex 2.</i>	

Teaching Unit 2 – Foundations of Religion – World Religions	
Aims	
<ul style="list-style-type: none"> To explore in detail one major world religion 	
Themes	Teaching content
The Context	- Geographical, historical and cultural context
Sources of Evidence	<ul style="list-style-type: none"> Evidence Oral tradition Prophet Inspiration Revelation Sacred text Founder Vision/dream
Rites and rituals	<ul style="list-style-type: none"> Rite and Ritual Festivals Pilgrimage Practice Ceremony Sign and Symbol Places of Worship Creed/ethic Calendar/sacred time Prayer/meditation
Development of traditions	<ul style="list-style-type: none"> Commitment Persecution Schism Development Expansion
Tradition, faith and practice today	<ul style="list-style-type: none"> Community structure Leadership and education Tradition Follower/discipleship Dialogue
<i>The expected outcome of Teaching unit 2 you find in Annex 2.</i>	

Teaching Unit 3 – The question of Faith	
Aims: <ul style="list-style-type: none"> • To explore the situation of religious faith today • To identify the beginning of faith in the asking of questions and the search of answers • To recognise expressions of human questioning in modern culture • To identify the characteristics of religious faith • To examine challenges of religious faith today • To offer opportunities for the exploration of, and reflection on, personal faith positions 	
Themes	Teaching content
The situation of faith today	<ul style="list-style-type: none"> - Religious belief - Religious practice -
The beginning of faith	<ul style="list-style-type: none"> - Question/Questioner/Search - Meaning/meaninglessness - Reflection - Awe and wonder - Humanism
Images and Faith	<ul style="list-style-type: none"> - Personal Images - Images of God
The expression of Faith	<ul style="list-style-type: none"> - Prayer - Worship - Way of life
Challenges to faith	<ul style="list-style-type: none"> - Reflection - World views - Experiencing God - Atheism - Agnosticism - Secularism - Materialism - Fundamentalism - Creation
<i>The expected outcome of Teaching unit 3 you find in Annex 2.</i>	

Teaching Unit 4 – The celebration of Faith	
Aims: <ul style="list-style-type: none"> • To show how ritual and worship always have been part of the human response to life and to the mystery of God • To identify how communities of faith express their day-to-day concerns in various forms of ritual • To explore an experience of worship • To explore the link between patterns of worship and mystery/that which is of ultimate concern to individuals and communities 	
Themes	Teaching content
The World of Ritual	<ul style="list-style-type: none"> - Places of special significance (explicitly/implicitly religious places) - “Making” and “Emergence” of meaning and significance - Common characteristics of significant places - Significant times and actions in religious/secular communities and related rituals
The experience of worship	<ul style="list-style-type: none"> - People at worship – Elements of worship - Participation in a religious ceremony (prayer, mass...) to see and experience the elements of worship in action
Worship as response to mystery	<ul style="list-style-type: none"> - Non-religious responses to the encounter with mystery - Religious responses to the encounter with mystery/ultimate concern in sacred places, times and actions
Sign and Symbol	<ul style="list-style-type: none"> - The presence of signs and symbols in everyday life - The purpose of symbols in human and religious life - Symbol and sacrament: the understanding of symbol and sacrament in the Catholic tradition/other Christian/religious traditions
Prayer	<ul style="list-style-type: none"> - The idea of prayer as communication with God; - The nature and the function of prayer; - Different forms of prayer (communal prayer, personal prayer, meditation, contemplation...); - (Personal) difficulties with prayer; - Important men and women in (Christian) spiritual traditions.
<i>The expected outcome of Teaching unit 4 you find in Annex 2.</i>	

Teaching Unit 5 – The Ethical and Moral Challenge	
Aims <ul style="list-style-type: none"> • To explore the human need to order relationships at the personal, communal and global level • To explore how this need can be expressed in a variety of ways • To identify how this need is expressed in civil and other legal codes • To show how religious belief is expressed in particular moral visions • To explore the moral visions of two major world religions, one of which Christianity • To analyse the impact of ethical and moral visions on the lives of believers and non-believers in considering some current moral issues 	
Themes	Teaching content
Introduction to morality	<ul style="list-style-type: none"> - Morality: different descriptions of what it means to be moral - Relationships: The nature of human relationships (interpersonal, communal, European, global) - Rights and responsibilities, actions and consequences - Influences on human behaviour and on human choices in the course of human life
Sources of Morality	<ul style="list-style-type: none"> - Main sources of morality - Formal and informal codes and principles - The moral vision within a code - Authority and tradition – the wisdom of others - Characteristics of a religious moral vision – what is different about it?
Growing in Morality	<ul style="list-style-type: none"> - Moral development: from selfishness to altruism; moral immaturity and maturity - The human and religious imperative: move beyond selfishness to maturity - Conscience and morality: developing moral maturity
Religious Morality in action	<ul style="list-style-type: none"> - Keywords and concepts of religious morality: <ul style="list-style-type: none"> - Truth, integrity, justice, peace; - Life, stewardship, respect; - Sin, forgiveness, reconciliation, judgement - The process of moral decision-making in general and in different religious traditions - Vision and reality – different descriptions of moral failure and its consequences - Religious traditions and their ways of restoring human relationships
<i>The expected outcome of Teaching unit 5 you find in Annex 2.</i>	

Contents of the Secondary Cycle 1 (S 3, in L2)

Teaching Unit 6 – Communities of Faith	
Aims <ul style="list-style-type: none"> • To explore the nature and pattern of human communities • To identify the characteristics of communities of faith/churches • To examine these characteristics as they occur in communities of faith/churches in local, national and international examples 	
Themes	Teaching content
Community and its characteristics	<ul style="list-style-type: none"> - Different forms and types of communities - Characteristics of communities, their strong and weak points - The human being as a social being (“animal sociale”) - Between community life and individual freedom
Communities at work	<ul style="list-style-type: none"> - The work done by communities on local, regional, national and international level - The sources of inspiration for their work - The varieties of roles within communities
Communities of faith	<ul style="list-style-type: none"> - Communities of faith today: examples of communities of faith/churches and their exact name; - The variety of roles within religious communities - The founders/the origins of religious communities, the early history of their followers and their leaders; - The work of churches/religious organizations/religious orders on local/national/European level; the inspiration, motivation and impact of that work - Challenges for communities of faith/churches in the modern world
Relationship between communities of faith/churches	<ul style="list-style-type: none"> - The relationship between different Christian Churches (ecumenism) and between Churches and other religions (inter-religious dialogue), particularly in Europe - Examples of conflict between Christian Churches and other religions as a result of religious difference
Organization and leadership in communities of faith	<ul style="list-style-type: none"> - Different types and of leadership in human communities (autocratic, democratic, team, visionary, cross-cultural, transformational, charismatic...) - The impact of these styles on communities - The nature of leadership and authority in the major world religions, with emphasis on Christianity/the Catholic Church - Challenges to leadership
<i>The expected outcome of Teaching unit 6 you find in Annex 2.</i>	

Teaching Unit 7 – Christianity: Origins and contemporary expressions	
Aims	
<ul style="list-style-type: none"> • To present the study of origins as the key to evaluating the present and envisaging an alternative future • To develop an appreciation of the early Christian movement and to correlate this with contemporary expressions of Christianity • To identify distinctive features of Christianity within the historical, social, and religious context of both the Palestinian and Greco-Roman society of the first century • To recognize the diversity and adaptability of the movement in addressing the search for meaning that was a feature of life at that time • To examine contemporary religious and Christian identity in the light of our understanding of the founding vision and its earliest expressions 	
Themes	Teaching content
The return to origins	<ul style="list-style-type: none"> - The idea and pattern of return - Jesus and his message in contemporary culture
The vision of Jesus in context	<ul style="list-style-type: none"> - The context of the Roman Empire - Evidences for Jesus of Nazareth - The teachings of Jesus and their impact on the community - Jesus as Messiah
The message of conflict	<ul style="list-style-type: none"> - Jesus conflicts with the political and religious establishment - The death and resurrection of Jesus
The formation of Christian community	<ul style="list-style-type: none"> - One early Christian community from the Pauline period (Corinth, Thessalonica or Philippi): its development, daily life, questions, faith and struggles
The Christian message today	<ul style="list-style-type: none"> - Interpreting and living the Christian message today -
<i>The expected outcome of Teaching unit 7 you find in Annex 2.</i>	

Assessment

Learning objectives of the Secondary cycle 1 (S1-3)

- Understanding of a text of the religious tradition
- Identification of specifics of a religious tradition and recognition of their social and cultural implication
- Identification of values in religion and society
- Recognition and understanding of religious terminology
- Identification of ethical consequences of religion
- Identification of religious issues impacting contemporary Europe
- Identification of similarities and differences to other religions and worldviews

Attainment descriptors for the end of S3

The framework and tools for assessing and marking students offers document **2017-05-D-29**
"Marking system of the European Schools: Guidelines for use"

Mark	Denominator	Grade	Competences – Cycle 1
9-10	Excellent	A	<p>The student clearly understands a text from his or her religious tradition and presents it methodically correct, relevant and clear.</p> <p>The student fully and clearly recognizes one or more specific aspects of the religious tradition and describes them in detail in the context of their social and cultural contexts.</p> <p>The student fully and clearly recognizes and explains one or more specific values relevant to / in religion and society.</p> <p>The student independently recognizes religious terminology and understands it accurately and in detail.</p> <p>The student fully and clearly recognizes the ethical consequences of religion and explains it comprehensively in relation to everyday life.</p> <p>The student describes in detail, clearly and comprehensively one or more religious themes that affect coexistence in today's Europe.</p> <p>The student recognizes the similarities and differences from other religions and worldviews and presents them on the basis of an accurate and well-informed understanding.</p>

8– 8.9	Very good	B	<p>The student understands a text from his or her religious tradition and presents it methodically correct, clear and precise.</p> <p>The student recognizes one or more specific aspects of the religious tradition and describes them in detail in the context of their social and cultural contexts.</p> <p>The student recognizes one or more specific values in their religious and social significance.</p> <p>The student recognizes religious terminology and understands it accurately and in detail.</p> <p>The student recognizes the ethical consequences of religion and explains it in detail in relation to everyday life.</p> <p>The student clearly and comprehensively describes one or more religious issues that affect coexistence in today's Europe.</p> <p>The student recognizes the commonalities and differences from other religions and worldviews and presents them on the basis of an accurate and mostly well-informed understanding.</p>
7-7.9	Good	C	<p>The student understands a text from his or her religious tradition and presents it methodically correct, clear and pertinent.</p> <p>The student recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.</p> <p>The student recognizes at least one specific value in its religious and social significance.</p> <p>The student recognizes religious terminology and understands it technically correct.</p> <p>The student recognizes the ethical consequences of religion and explains it in relation to everyday life.</p> <p>The student clearly describes one or more religious issues that affect coexistence in today's Europe.</p> <p>The student recognizes the commonalities and differences from other religions and beliefs and presents them on the basis of an accurate or well-informed understanding.</p>
6-6.9	Satisfactory	D	<p>The student understands a text from his or her religious tradition and presents it mostly clear and factually correct.</p> <p>The student adequately recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.</p> <p>The pupil adequately recognizes at least one specific value in its religious and social significance.</p>

			<p>The student recognizes religious terminology and understands it adequately.</p> <p>The student recognizes the ethical consequences of religion and adequately explains it in relation to everyday life.</p> <p>The student adequately describes at least one religious topic that affects coexistence in today's Europe.</p> <p>The student recognizes and represents the similarities and differences with other religions and worldviews.</p>
5-5.9	Sufficient	E	<p>The student partially understands a text from his or her religious tradition and presents it only inaccurately and somewhat factually correct.</p> <p>The student recognizes in part at least one specific aspect of the religious tradition and describes it in a limited context of its social and cultural contexts.</p> <p>The student partially recognizes at least one specific value in its religious and social significance.</p> <p>The student recognizes religious terminology and understands it to a limited extent.</p> <p>The student recognizes the ethical consequences of religion and explains it reasonably well in relation to everyday life.</p> <p>The student describes in part at least one religious topic that affects coexistence in today's Europe.</p> <p>The student partially recognizes the similarities and differences with other religions and worldviews.</p>
3-4.9	Failed / weak	F	<p>The pupil partly understands a text from his or her religious tradition and presents it inaccurately and minimally factually correct.</p> <p>The pupil recognizes in part at least one specific aspect of the religious tradition and partly describes its social and cultural contexts.</p> <p>The student partially recognizes at least one specific value, either in its religious or in its social significance.</p> <p>The student recognizes only limited religious terminology and understands it only improperly.</p> <p>The student only partially recognizes the ethical consequences of religion and does not adequately explain it in relation to everyday life.</p> <p>The student inadequately describes a religious issue that affects coexistence in today's Europe.</p>

			The pupil hardly recognizes the similarities and differences with other religions and world views.
0-2.9	Failed / very weak	FX	<p>The student understands a / no text from his or her religious tradition and presents it without factual correctness.</p> <p>The student hardly recognizes any specific aspect of the religious tradition and / or describe it in its social and cultural contexts.</p> <p>The student can hardly / not recognize a specific value either in its religious or in its social significance.</p> <p>The student hardly recognizes any religious terminology.</p> <p>The student can hardly / no recognize any ethical consequences of religion in relation to everyday life.</p> <p>The student can barely describe a religious issue that affects coexistence in today's Europe.</p> <p>The student recognizes almost no similarities and differences from other religions and worldviews.</p>

Annexes

Annex 1: Initiating holistic teaching *according to G. Siener*

- The **diversity of media** in the presentation and processing of the contents: Texts, narratives, pictures, songs, films, caricatures, movements and gestures (pantomime / standing pictures), experiential design. Games (role-playing / expression games), imaginations, fantasy journeys, laying work, interviews, collages...
- From this **variety of action** patterns arises the necessity to apply different and appropriate teaching methods which are open to experience, sensual, body-related, discovering, consistently anthropological, emotionally appealing, communicative, action-oriented and accessible to reflection.
- In doing so, we pay attention to the possibility of the pupils' **identification** with the given contents. This is made possible through a **lively narrative** which involves the pupils: through physical expression, in speaking as a role bearer, in formulating prayer sentences in the role of the biblical person, through imagination and fantasy journey ... In this way the pupils can get involved with their whole person, empathise with the figures of the biblical narrative and thus get into the middle of the biblical message. Then it is actually no longer necessary to stress that they themselves are meant by this text.
- Since pupils today are usually attuned to **visual impulses**, we make sure that the text is as vivid as possible. In order to stimulate their **imagination**, pupils usually need a picture in front of their eyes, which, however, remains open enough for them to change and redesign it for themselves. An individual design of these pictures in individual work - in a booklet or on a drawing sheet - is sensible and recommended. Such a picture can also be designed by a group or the whole class, e.g. as a laying picture or wall hanging (poster / wallpaper).
- **Intensive learning** is achieved through the pupils' creative use of biblical content and symbols: Free formulations, expressive play, poetry, musical composition, round dance, pictorial presentation, aesthetic booklet design, etc. Through such creative elements the pupils begin to make the contents and symbols their own, to internalise them, as it were. In this context, special attention should be drawn to the freely formulated prayer (e.g. in the role of a biblical person), through which the young person learns to interpret his or her life from faith.
- Also explicit offers for **transfer and updating** should not be missing. The people of the Bible had basically the same problems and questions as we have today. If we succeed in deepening the experiences of the biblical figures in such a way that we can see our own in them, then all we need to do from this basis is to draw out the diversity of today's experiences by providing appropriate impulses. In this way the biblical experience is amplified, expanded and deepened in our personal lives.
- In doing so, **the pupils' world of life** comes into view. It should always play a role in the classroom, so that the pupils feel constantly invited to bring their life-world experiences into the lessons. Often we as teachers are surprised by the independent interpretation of the pupils, who, by bringing in their horizon, their personal image of God and Jesus, give the old biblical story a completely new and current note. It is always important to elicit the pupils' opinions and to welcome their feedback joyfully, even if their statements do not correspond to our convictions.

- The **dramaturgy of the lesson structure** is also an aspect of wholeness. The structure of a lesson in terms of time and content has a major influence on the pupils' ability to absorb and their learning process. The biblical story, with its structure, characters, scenarios and symbols, provides us with a thread along which we can string together the appropriate didactic and methodological elements like pearls on a string.

- As this is a religious education programme in schools, we must not forget **summaries, results and repetitions**. This is not only because of the possibility to query learning material, but also, for example, to be able to refer back more easily to the content of the previous lesson in a subsequent lesson. Written records of lesson results can then also become the starting point for rational discussion of religious content.

Finally, it is important to emphasise the **didactic and methodological elements** according to G. Siener: A lesson that aims to address the whole of life from its self-understanding also includes the biography of the pupils. It respects what is "sacred" to them and focuses on objects, places and times that are important to children and young people.

The educational plan for religious education indicates the topics to be dealt with in each cycle. Free space is given for questions and concerns of the class, current events in the direct environment of the children or events in the world.

In any case, the pupils with their wishes, problems and vitality should be at the centre of class preparation: As a teacher of religion, how can I translate what is on the agenda in such a way that my pupils find themselves again with their questions, experiences and lessons?

Annex 2: Expected outcome of the different Teaching units

After completion of the respective teaching unit, the student should have acquired the following knowledge and experience. He/she should be competent to reflect it and to use it independently in an appropriate and informed way.

Teaching Unit 1 – Foundations of Religion – Christianity

The student is able to/has

- understand the context into which Jesus of Nazareth was born.
- name some of the sources of information about Jesus of Nazareth;
- differentiate between documents of faith and documents of history;
- trace the development of the Gospels from oral tradition to written word.
- identify characteristics of the kingdom of God as preached by Jesus;
- recognize these characteristics in the words and actions of Jesus and the followers, past and present.
- recognize moments of conflict in the life of Jesus;
- understand the Last Supper as a meal in the Passover tradition;
- read and is familiar with the Gospel accounts of the death of Jesus;
- an awareness of the possible impact of the resurrection appearances on the followers of Jesus.
- an awareness of the emerging identity and development of the first Christian communities;
- compare and contrast those early faith communities with modern faith communities

Teaching Unit 2 – Foundations of Religion – World Religions

The student is able to

- understand the historical situation at the time of foundation or origin of that particular religion
- name the primary source(s) of information about the chosen major world religion;
- differentiate between faith documents and historical documents;
- trace the development of the tradition from oral to written tradition.
- identify essential elements of the beliefs and symbols of the chosen major world religion;
- recognize these beliefs and symbols in the words and actions of followers, past and present.
- recognize important moments in the story of the chosen major world religion.

- compare and contrast the faith and practice of early communities with that of modern community, with particular reference to followers in Europe;
- have an awareness of the links between the chosen major world religion and other major world religions, including Christianity.

Teaching Unit 3 – The question of Faith

The student is able to

- explore religious belief and practice locally as well as in Europe, at present and over the last century;
- identify the characteristics of religious belief and practice in other parts of the world and to address differences between religion in Europe and religion elsewhere;
- identify factors that influence religious belief throughout Europe;
- identify factors that influence religious belief and practice in the life of adolescents.
- give examples of existential questions;
- name different stages of human development and expressions of culture, especially in youth culture;
- give examples of answers to these existential questions from different perspectives and sources (such as family, work, music, money, success, relationships, etc.);
- give examples of non-religious answers to these question i.e. the position of secular humanism.

Teaching Unit 4 – The celebration of Faith

The student is able to

- understand why particular places and times become significant.
- identify different elements of worship;
- understand the importance of worship for people.
- Understand and explain the impact of (the experience of mystery) in human life;
- identify participation in worship as a response to that experience.
- designate the place of sign and symbol in human life and religious traditions;
- cope with the Christian understandings of sacrament and the place of sacrament in other Christian traditions;
- understand the power and the meaning of religious symbols.
- understand the importance of prayer in the lives of individuals and in religious traditions;
- differentiate between different types of prayer

Teaching Unit 5 – The Ethical and Moral Challenge

The student is able to

- Describe what it means to be moral;
- Understand the consequences of actions and decisions on interpersonal, communal, European and global level;
- Identify the variety of influences on human behaviour.
- Identify sources of morality in general and of morality in my life in particular;
- Understand the meaning and the implications of a moral vision;
- Describe the vision articulated in different sets of rules and moral codes.
- Explain the development of a personal morality;
- Understand the meaning of conscience and its importance in moral maturity.
- Understand the process of moral decision-making;
- Understand how religious moral visions can influence the moral decisions of believers;
- Describe the religious visions of moral failure and the understanding of forgiveness.

Teaching Unit 6 – Communities of Faith

The student is able to

- recognize different types of communities and to describe examples and their characteristics;
- identify individual and particular characteristics of communities;
- explore the tension between individual and community responsibility; between the demands of communities and individual freedom.
- describe the role of communities in society;
- recognize the variety of roles in communities, including leadership.
- name churches and religious communities/communities of faith in his/her country and in Europe;
- understand and explain these communities express their vision and commitment and the variety of roles within these communities on local, national, European and international level;
- tell the story of two founders/early followers of religious communities/churches.
- recognize the importance of respecting my own belief and the beliefs and convictions of others;
- understand the implications of sectarianism;
- understand the meaning of inter-religious dialogue;
- be aware of the ecumenical dialogue and the ecumenical movement.
- identify and describe different styles of leadership in human communities, including religious communities and the church;

- recognize the connection between leadership and authority in religious communities and the church, in particular the Christian Churches/the Catholic Church.

Teaching Unit 7 – Christianity: Origins and contemporary expressions

The student is able to

- provide two examples of the contemporary trend of returning to origins in secular and religious traditions;
- briefly outline returning to origins as a pattern in Christianity;
- give one example of a contemporary image of Jesus from two of the following: Contemporary music, art, film and literature;
- provide a brief analysis of these images in terms of their inspiration and relevance for contemporary culture and society
- identify the impact of the Roman Empire on the political and the social system in Palestine at the time of Jesus
- briefly outline the responses of the Jewish groups to Roman rule;
- outline the key points of evidence of the life of Jesus of Nazareth in Christian and pagan sources;
- understand the different concepts of the Kingdom of God by the Jews at the time of Jesus and as preached by Jesus and to proof it with an example
- Explain the different expectations of the Messiah at the time of Jesus: Priest, David, Prophet.
- provide one example from Jesus' teaching and one from his actions that shows his awareness of these expectations
- identify why Jesus and his message were perceived as a threat to the values of the Roman Empire
- identify key elements of Jesus' vision of renewal and restoration that threatened the Jewish religious establishment;
- explain why Jesus was put on trial;
- give an account of the sentencing and death of Jesus as a historical event
- outline the faith response of Jesus' contemporaries to his suffering and death;
- outline the impact of the Resurrection on the disciples using different sources of evidence;
- give an account of an early Christian community from either Corinth, Thessalonica or Philippi, its geographical location, its development, the main elements of its belief and the lifestyle of its members
- to show how the teachings and work of Christian communities carry on the mission of Jesus:
- an example of a contemporary Christian response to violence or intolerance or sectarianism

- an example of a contemporary Christian vision regarding the use and sharing of the earth's resources
- an example of a Christian response to dying and death
- give an example of the structures and authority of the Christian community;
- outline some of the key achievements and key difficulties in the search for Christian unity;
- explain two contemporary understandings of Jesus

Annex 3: Proposal for the organisation of the learning material over the three years S1 – S3

S1	S2	S3
<p>SEMESTER 1</p> <p>September/October</p> <p>3.2 The Beginnings of Faith</p> <p>3.3 Images of Faith</p> <p>3.4 Expression of Faith</p>	<p>SEMESTER 1</p> <p>September/October</p> <p>3.1 The Situation of Faith Today</p> <p>3.5 Challenges to Faith</p> <p>4.2 The Experience of Worship</p>	<p>SEMESTER 1</p> <p>September/October</p> <p>6.1 Community and its Characteristics</p> <p>6.2 Communities at Work</p> <p>6.3 Communities of Faith</p>
<p>November/December</p> <p>4.4 Sign and Symbol</p> <p>4.5 Prayer</p> <p>4.1 The World of Ritual</p>	<p>November/December</p> <p>4.3 Worship as a Response to Mystery</p> <p>2.1 The Context</p> <p>2.2 Sources of Evidence</p>	<p>November/December</p> <p>6.4 Relationship between communities of faith/churches</p> <p>6.5 Organization and Leadership in Communities of Faith</p>
<p>January</p> <p>The Context of Jesus</p>	<p>January</p> <p>2.3 Rites of Passage and Other Rituals</p>	<p>January</p> <p>7.1 The Return to Origins</p>
<p>SEMESTER 2</p> <p>February</p> <p>Evidence about Jesus</p>	<p>SEMESTER 2</p> <p>February</p> <p>2.4 Development of Tradition</p>	<p>SEMESTER 2</p> <p>February</p> <p>7.2 The Vision of Jesus in Context</p>
<p>March/April</p> <p>1.3 The Person and Preaching of Jesus</p> <p>1.4 The Death and Resurrection of Jesus</p> <p>1.5 Faith in Christ</p>	<p>March/April</p> <p>2.5 Tradition, Faith and Practice Today</p> <p>5.2 Sources of Morality</p> <p>5.3 Growing in Morality</p>	<p>March/April</p> <p>7.3 The Message of Conflict</p> <p>7.4 The formation of the Christian Community</p>
<p>May/June</p> <p>5.1 Introduction to Morality</p>	<p>May/June</p> <p>5.4 Religious Morality in Action</p>	<p>May/June</p> <p>7.5 The Christian Message Today</p>

Annex 4: Examples of written and oral tasks and tests

This annex contains two examples: one example for a written and oral task and one example for a test. They are not necessarily linked to a specific topic of this syllabus but try to show you how to set up a task or a test and the specific elements that come with it: the rubric, the matrix and the grading scale.

Written Project and Oral Presentation Requirements: The Decalogue, the Beatitudes, the European Charter of Fundamental Rights

PRELIMINARY REMARK: This test is in relation to the subject of "justice" and related issues. It forms a link between the elements of the Decalogue (or the Beatitudes, Mt. 5, 6: Blessed are those who hunger and thirst for righteousness) with the European Charter of Fundamental Rights.

WRITTEN PROJECT*:

Students are required to:

1. Choose one Article of the European Charter of Fundamental Rights.
2. Choose one country of the European Union.
3. Describe the situation regarding the selected Article and the situation in the selected country, both positive and negative points.
4. Propose and explain possible ways to better apply the Article in that chosen EU country.
5. Form a link between the selected Article and its application to the Decalogue and/or the Beatitudes, either in general or specifically.

*One class period will be dedicated to research in a computer room. All papers must be two pages, TNR 12 or Calibri 11, 1.5 spacing.

ORAL PRESENTATION*

Students are required to:

1. Present the selected article and country to their classmates and teacher.
2. Give a description of their project to the class.
3. Present their proposals to improve the implementation of the selected article in their country of choice.
4. Describe any link(s) between the selected Article and its application to the Decalogue and/or the Beatitudes, either in general or specifically.
5. Give one or more examples of how Christians are to respond to, as well as apply, this article.

*Presentations are to last between 3 and 5 minutes and will be followed by a question and answer session.

MATRIX

Task	Competence(s)	Objectives	Requirements (R)		Weight in %	Weight in points
Written project		The pupil is able to...	Reproduction	Production		
Based upon the Decalogue, the Beatitudes and the European Charter of Fundamental Rights	Description of values in religion and society	...describe one or more specific values in religion and in society.	R1		2.5%	1
			R2		2.5%	1
	Description of one or more religious issues impacting contemporary Europe	...describe one or more religious issues impacting contemporary Europe	R3		15%	6
			R4		15%	6
	Analysis of a text of the religious tradition	...analyse a text of the religious tradition		R5	15%	6
					50%	20
Oral presentation		The pupil is able to...				
Based upon the written project	Description of values in religion and societydescribe one or more specific values in religion and in society.	R1		5%	2
			R2		10%	4
	Description of one or more religious issues impacting contemporary Europe	...describe one or more religious issues impacting contemporary Europe	R3		10%	4
	Analysis of a text of the religious tradition	...analyse a text of the religious tradition	R4		15%	6
	Description and discussion of ethical consequences	...describe and discuss the ethical consequences of religion to everyday life		R5	10%	4

	of religion in relation to everyday life					
					50%	20
Written project and oral presentation					100%	40

MARKING SCALE

Points	Grades
37-40	A Excellent
34-36	B Very good
30-33	C Good
26-29	D Satisfactory
21-25	E Sufficient
15-20	F Failed (Weak)
1-14	Fx Failed (Very weak)

Unit test #1: Evolution of the World and Life and Is Biblical language compatible with that of science?

All questions are worth 1 point.

1. Define the word “evolution”.
2. How did the Catholic Church authorities react to the discovery that the Earth orbits the Sun and not the other way round?
3. What conclusion did Charles Darwin make in regard to all life – plant and animal?
4. How was Charles Darwin’s breakthrough in scientific knowledge misunderstood?
5. Please state whether the following statement is true or false and defend your answer:
Religion is anti-science and science is an enemy of religion.
6. Name one scientist who was a devout Christian.
7. Why did the authors of the *Genesis* creation story write their account?

TOTAL: ____/7

TESTMATRIX

Task	Competence(s)	Objectives	Requirements (R)		Weight in %	Weight in points
			Reproduction	Production		
Unit test		The pupil is able to...				
Based upon the following themes: “Evolution of the World and Life” and “Is Biblical language compatible with that of science?”	Become familiar with forms of religious expression	...describe the ethical consequences of religion in relation to everyday life.	Q1		14%	1
			Q2		14%	1
			Q3		14%	1
			Q4		14%	1
	Develop religious literacy	...analyse a text of religious tradition.	Q5	Q5	16%	1
			Q6		14%	1
			Q7		14%	1
					100%	7
Link religion with personal life	...demonstrate awareness of religious/secular cooperation and awareness.					

Points	Grades
7	A Excellent
6	B Very good
5	C Good
4	D Satisfactory
3	E Sufficient
2	F Failed (Weak)
0-1	Fx Failed (Very weak)

MARKING SCALE

Points	Grades
6.5-7	A Excellent
5.7-6.4	B Very good
5-5.6	C Good
4-4.9	D Satisfactory
3-3.9	E Sufficient
2-2.9	F Failed (Weak)
0-1.9	Fx Failed (Very weak)

TEST RUBRIC

Description and discussion of the ethical consequences of religion in relation to everyday life	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 - 4	0 - 2
	The student fully and clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.	The student clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.	The student clearly describes and discusses the ethical consequences of religion in relation to everyday life.	The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.	The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.	The student describes and discusses in a limited way the ethical consequences of religion in relation to everyday life.	The student attempts or fails to describe and discuss the ethical consequences of religion in relation to everyday life.
Analysis of a text of the religious tradition	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 – 4	0 – 2
	The student analyses in-depth a text of the religious tradition methodically, clearly and accurately.	The student analyses a text of the religious tradition methodically, clearly and accurately.	The student analyses a text of the religious tradition methodically, clearly and relevantly.	The student analyses a text of the religious tradition clearly enough and accurately enough.	The student partially analyses a text of the religious tradition with some clarity and with some accuracy.	The student partially analyses a text of the religious tradition with very little clarity and with very little accuracy.	The student attempts or fails to analyse a text of the religious tradition with no clarity and with no accuracy.

Demonstration of awareness of religious/secular and interfaith awareness	Excellent	Very good	Good	Satisfactory	Sufficient	Fail (weak)	Fail (very weak)
	10 – 9	8	7	6	5	3 – 4	0 – 2
	The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates mostly clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates awareness of religious/secular and interfaith cooperation and divergence.	The student demonstrates limited awareness of religious/secular and interfaith cooperation and divergence.	The student shows little awareness of religious/secular and interfaith cooperation and divergence.	The student attempts or fails to show awareness of religious/secular and interfaith cooperation and divergence.

Annex 5: Literature and other material

Literature

In this section the different manuals and other written materials used by teachers of religion will be added in the future. It is a "work in progress".

Teaching and Learning Methodologies for Religious Education

This section is connected to Annex 1 and offers concrete examples for the different methods. In the syllabi for C2 (S4-S5) and C3 (S6-S7) this part will not be repeated. Instead it offers ideas and material linked to the teaching content.

(A) Concept Formation and Case Study

Stories/accounts/texts are presented to two students who analysed the main components and processes to initiate consideration of an issue or raise awareness of the different aspects of a concept.

(B) Problem-Solving and Decision-Making Exercises

Individuals or groups of students are given an exercise in which decisions are required. The elements are analysed to give students practise in recognising the need for decisions and in analysing alternatives in the light of moral or religious principles.

(C) Simulation Games and Role Play

Simulation exercises are where people complete a task and then discuss how they did it, how they worked, what went well, what they need to improve. Role play is where people act out a situation in a way which can be broaden perspectives and deepen understanding.

(D) Modelling

Students examine a credible living example of someone who demonstrates the skills or dispositions under consideration. The most effective models are the same age and gender, and are seen as similar to the learners. Interviews can be used to help a group to focus on the essential elements of a subject or situation.

(E) Presentation and Interpretation of Data

Students are presented with new information which they analyse from the perspective of previously learned concepts or an exploratory question, to come to an understanding of the relationship involved. They formulate conclusions or further questions based on the outcome of the lesson.

(F) Self-ASSESSMENT Activities

Students engage in activities designed to record, structure and elaborate their existing knowledge and their own strengths and weaknesses as learners. Brainstorming is a quick listing of first thoughts and reactions to an idea. this is useful at the beginning of a session to initiate thoughts to be worked out more fully as the lesson develops. It can be used to generate information, enabling a wide range of ideas to be expressed for later development.

(G) Discussion

Discussion is usually situated within a wider learning context as it requires students to be familiar with the context relevant to the topic being discussed, and aware of the aims of the discussion.

(H) Group Work

The teacher's role is to organise the lesson or sequence of lessons so that effective work takes place in the group's. Students are presented with materials for group work, clear instructions for undertaking the work and a set of expected outcomes. Upon completion of the group work the students engaged in the concluding activity which relates the work they have been doing to the aim of the lesson.

(I) Activity Based Learning

Active learning methods ensure that students are not simply passive recipients of information and give a greater significance than learning because it arises out of the students own experience, ideas and behaviour. Active learning methods promote responsibility, respect, skills training, and the enhancement of self-esteem. The teacher is responsible for designing, planning and structuring the experiential learning elements

(A) Concept Formation and Case Study

EXAMPLE

Teaching Unit 5 – The Ethical and Moral Challenge

Part Four – Religious Morality in Action

Key Concept – Justice

Related content - Examining how two different religious moral visions contribute to the decision making of believers through exploring particular moral decisions and issues

Lesson context - this lesson aims to help students clarify the concept of justice with a view to exploring decision making relation to issues of justice and injustice

Expected Outcomes – The student is able to understand how religious moral visions can influence the moral decisions of believers

PROCEDURE

1. PRESENTATION OF EXAMPLES OF JUSTICE IN 3 FORMS

- (a) A short dialogue/play about a disagreement between 3 friends about where to go on a Friday night – have some students act it out and afterwards ask all students to come up with a title for it
- (b) A Photograph of 2 or 3 people having a conversation – have the students carefully examine the photo and describe as best they can what they see happening in it
- (c) A story from a Newspaper – Read the story, ask if any one knows any background information on it and also what they think will happen in the future

2. DIFFERENTIATION OF SPECIFIC OBJECTS/ELEMENTS OF EXAMPLES AND IDENTIFICATION OF CRITICAL ATTRIBUTES

(a) Play

- Who were the characters in the play which we re-titled?
- What was the problem faced by this group of friends?
- Who helped them to solve the problem?
- How did he/she do that?
- What might have happened if he/she had not been there?

(Answers should be recorded on the board/flipchart)

(b) Photo

- If this photo appeared in a newspaper what caption might accompany it?
- If this photo were to be used as a billboard, what might it be used to advertise?

(The students could do this as written work, singly or in pairs)

(c) Newspaper story

- Prepare a short script for a radio news story about the incident/situation in the newspaper

Or

- Questions :
 - Who are the people involved in this story?
 - What is happening?
 - Why is it happening?(answers should be recorded on board or flip chart)

An alternative strategy for this phase of procedure - use group work and assign 2 examples to each group along with a set of questions /tasks for each example each group must report its findings to the whole class.

3. IDENTIFICATION OF COMMON PROPERTIES

Questions:

- summarise what we have found out about the three different things we have examined so far
- point out anything that the three things have in common

(Write common elements on board or flip chart e.g people, respecting, listening, rights)

4. LABELLING OF CONCEPT

Questions

If all these three examples were put in a box together under the same name on a computer or in a library what might the box be called?

Ask students to write a sentence about each example using the word justice.

5. OBTAINING OTHER EXAMPLES OF THE CONCEPT

- write your own play which could be included in the justice box - group or individual work.
- Look through the newspapers for other stories related to the theme
- write a story about justice
- interview someone in your local community who is working for justice

ASSESSMENT

Photograph of group of people asking for justice

Explain what is happening in this picture

This picture is called acting for justice. Is this a suitable title? Give a reason for your answer.

Imagine you are one of the people in the picture. Write a paragraph explaining why justice is important in your life?

Or

Complete the sentence justice is _____

Write a paragraph about a person or organisation acting for justice. Mention the work they are doing, the reasons why they do the work and the importance of this work.

ASSESSMENT

Write a paragraph about the importance of working for justice in your local community and in communities in other countries.

Or

Photograph of people working for Justice

- Explain what is happening in this picture.
- Suggest a title for the picture and explain your choice
- What aspect of justice is being highlighted in this picture? In what way? Why might this aspect of justice be of particular significance for the people in the picture

(B) Problem Solving and Decision Making Exercises

EXAMPLE

Teaching Unit 5 – The Ethical and Moral Challenge

Part Two – Sources of Morality

Key Concept – Authority and Tradition

Related Content – Authority and tradition- recognising the wisdom of others

Lesson Context - using this methodology students are put in the position of having to analyse the elements involved in making decisions. This gives the students practice in analysing alternatives, choosing strategies to try out and identifying the sources from reality influencing their decisions.

Aim - To show how authority and tradition influence our judgement of right and wrong.

Expected Outcome – The student is able to identify the sources of morality in their own lives and understand the role of authority and tradition in their decision making.

PROCEDURE

1. PRESENTATION OF A PROBLEM

Read “the Field Trip Dilemma”

Your class is going on an adventure pursuits field trip. With the exception of you and two friends everybody else’s parents have given them money to buy new gear for the trip you all want to look good and have the best gear but you have no money. Your friends tell you that after school this evening they’re going to see what they can shoplift at the local shopping centre. They want you to act as a decoy.

What would you do?

2. DEFINITION AND ANALYSIS OF THE PROBLEM

- Distinguish the essential features of the problem.
- Questions which allow the students to restate the problem and identify the general issues in the particular problem include:
 - how would you feel about the idea?
 - By acting as a decoy what are your friends really asking you to do?
 - Do you think it is right to steal? Why? / Why not?
 - Who or what would have had an influence on you thinking this way?
 - Do you think it is right to help someone else to steal? Why? /Why not?
 - Who or what would have had an influence on you thinking this way?
 - What are the human values at issue in this dilemma?
 - What values in life are you opting for if you say yes in this dilemma?
 - What values in life are you opting for if you say no in this dilemma?

3. FORMULATION OF HYPOTHESIS WHICH MAY BE APPLICABLE TO A SITUATION

- Formulate, discuss and record a number of possible solutions to the problem and give consideration to religious or moral perspectives on the problem. The solutions might include:

1. I could try to talk the friends out of stealing by explaining that all clothes will be wrecked by the end of the trip so we might as well wear old ones.
2. I could do as my friends ask and steal the clothes.
3. I could go to the shopping centre but stay out while my friends were in the shops.
4. I could say I wasn't going to the centre at all because to steal is to break one of the commandments and the law of the country.
5. I could get a loan for clothes from my parents.
6. I could get a job to earn the money I need for clothes. Etc

For each possible solution identify who or what would have influenced a person to think in this way?

- Identify the sources of influence on each possible solution using the following headings: family, friends, state and religion.
- Identify the short and long term consequences of each solution

4. EXAMINATION AND SELECTION OF HYPOTHESIS

- Each possible solution is given imaginative and comprehensive consideration in terms of its aims, consequences and alternatives.
- Having considered the situation from different angles- what would you do?

ASSESSMENT

Outlined below are number statements people make to justify their actions in particular situations. Match each statement with a word from the list of sources of influence on a person’s idea of right and wrong.

Statements	Sources of Influence
1. We always did it this way...	
2... is obeying the 10 commandments.	
3. I would be breaking the law if I...	
4. My parents taught me to...	
5. Everyone thinks it is right too...	

Sources of influence: family, friends, tradition, civil law, religious beliefs.

ASSESSMENT

While out for a walk a group of students find a bag with €20,000, which has been left in a lane after a violent robbery.

- Outline the reasons why the students would keep it and identify the factors, which might be influencing them to act in this way.
- Outline the reasons why the students would give it to the police and identify the factors, which might be influencing them to act in this way.
- Consider the moral visions of two religious traditions, how would followers of those traditions react in the situation outlined above. Would it be easy for them to do so?

(C) Simulation Games and Role- Play

EXAMPLE

Teaching Unit 1 – Foundations of Religion- Christianity

Part 1 - The Context of Jesus

Key Concept – The Holy Land

Related Content - The political and religious structures at the time of Jesus

Lesson Context - the lesson aims to help students explore the context into which Jesus was born by giving them an insight into the religious and social groupings in the Society of his time.

Aim - To give the students an understanding of the religious and social groupings in the society into which Jesus was born.

Expected Outcome – The student should have a knowledge and understanding of the religious and social groupings in society in which Jesus was born.

PROCEDURE

1. INTRODUCTION

Recall the students knowledge and understanding of the religious and social groups in Jesus time

Pharisees: Pharisees did not support Rome. As the religious leaders of the people throughout the country, they developed a religion centred on the law. They were very religious, but not priests.

Sadducees: This party of priests and wealthy laymen supported Rome because it was in their own interest to do so. They were based in Jerusalem and concerned with the temple worship. They live strictly by the Torah.

Essenes: They regarded conventional Judaism as corrupt and broke with temple worship. They believed a day of judgement was coming. Many withdrew into desert communities to await the end.

Zealots: Radical and militant, they were convinced that the first step toward the Kingdom of God was to drive the Romans out of Israel. After Jesus death they organised revolt against Rome.

Samaritans: The Jews treated these people as outcasts. They mixed with conquering forces after the destruction of Solomon's temple and were refused the right to participate in the building of the second temple after the return from exile.

Divide students into groups representing each of the religious and social groups in Jesus's time. Each group is asked to get into their part by being able to say:

- Who am I?
- What are my concerns for our country at the moment?
- What are my hopes for the future?

From each group one student volunteers to represent their viewpoints.

2. ROLE PLAY

introduce this simulation/role-play to the whole class and distribute role cards to the students from each group.

in a Jewish village in Jesus time a group of people (one from each of the religious and social groups) meet at and in. They sit in a circle and tell each other who they are and what are their concerns. Jesus enters the group and says to each member in turn I am Jesus of Nazareth, what can I do for you?

Allow the whole group to respond to the question.

ROLES

PRISCILLA THE PROSTITUTE

I am one of the many prostitutes in this town. There are many of us in the country and most, like me are the youngest daughters of large families. You see by the time I came to a Marrying age, my parents had died and my sisters and brothers had their own households and had moved away from the town I had no money, no home and no options. Prostitution means survival.

I have many customers, Romans, traders, merchants, and farmers when they make a good deal. I know that I am a Sinner and that my punishment will be great, but I don't pay that much attention to religion anyway. I am not allowed into the synagogue and with all the religious customers I have, I think there is a lot of his hypocrisy in all religion.

I have no friends for stop when I walk in the street people turn their heads away and small children call me names.

LORENZO THE LEPER

I am a leper and live on the edge of town with all the other sick and disabled people. I was a prosperous merchant and lived in a fine house until the first signs of the disease appeared. At first I denied what was happening to me. I was a good man! I have been blessed by God with good health and fortune. I prayed regularly and fulfilled all the requirements of the faith. I paid my taxes. I gave to the poor- yet here was this horrible disease, advertising to all that I was a Sinner!

To this day I have no idea what I did to offend God, that I should be punished with this disease. My family and associates no longer have anything to do with me and I depend on the charity of others who the food at the outskirts of the town for us to collect. I find it hard to pray now. I'm not allowed into the synagogue of course, but that is not the reason. I feel that God has let me down.

BARTHOLOMEW THE BEGGAR

I beg every day at the temple for a few coins or some scraps of food. My family once owned some land but they had to sell it to pay taxes so all that was left for me was the life of a beggar. It is not easy. People don't like seeing us and are always trying to move us on. They tell us that we must have sinned to be so poor but I know some sinners who are rich! It is hard to have faith in a God who seems to be so unfair.

PHILLIP THE PHARISEE

I am a Pharisee a member of a Jewish religious group. We organise the synagogue. The most important thing in our lives is God's law. We live by the law and we want others to do the same. We spend much of our time studying the law so that we can guide others in their lives and help them to keep the lawful stop people have a lot of respect for us because we are people of influence.

We help people by pointing out how they can avoid breaking the law in all the details of their lives, by not working on the Sabbath day for example. We fast regularly and expect everyone to do the same. We also teach the people who break the law are to be avoided at all costs by good religious people. Being holy means keeping God's law and keeping away from those who are sinners.

We would like the Romans to leave because they do not obey the laws of God. They are bad influence on the people but I suppose we have to live with them for the present.

SAMUEL THE SADDUCCEE

I am a priest and I work in the temple. My father was a priest and his father was before him. We are considered to be a very powerful and blessed family because of this.

We collect the temple taxes which must be paid by everyone who visits the temple in Jerusalem. This money is used for the upkeep of the temple and for the support of our families. My family will live well, but that is as it should be.

When it comes to the Pharisees... well they try their best but they are peasants after all and in some ways are not strict enough.

We tried to get along with the Romans because if we didn't they might close the temple and that would be a disaster for the people and the Jewish religion. It wouldn't do us any good either.

JANE THE JEWISH WOMAN

Thank you for allowing me to speak! I am a very lucky woman- I have a husband and two fine sons my life is spent looking after them fetching water and keeping a fire going in our house. Some women I know from going to the well, have been divorced by their husbands because they did not please them.

But my husband is very pleased with me! I am proud to walk behind him in the street to show that I am a Good Wife. I have given him the sons he prays for a full stop he would have been disappointed with daughters. He thanks God every day that he wasn't born a woman. I pray to God and thank him that I am blessed, and say the special blessing on the eve of Sabbath.

When we go to the synagogue I sit in the place reserved for the women. We are not allowed to take part in the official prayers.

3. DE-BRIEFING

Question for the participants in the role play

how did they feel acting in their role?

How did others treat them in their role?

How did they feel when Jesus appeared and asked them the question?

How does this role play give us an insight into the social and religious world into which Jesus was born?

4. CONCLUSION

Relate to next section of work.

ASSESSMENT

Sample questions

Match the names of the following religious and social groupings in the society into which Jesus was born with the descriptions given below:

Pharisees Sadducees Zealots Essenes Samaritans

	They regarded conventional Judaism as corrupt and broke with temple worship. They believed the day of judgement was coming. Many withdrew into desert communities to await the end.
	this party of priests and scribes supported Rome because it was in their own interests to do so. They were based in Jerusalem and concerned with the temple worship. They live strictly by the Torah.
	radical and militant, they were convinced that the first step towards the Kingdom of God was to drive the Romans out of Israel. After Jesus death they organised a revolt against Rome. The uprising was stamped out and ended with Jerusalem's destruction in 70 A.D. They were an organisation of Jews who vowed to destroy the Roman power through open rebellion. They had their principle bases in Galilee. In 66 A.D. a rebellion broke out. The Romans were victorious and in 70 A.D. the great temple of Jerusalem was destroyed along with most of the city.
	The Jews treated these as outcasts. They mixed with conquering forces after the destruction of Solomon's temple and were refused the right to participate in the building of the second temple after the return from exile.
	did not support Rome. As the religious leaders of the people throughout the country, they developed a religion centred on the lawful stop they were very religious, but not priests.

ASSESSMENT

On another Sabbath Jesus went into a synagogue and taught. A man was there whose right hand was paralysed... (Luke 6: 6)

Write paragraphs describing what you imagine would have been the expectations an reaction of three of the following to this visit a Leper, Pharisee, Sadducee, Zealot, Essene, Samaritan, and Jewish woman.

(D) Modelling

EXAMPLE

Teaching unit 2 - Foundation of Religion - World Religions

Part 3 - Rites and Rituals

Key Concepts – identifying essential elements of membership of the chosen major world religion- creed and practice.

Lesson Context - students interview someone to help focus on the essential elements of a major world religion.

Aim - To explore in detail a major world religion.

Expected Outcome – The student is able to identify essential elements of the beliefs and symbols of the chosen major world religion.

PROCEDURE

1. PRESENTATION OF DATA

shortly your class will be visiting/visited by representative of a major world religion. Your task now is to prepare for that visit so that the class can ask informed questions. Students should discuss:

- What we already know about this major world religion?
- What do we need to know from the visitor/interview?
- What do you expect to find out about this major world religion from the visit?
- What do you expect the visitor will be like?
- Formulate precise questions which students can put to the speaker.

2. INTERVIEW

The questions for interview are agreed. The student should, prior to the interview, agree the aims of the interview and use these for planning the questioning strategy below.

Students assign questions to interviewers and put the questions in order. Topics to be covered in questions include family life, symbols and worship, rules and ritual, scriptures, festivals, country of origin, life in current country.

3. CONCLUSION

Students recalled their expectations of the interview/demonstration.

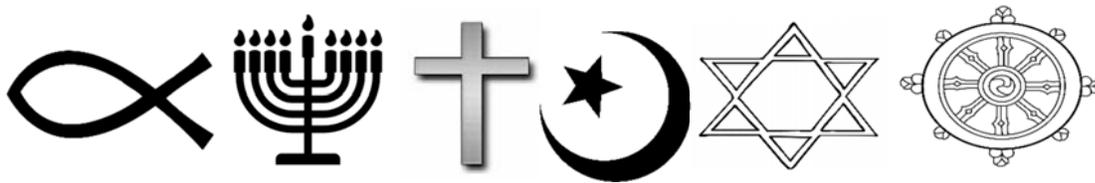
Students identify what the interview confirmed for them about a topic or issue.

Students identify the ways in which the interview gave them a new insight into a major world religion.

ASSESSMENT

Sample questions

Identify three of the items below associated with a major world religion and write a paragraph about each item or religion



ASSESSMENT

Based on your interview with a person from a major world religion write 3 paragraphs outlining

Your expectations of the visit

What you found to be the key beliefs and practices of the major world religion

What you learned as a result of this visit.

(E) Presentation And Interpretation of Data

EXAMPLE

Teaching unit 1 - Foundations of Religion - Christianity

Part 2 - Evidence about Jesus

Key Concept - Gospel writing

Related Content - different perspectives in the gospels - some examples from the writings of the Evangelists

Lesson Context - using this methodology students are put in the position of having to identify the similarities and differences in the gospel accounts of the same event.

Aim - to give students an insight an understanding of the synoptic gospels in terms of the ways in which they have similarities and differences in their accounts of the same events

Expected Outcome - Students should be able to show an understanding of why certain gospels are called synoptic identify similarities in their accounts of an event in Jesus' life

PROCEDURE

1. PRESENTATION OF DATA

Introduction

Compare the way the gospel writers Matthew, Mark and Luke told the miracle story of Jesus calming the storm

Using three different voices read the gospel accounts of Jesus Calms a Storm in:

Matthew 8:18-27; Mark 4:35-41; Luke 8:22-25

2. IDENTIFICATION OF SPECIFIC POINTS IN THE DATA

Discuss: How are the accounts similar?
How are the accounts different?

Student activity

Each student reads the accounts underlining words that are in common with one colour and words that are particular to a gospel with a different colour. This can be done in pairs.

3. IDENTIFYING RELATIONSHIPS

- Take feedback from the student assignment on the board with a column for each version
- Note the points that are in common with one colour and those that are particular to a gospel with a different colour.
- Discuss: At what point in the story does one gospel have more or less to say about the miracle than another?

4. FORMULATION OF GENERALISATIONS OR INFERENCES

Discuss

- What points in the story do they all have in common?
- Why are there differences in the versions of this story?
- Which of the gospel accounts appears to have most points in common with the others?
- What does this tell us about the sources used to write these gospels?

Next line in taking feedback on these questions refer students to the ways in which the Gospel writers were

- writing at different times
- For different people
- Presenting the particular view of Jesus.

ASSESSMENT

Write a paragraph explaining in your own words why certain gospels are called synoptic and give an example of a story from the gospels to illustrate your answer.

ASSESSMENT

Compare four daily newspapers version of the same story. Identify what sources of information were used to write these articles. Also decide where original sources were used and where common sources were used.

(F) Self-Assessment Activities

EXAMPLE

Teaching unit 3- The Question of Faith

Part 1 - The situation of faith today

Key Concepts – Religious belief and practice

Related Content - exploring their levels of religious belief and practise in the locality the country and across Europe

Lesson Context - this methodology gives students an opportunity to record, structure and elaborate their existing knowledge of religious belief in practice and thereby encourage awareness of their own strengths and weaknesses as learners. This could be used at the beginning of a section to initiate thoughts to be worked out more fully as the section develops. It can be used to generate information, enabling a wide range of ideas to be expressed for later development.

Aim - to explore the situation of religious belief and practice today

Expected Outcome - the students should be aware of the changing patterns of religious belief and practises in their home country, Europe and the world.

PROCEDURE

1. INTRODUCE EXERCISE/ACTIVITY EXPLAINING RULES

By way of introduction to the question of faith we are going to survey your knowledge of religious belief and practice in your own area and elsewhere using the following questionnaire. Responses will then be compared. Beside the sentences below circle the answer that is nearest to your opinion. If you agree with the sentence, circle the “yes”. If you disagree with the sentence circled and “no”. If you want are unsure, circled the “?” answer as honestly as you can, remembering that no one can identify your name from this questionnaire.

Religious belief and practice now

1. Most young people are very committed to their religion	yes	no	?
2. Old people are very religious	yes	no	?
3. Most young people never attend religious services	yes	no	?
4. There are lots of religious groups in my home country today	yes	no	?
5. Attitudes to religion have changed in my community	yes	no	?
6. People only turn to religion when they need something	yes	no	?
7. Belief in God is important to most young people today	yes	no	?
8. Religious practice is only important to children and old people	yes	no	?
9. Most people spend time in prayer each day	yes	no	?
10. Religion is a great comfort to many people	yes	no	?
11. Most people attend a religious service at least once a week	yes	no	?

2. RESPONSES WITHOUT COMMENT OR DISCUSSION

All contributions are accepted uncritically and recorded.

3. COLLECT DATA / COMPILE SUMMARY

Religious belief and Practice	Yes	No	?
1. Most young people are very committed to their religion			
2. Old people are very religious			
3. Most young people never attend religious services			
4. There are lots of religious groups in my home country today			
5. Attitudes to religion have changed in my community			
6. People only turn to religion when they need something			
7. Belief in God is important to most young people today			
8. Religious practice is only important to children and old people			
9. Most people spend time in prayer each day			
10. Religion is a great comfort to many people			
11. Most people attend a religious service at least once a week			

- Eliminate duplications or error may refine the data.
- The group may put their responses in order by grouping ideas into categories.

4. DRAW CONCLUSIONS

- Identify and discuss the issues raised by the student's responses.
- Research other sources of information on patterns of religious belief and practice today.
- Identify similarities and differences between the student's responses and the patterns of religious belief and practice evident in other sources of information.

ASSESSMENT

Mark each of the statements listed below as true or false

	True	False
Most people attend religious service at least once a week.		
Old people are very religious.		
Most young people never attend religious services.		
There are lots of religious groups in my home country today.		

Attitudes to religion have changed in my community.		
Most people spend time in prayer each day.		
Belief in God is important to most young people today.		
Religious practice is only important to children and old people.		

ASSESSMENT

Write a paragraph describing the changing patterns of religious belief and practise over the past 20 years in your home country.

Reference should be made to changes in relation to the following points

- The number of religious groups in your home country today
- How often people are involved in religious practice
- Frequency of religious practise within different age groups
- What religious beliefs are important to people today

(G) Discussion

EXAMPLE

Teaching Unit 6- Communities of Faith

Part 4 - Relationships between communities of faith

Key Concept - Sectarianism

Related Content – Looking at some examples of conflict as a result of religious difference in their home country and elsewhere

Lesson Context - this methodology would be most useful in the introductory or generalising phase of a learning process. Here it is used to explore the concept of sectarianism, to clarify the students ideas about religious bigotry in their home country and to prepare the students to examine in detail one situation of conflict as a result of sectarianism

Expected Outcomes - Students should

- Have an understanding of the term sectarianism
- Be aware of sectarianism in the local common national and global contexts
- Have identified sectarianism as a controversial issue

PROCEDURE

1. PRESENTATION OF MATERIAL FOR DISCUSSION

A variety of material/activities might be used in order to stimulate the discussion. For effective use of discussion as a teaching methodology, the material should be to the point and relatively uncomplicated. Too many sub concepts can make the discussion on manageable. A number of options might be used for this lesson.

A simple worksheet is given to the students which asked them to list the different religious groups found in their home country, and the ones which they themselves have encountered. The sheet includes a definition of sectarianism and asks them to rate their home country and their neighbourhood on the degree of sectarianism there, in the students own opinion. In the sample presented below, the focus is on the local and the national. Teachers may wish to include aspects on the European and Global level.

Sectarianism is hatred of another person because of their religious belief.

Circle a number, which best expresses, your opinion.

1 = I agree totally with this statement

2 = I agree with this statement

3 = I am undecided about this statement

4 = I disagree with this statement

5 = I disagree totally with this statement

There is no sectarianism in my home country	1	2	3	4	5
There is no sectarianism in my neighbourhood	1	2	3	4	5
There is a lot of sectarianism in my home country	1	2	3	4	5
People have died because of sectarianism	1	2	3	4	5
people have killed because of sectarianism	1	2	3	4	5

2. QUESTIONING

Fact Questions

- display a list of all the religious groupings named on the worksheet. The Christian religions can be listed together.
- Find out about the average score for each of the questions on the worksheet.

Meaning Questions

- What evidence do you have that there is/is not sectarianism in your local area?
- What about in the rest of the country?
- Do you think that some parts of the country are more likely to have sectarianism than others? Can you give reasons?
- How can we be sure that an action is sectarian- might it be racist for example?
- Why are people sectarian?
- What makes a person attack another person because of sectarianism? What might make them turn their attitude into an action?

Concretising questions

- Has anyone in the class ever come up against sectarianism themselves?
- How did you react/feel?
- Has anyone been suspicious of another person because they came from a different religious tradition?
- Why?

Balance Questions

- If you were to design A campaign to end sectarianism in your home country what might be the keywords or images

(b) Would your campaign be different in different parts of the country?

Open questions

(a) we live in an age when communications are bringing people closer together all the time. Do you think that this will mean an end to sectarianism in the future?

3. CONCLUSION

Ask the students to look again at their worksheet.

Would they change any of their answers as a result of this discussion?

ASSESSMENT

Using a copy/photograph of sectarian graffiti

1. Where in your home country might you be most likely to see graffiti like this?
2. Why?
3. In what way is this graffiti an example of sectarianism?

ASSESSMENT

1. What is sectarianism?
2. Why does it occur?
3. Where in your home country might you find sectarianism?
4. Why?

(H) Group Work

EXAMPLE

Teaching unit 6 - Communities of Faith

Part three - Communities of Faith

Key Concept – Judaism - founder, inspiring vision.

Related Content – Judaism – Stories of the earliest followers and their leaders

Lesson Context - this methodology is effective in giving students an opportunity to identify the main characteristics an inspiring vision of the earliest followers of Judaism.

Aim – to give the students an understanding of Judaism by studying the life stories of individual people from the Old Testament.

Expected Outcome - The students should be able to retell stories about the founders/earliest followers of Judaism

PROCEDURE

1. PRESENTATION OF DATA FOR GROUP WORK

- Clarify the nature and objectives of the group work.
- Provide relevant material/resource is.

Each group is given either a Bible reference or Bible stories retold in Word or pictures containing an account of the life of a person from the Hebrew testament as outlined below.

Each group of students reads the life story of a person from the Hebrew testament and produces a storyboard with an account of their story in words or pictures.

Person	Scripture	Person	Scripture
Abraham	Genesis 12:1-18;15:1-8	David	1 Samuel 16:17-23
Isaac	Genesis 22:1-18	Solomon	2 Chronicles 7:11-22
Jacob	Genesis 28:1-22	Isaiah	Isaiah 35:1-10
Joseph	Genesis 37: 1-36	Jeremiah	Jeremiah 1:1-10
Moses	Exodus 3:1-12	Ezekiel	Ezekiel 11:14-25
Joshua	Joshua 1:1-9	Daniel	Daniel 3:1-97
Ruth	Ruth 1:1-22; 4:9-22		

2. PREPARATION FOR GROUP WORK

- Divide the class into small groups of four to six students.
- Organise leadership, recordkeeping etc.
- Set time limits and make arrangements for clearing up afterwards.
- Ensure that the allocation of workspace/accommodation is satisfactory.

3. GROUP WORK

- The teacher should coordinate the activity of the whole class and maintain contact with the groups.

4. FEEDBACK FROM THE GROUP WORK AND CONCLUDING ACTIVITY

- Presentation of group reports.
- Students present their storyboard to the rest of the class, describing words or pictures the life story of a person from the Hebrew testament.
- The life stories of people from the Hebrew testament are presented in the following order: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, and Daniel.
- As each life story is presented the storyboard is mounted on a wall of the class.
- Question of students regarding similarities/differences between group reports.
- Gradually the story of the Hebrew people unfolds each student presents the life story they have been studying

- Relate the activity of individual groups the overall content of the section.
- The storyboard display can be used as a reference point for future lessons

ASSESSMENT

Students are presented with a number of drawings depicting scenes from the lives of Hebrew people and ask to match the correct name from the following list with each scene: Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel.

Or

Students are asked to prepare questions for a radio interview with one or more of the characters studied.

ASSESSMENT

Students are asked to write an account retelling the main events in the lives of four of the earliest followers of Judaism (Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Ruth, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel.)

(I) Activity Based Learning

A number of syllabus sections are covered in the activity grid set out below

PROCEDURE

1. Preparation

- Clarify the aim of the activity.
- Set up core team.
- Conduct brainstorming session as regards expectations/design of the activity.
- Design timetable for the activity and make practical arrangements.
- Conduct training sessions.

2. Experience

- students have to be participants rather than observers in the experience in order to generate the reactions needed to resource the next phase of the process.

3. Reflection

- sharing, analysis and evaluation of reactions to the experience.

4. Conclusion

- generalisations are extracted from the sharing and discussion, and principles developed.
- Consideration is given as to how these experiences might influence attitudes and behaviours in the context of moral, religious and cultural values.

EXAMPLES

Section of Curriculum	Description of Activity
<p>Teaching Unit 5- The Ethical and Moral challenge</p> <p>Part 4 – Religious Morality in Action</p> <p>Key Concept - Justice</p>	<p>GIVING TREE</p> <p>Place a bare tree in a prominent position. The students make labels in the shape of leaves on which are written details of the gifts requested. These leaves are placed hanging on the branches of the tree. At a given point in time people are invited to take a leaf from the tree with a view to returning with the gift requested.</p> <p>Students should relate the activity to attitudes to material resource is in religious traditions.</p>
<p>Teaching Unit 4- The Celebration of Faith</p> <p>Part 4 – Sign and Symbol</p> <p>Key Concept – Sign and Symbol</p>	<p>LITURGICAL BANNERS</p> <p>Students reflecting on that and identify the words/images they will use to communicate the meaning of scripture readings, liturgical seasons or sacraments. These words/images are printed/drawn in a style which the students consider eye catching. The finished banners are then displayed in a prominent position.</p> <p>Religious symbols</p> <p>students could research some of these symbols and their meanings and re-present them in posters for the presentation to the rest of the class</p>
<p>Teaching Unit 6 – Communities of Faith</p> <p>Part 1 – Community</p> <p>Key Concepts – Co-Operation and Communication</p>	<p>ELDERLY OUTREACH</p> <p>An activity concerned with encouraging students develop closer contacts with the senior citizens of their area. This is approached from 2 perspectives:</p> <p>what can we do for our senior citizens?</p> <p>What can our city senior citizens do for us?</p> <p>Students should relate to activity to roles and responsibilities in communities of faith</p>
<p>Teaching Unit 6 – Communities of Faith</p> <p>Part 3 – Communities of Faith</p> <p>Key Concepts – Religious Commitment and Mission</p>	<p>GIFT PROGRAMME</p> <p>This programme is targeted at S1, S2 and S3 year students. It can be parish based. The leaders are trained and the groups meettogether.</p>

Teaching Unit 1 – Foundations of Religion Christianity Part 4 – The Death and Resurrection of Jesus Key Concepts – Conflict with authority and Sacrafice	PASSION PLAY The students prepare and perform a passion play based on the passion Sunday gospel of each liturgical year.
Teaching Unit 2 – Foundation of Religion – Major World Religions Part 2 – Sources of Evidence Key Concept – Founder	DRAMATIC REPRESENTATION Students research and script a short play on the life of a founder of a major world religion.
Teaching Unit 4- The Celebration of Faith Part 2 – The Experience of Worship Key Concepts – Worship and Participation	DAY OF REFLECTION/RETREAT/MEDITATION Students participate in or observe and experience of worship/meditation to experience the elements of worship in action

ASSESSMENT

Sample questions

- Draw a series of pictures and write a sentence under each describing the activity in which you were involved and what was learned at each Stage.
- Describe three things, which you learned about yourself and others from being involved in this activity.

ASSESSMENT

Write an account of the activity in which you were involved addressing the following questions:

- How did you prepare for the activity?
- What were your expectations before you engage in the activity?
- What did you learn about yourself and others from being involved in this activity?
- How was your experience similar or different to your expectations?
- If you were to engage in this activity again what would you do differently?