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Catholic Religious Education – S4-S5

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Table of Contents

Introduction	3
General objectives.....	3
Didactic Principles of Catholic Religious Education.....	4
Learning Objectives for Catholic Religious Education	6
Preliminary general remarks	6
Definition of basic competences in Religious Education:	6
The general learning objectives of Catholic Religious Education courses.....	7
Contents of the Secondary Cycle 2 (S4 – S5)	8
Teaching Unit 1 – The Search for Meaning and Values	8
Teaching Unit 2 – World Religions	8
Teaching Unit 3 - Issues of Justice and Peace and the Care for Creation	9
Teaching Unit 4 – Religion, Men and Women	10
Teaching Unit 5 – Worship, Prayer and Ritual	10
Assessment	12
Learning objectives of the Secondary cycle 2 (S4 – S5)	12
Attainment descriptors.....	12
Annexes	15
Annex 1: Initiating holistic teaching <i>according to G. Siener</i>	15
Annex 2: Expected outcome of the different Teaching units	17
Teaching unit 1 – The Search for Meaning and Values.....	17
Teaching Unit 2 – World Religions	17
Teaching unit 3 – Issues of Justice and Peace and the Care for Creation	18
Teaching unit 4 – Religion, Men and Women.....	19
Teaching unit 5 – Worship, Prayer and Ritual	19
Annex 3: Proposal for the organisation of the learning material over the two years S4 and S5	21
Annex 4: Examples of written and oral tasks and tests	22
Written Project and Oral Presentation Requirements: The Decalogue, the Beatitudes, the European Charter of Fundamental Rights.....	22
Unit test #1: Evolution of the World and Life and Is Biblical language compatible with that of science?	25
Annex 5: Literature and other material	29
Literature	29
Ideas and methods for religious education.....	29
Teaching Unit 1 – The Search for Meaning and Values	29
Teaching Unit 2 – World Religions	31
Teaching Unit 3 - Issues of Justice and Peace and the Care for Creation	34
Teaching Unit 4 – Religion, Men and Women	36
Teaching Unit 5 – Worship, Prayer and Ritual	39

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 heterogenous 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 empowerment*³ 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 them*⁴ 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 feeling*⁶ 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. Iliia 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 for 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 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:

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.

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

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).

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

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.

Contents of the Secondary Cycle 2 (S4 – S5)

Teaching Unit 1 – The Search for Meaning and Values	
Aims	
<ul style="list-style-type: none"> • To present religions as systematic responses to perennial questions common to all people about the meaning of life in the world • To develop understanding of the nature of this search for meaning through an examination of questions arising in personal experience • To examine philosophical and religious answers to the questions of the meaning of life and its ultimate grounding, to the questions of the existence of God and the nature of divine revelation • To examine the role of religion in the secular world 	
Themes	Teaching content
The Contemporary Quest for Meaning	- The contemporary context
Ancient responses to the quest	- The language of symbol - Ancient Myths and Early Cosmologies
Rise of the gods	- The gods of the ancients - The rise of Monotheism - Revelation and Transcendence
Non-Theistic Centred Responses	- Natural Law Religions - The Cartesian worldview and its consequences - Modern Cosmologies (secularism) and secular sources of communal values
<i>The expected outcome of Teaching unit 1 you find in Annex 2</i>	

Teaching Unit 2 – World Religions	
Aims	
<ul style="list-style-type: none"> • To identify religion as a living and evolving phenomenon and to examine some of the different types of religion • To explore at least two of the major living religious traditions and to compare and contrast elements of these • To examine some contemporary manifestations of religion in major traditions, minor traditions, and new religious movements 	
Themes	Teaching content
The Phenomenon of Religion	- Religion as a Worldwide Phenomenon - Primal Religion - Early European Religions - Indigenous World Traditions

A Closer Look at the Major Living Traditions	<ul style="list-style-type: none"> - (A) The Christian Denominations: Catholic, Orthodox, Protestant - (B) Other Abrahamic Religions: Judaism, Islam, Bahai - (C) The Religions of India: Hinduism, Buddhism, Jainism - (D) The Religions of the Far East: Confucianism, Taoism, Shintoism - Choose 1 Major Tradition from A, 1 from B, and 1 from C <u>or</u> D and explore each under the following headings: <ul style="list-style-type: none"> • A Vision of Salvation • The Community of Believers • A Celebrating Tradition • Challenges to the Tradition • Inter Faith Dialogue
New Religious Movements	<ul style="list-style-type: none"> - Cults and Sects - New Religious Movements
<i>The expected outcome of Teaching unit 2 you find in Annex 2</i>	

Teaching Unit 3 - Issues of Justice and Peace and the Care for Creation	
<p>Aims:</p> <ul style="list-style-type: none"> • To be aware of the variety of perspectives on justice, peace (violence) and the challenge of preservation of creation • To have a knowledge of the processes of justice, peace (violence) and the challenge of preservation of creation and the resolution of conflict processes linked to these challenges • To recognize the links between religious tradition/religious belief and commitment to justice, peace and preservation of creation, including in the students' own lives • To identify the links between justice, peace and preservation of creation • To be aware of the engagement of individuals and groups (including those without religious conviction) who campaign for justice, peace, preservation of creation and develop openness and respect for their work and engagement 	
Themes	Teaching content
Justice	<ul style="list-style-type: none"> - Understanding of justice as: <ul style="list-style-type: none"> • right relationship; • revenge • fair play • the promotion of equality • the upholding of human rights • Religious perspectives on justice • Justice in action in the bible or the religious tradition
Peace	<ul style="list-style-type: none"> - Visions of peace as:

	<ul style="list-style-type: none"> • Non-violence as lifestyle and form of protest • Conflict resolution: stages in building peace in local or global communities • The meaning dialogue and its role in conflict resolution • Personal and structural violence • Religious perspectives on peace
Care for Creation	<ul style="list-style-type: none"> - Peace in action in the bible or the religious tradition - The challenge of the care for creation - Religious perspectives on integrity and care for creation - Care for creation in action
<i>The expected outcome of Teaching unit 3 you find in Annex 2</i>	

Teaching Unit 4 – Religion, Men and Women	
Aims:	
<ul style="list-style-type: none"> • To develop a knowledge and understanding of the role of men and women in religious experience and tradition • To explore the relationship between the roles of men and of women in (different) societies and religions 	
Themes	Teaching content
Gender, Society and Religion	<ul style="list-style-type: none"> - Changing roles of men and women in society - Women and men in sacred texts and living traditions of different religions - Women and men in Hebrew scriptures - Women and men in Christian scriptures - Women and men according to Catholic anthropology
<i>The expected outcome of Teaching unit 4 you find in Annex 2</i>	

Teaching Unit 5 – Worship, Prayer and Ritual	
Aims	
<ul style="list-style-type: none"> • To develop an awareness of spiritual dimension of human life • To explore the expressions of this spiritual dimension in various cultures and contexts • To examine some of the patterns of ritual and worship found in religions, with particular attention to the Christian traditions • To analyse and evaluate the impact of those patterns on European cultures and societies • To encourage an openness to personal spiritual development 	
Themes	Teaching content
Symbol, ritual and sacrament	<ul style="list-style-type: none"> - Symbol

	<ul style="list-style-type: none"> - Ritual - Sacrament
Prayer	<ul style="list-style-type: none"> - The need for reflection - The human being as prayer - Contexts for prayer - The praying tradition
Meditation and contemplation	<ul style="list-style-type: none"> - Meditation - The contemplative traditions - The mystic tradition
<i>The expected outcome of Teaching unit 5 you find in Annex 2.</i>	

Assessment

Learning objectives of the Secondary cycle 2 (S4 – S5)

- Analysis of a text of the religious tradition
- Description of specifics of the religious tradition and reflection upon their social and cultural implication
- Description of values in religion and society
- Self-expression on religious topics using relevant terminology
- Description and discussion of ethical consequences of religion in relation to everyday life
- Discussion of religious issues impacting contemporary Europe
- Demonstration of awareness of cooperation and divergence of religious and non-religious worldviews

Attainment descriptors

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 – Secondary Cycle 2
9-10	Excellent	A	<p>The student analyses in-depth a text of the religious tradition methodically, clearly and accurately.</p> <p>The student fully and clearly describes one or more specific aspects of the religious tradition and reflects in-depth upon its/their social and cultural implication.</p> <p>The student fully and clearly describes one or more specific values in religion and in society.</p> <p>The student expresses him-/herself autonomously on a religious topic and uses religious terminology accurately, clearly and relevantly.</p> <p>The student fully and clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.</p> <p>The student discusses fully, clearly and in-depth one or more religious issues impacting contemporary Europe.</p> <p>The student demonstrates clear and informed awareness of religious/secular and interfaith cooperation and divergence.</p>
8–8.9	Very good	B	<p>The student analyses a text of the religious tradition methodically, clearly and accurately.</p> <p>The student clearly describes one or more specific aspects of the religious tradition and reflects in-depth upon its/their social and cultural implication.</p> <p>The student clearly describes one or more specific values in religion and in society.</p>

			<p>The student expresses him-/herself on a religious topic and uses religious terminology accurately, clearly and relevantly.</p> <p>The student clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life.</p> <p>The student discusses clearly and in-depth one or more religious issues impacting contemporary Europe.</p> <p>The student demonstrates mostly clear and informed awareness of religious/secular and interfaith cooperation and divergence.</p>
7-7.9	Good	C	<p>The student analyses a text of the religious tradition methodically, clearly and relevantly.</p> <p>The student clearly describes one or more specific aspects of the religious tradition and reflects upon its/their social and cultural implication.</p> <p>The student clearly describes at least one specific value in religion and in society.</p> <p>The student expresses him-/herself on a religious topic and uses religious terminology clearly and relevantly.</p> <p>The student clearly describes and discusses the ethical consequences of religion in relation to everyday life.</p> <p>The student discusses in a clear way one or more religious issues impacting contemporary Europe.</p> <p>The student demonstrates clear or informed awareness of religious/secular and interfaith cooperation and divergence.</p>
6-6.9	Satisfactory	D	<p>The student analyses a text of the religious tradition clearly enough and accurately enough.</p> <p>The student adequately describes one or more specific aspects of the religious tradition and reflects upon its/their social and cultural implication.</p> <p>The student adequately describes at least one specific value in religion and in society.</p> <p>The student expresses him-/herself on a religious topic and uses relevant religious terminology.</p> <p>The student adequately describes and discusses the ethical consequences of religion in relation to everyday life.</p> <p>The student adequately discusses at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates awareness of religious/secular and interfaith cooperation and divergence.</p>
5-5.9	Sufficient	E	<p>The student partially analyses a text of the religious tradition with some clarity and with some accuracy.</p> <p>The student partially describes at least one specific aspect of the religious tradition and reflects to some degree upon its social and cultural implication.</p> <p>The student partially describes at least one specific value in religion and in society.</p> <p>The student expresses him-/herself on a religious topic and makes limited use of religious terminology.</p>

			<p>The student adequately describes and adequately discusses the ethical consequences of religion in relation to everyday life.</p> <p>The student partially discusses at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates limited awareness of religious/secular and interfaith cooperation and divergence.</p>
3-4.9	Failed / weak	F	<p>The student partially analyses a text of the religious tradition with very little clarity and with very little accuracy.</p> <p>The student partially describes at least one specific aspect of the religious tradition and/or partially reflects upon its social and cultural implication.</p> <p>The student partially describes at least one specific value, but only in religion or in society.</p> <p>The student expresses him-/herself on a religious topic using religious terminology incorrectly.</p> <p>The student describes and discusses in a limited way the ethical consequences of religion in relation to everyday life.</p> <p>The student discusses the religious issue in a limited way and insufficiently describes the impact on contemporary Europe.</p> <p>The student shows little awareness of religious/secular and interfaith cooperation and divergence.</p>
0-2.9	Failed / very weak	FX	<p>The student attempts or fails to analyse a text of the religious tradition with no clarity and with no accuracy.</p> <p>The student attempts or fails to describe any specific aspect of the religious tradition and/or attempts or fails to reflect upon its social and cultural implication</p> <p>The student attempts or fails to describe at least one specific value, but only in religion or in society.</p> <p>The student does not use religious terminology.</p> <p>The student attempts or fails to describe and discuss the ethical consequences of religion in relation to everyday life.</p> <p>The student attempts or fails to discuss any religious issue.</p> <p>The student attempts or fails to show awareness of religious/secular and interfaith cooperation and divergence.</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 – The Search for Meaning and Values

The student is able to

- give examples of how the great questions of life are expressed in contemporary culture and in his/her experience;
- identify cultural factors in contemporary society that can block the search for meaning;
- describe different types of symbols and explain why symbol emerged in the formulation of responses to the questions of life;
- give an example of the power of the symbolic to, influence individuals groups and societies;
- outline 2 myths from ancient cultures which attempt to answer key questions;
- provide evidence of religious behaviour in ancient societies e.g.: rites of passage and initiation; rites of burial and sacrifice; sacred art and artifacts.
- Explain the beliefs of Animism, polytheism, pantheism, dualism with examples
- describe briefly monotheism and its emergence and explain the concept of God in each of the monotheistic traditions of Judaism, Christianity, and Islam;
- explain the concepts of divine revelation and transcendence;
- outline the relationship between the understanding of the transcendent/God and the concept of the person in two religious traditions;
- describe the basic characteristics of a Natural Law Religion;
- briefly describe the basic beliefs of Stoicism, Cynicism and Epicureanism.
- briefly describe the Cartesian worldview and post-Cartesian responses to the questions of life: deism, the secular humanist tradition, atheism, agnosticism, reductionism
- briefly outline two cosmologies of modern science;
- identify three key moments in Western Culture of the emergence of an independent secular value system;
- show how communal values can be shaped by sources other than theistic religion and describe in which ways religions relate to secular culture.

Teaching Unit 2 – World Religions

The student is able to

- identify the Bible as a classic text;
- List different types of religion
- Present a portrait of Primal religion and give an account of its important influence on all religion
- research and present an introduction to and overview of one early European tradition ie Norse/Germanic/Slavic/Baltic/Celtic/Greek/Proto Indo -European Polytheism or European Animism
- research and present an introduction to and overview of one living indigenous tradition ie Yoruba of Africa, Lakota of America or Aborigines of Australia
- Present an introduction to each of the chosen main denominations/religions
- Compare and contrast the vision of salvation/liberation proposed
- Compile a profile of the human person as presented in each tradition
- Give an account of the place of community in each of the traditions
- Describe the organization of people in the tradition

- Give an account of the structure and organization at local and global levels
- Describe any rites of initiation with the traditions (or if none exist, another rite of significance)
- Describe how the tradition marks and celebrates time and or seasons, using examples
- Present key elements of the human life cycle and show how the tradition celebrates each
- Report on the contemporary experience of the traditions particularly in the European context
- Outline clearly what is meant by 'inter-faith' dialogue and give examples of its origins
- Discuss the importance of inter-faith dialogue
- Name two contemporary conflicts where religious beliefs play a role and explain the nature of the relationship between religion and the conflict
- Define/distinct cult and sect and give examples
- Discuss what these definitions are contested
- List common characteristics/features of cults
- Describe what elements cults and religions share and how they differ
- Provide a profile of 2 new religious movements focused on their Foundations, Major beliefs and Lifestyles and customs/practices of members

Teaching unit 3 – Issues of Justice and Peace and the Care for Creation

The student is able to

- take each of the five understandings of justice, give a brief explanation of each one and identify its main strength and weakness
- illustrate the five understandings by one example of contemporary situation;
- briefly explain and illustrate the relationship between justice, peace and preservation of creation.
- make a reference to two biblical scriptures/sources and one example of current teachings/thinking of the Judeo-Christian vision of justice;
- briefly explain and illustrate the relationship between these.
- identify the engagement of a biblical person (or of the religious tradition) and identify the link between his/her patterns of behaviour and his understanding of justice.
- define two types of peace and give an example of each one;
- differentiate between non-violence as lifestyle and non-violence as protest;
- present one model of conflict resolution and outline how this model could be applied to one local or one global situation;
- define dialogue within the context of conflict resolution;
- outline two causes and two effects of personal violence and structural violence;
- briefly explain and illustrate the relationship between peace, justice and preservation of creation.
- make a reference to two biblical scriptures/sources and one example of current teaching/thinking of the Judeo-Christian vision of peace;
- briefly explain and illustrate the relationship between these sources and the types of peace with one example of a contemporary situation;
- identify the key principles of the “just war” theory;
- illustrate the theory by applying it to one example of contemporary conflict.
- identify the engagement of a biblical person (or of the religious tradition) and identify the link between his/her patterns of behaviour and her understanding of peace.
- explain what is meant by the “cry of creation and song of creation” and illustrate by personal examples of contemporary situation;
- present three factors which contribute to the cry of creation;
- present three arguments why the creation is important to be preserved (continuing to listen to the song of creation);
- explain the Jewish concepts of Sabbath, Schmittah and Jubilee and in the case of each, the relationship with one current environmental crisis;
- relate the concepts of stewardship and domination as found in the creation texts in Genesis to one current environmental crisis;

- briefly explain and illustrate the relationship between the message “Rebuild my house, it is all being destroyed.” In the context of Francis of Assisi and Pope Francis;
- make a reference to the vision of integrity and preservation of creation in encyclical letter *Laudato si’* on care for our common house.
- identify the engagement of a biblical person (or of the religious tradition) and identify the link between his/her patterns of behaviour and her understanding of integrity of creation.

Teaching unit 4 – Religion, Men and Women

The student is able to

- give an informed account on the changing roles of men and women in contemporary society;
- become aware of the roles of women and men in world religions;
- explain the connection between images of God and the roles of women and men in their respective religion;
- describe the situation of women and men in the Hebrew scriptures;
- become familiar with the accounts in the Christian scriptures of the encounters between Jesus and women, and the situation of women and men in early Christianity;
- recognize links between the role of women and men in society and their roles in early Christian tradition;
- explain the situation and role of women in salvation history;
- become aware of the understanding women and men in Catholic anthropology;
- explain the concept of Man as created male/female by God;
- describe the religious experience of exclusion and empowerment of women and men

Teaching unit 5 – Worship, Prayer and Ritual

The student is able to

- explain the human drive to question;
- explain how symbols work and how they relate to human experience;
- show how the ability to create symbols is a defining characteristic of being human;
- show, with an example from each, the power of symbols in contemporary secular society and in contemporary religion.
- explain the meaning of “ritual”;
- name two different types of ritual, giving an example of each;
- differentiate between personal and collective meanings of ritual;
- explain “ritualism” and give one positive and one negative feature of ritualism;
- give an example of religious and of a secular ritual in contemporary culture and explain their significance for those who participate;
- explain “sacrament” and its relationship to ritual and symbol;
- in the case of two Christian denominations, explain the meaning of sacrament for followers;
- explain the function of the symbols used in sacrament/sacramental celebration.
- explain why reflection is important in human life, particularly in the life of a young person;
- explain what is meant by the term “religious experience”;
- present an example of people at prayer which shows
 - the religious tradition and culture with which the prayer is associated
 - the relationship between prayer and life;
- give examples – from different religious traditions – of a sacred space, and list the features that identify the space as sacred;
- give examples – from different religious traditions – of a sacred time, and list the features that identify the time as sacred;

- explain the differences between private and communal forms of prayer;
- give an example of formal prayer from the Christian traditions and explain its use and origin;
- select a formal prayer from either the Buddhist, Judaic, Hindu or Islamic tradition and compare and contrast it with the Christian prayer.
- explain the term "meditation" and give an account of the significance of meditation in the prayer and worship of (at least two) major religious traditions;
- compare and contrast the Buddhist and Christian traditions of meditation.
- for one contemplative tradition: give an account of the origin of the tradition and explain how it has developed into its contemporary form;
- explain the terms "hermitage", "poustinia", "pilgrimage" and "retreat", the origins of the tradition, its significance and its popular appeal;
- explain the term "mystic";
- give the characteristics associated with the mystical traditions;
- give a brief account of the life of mystics and their particular contribution to the mystical tradition

Annex 3: Proposal for the organisation of the learning material over the two years S4 and S5

S4	S5
<p>SEMESTER 1</p> <p>September/October</p> <p>1.1 The Contemporary Quest for Meaning</p> <p>1.2 Ancient Responses to the Quest</p> <p>1.3 Rise of the Gods</p>	<p>SEMESTER 1</p> <p>September/October</p> <p>3.1 Justice</p> <p>3.2 Peace</p>
<p>November/December</p> <p>1.4 Non-Theistic Centred Responses</p> <p>2.1 The Phenomenon of Religion</p>	<p>November/December</p> <p>3.3 Care for Creation</p> <p>5.1 Symbol, Ritual and Sacrament</p>
<p>January</p> <p>2.2 A Closer Look at 3 Major Living Traditions -The Community</p>	<p>January</p> <p>5.2 Prayer</p>
<p>SEMESTER 2</p> <p>February</p> <p>2.2 A Closer Look at 3 Major Living Traditions - A Vision of Salvation</p>	<p>SEMESTER 2</p> <p>February</p> <p>5.3 Meditation and Contemplation</p>
<p>March/April</p> <p>2.2 A Closer Look at 3 Major Living Traditions</p> <p>-A Celebrating Tradition</p> <p>-Challenges to the Tradition</p>	<p>March/April</p> <p>4.1 Religion, Men and Women</p>
<p>May/June</p> <p>2.2 Closer Look at the Major Living Traditions - Inter Faith Dialogue</p>	<p>May/June</p> <p>2.3 New Religious Movements</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
			Reproduction	Production		
Written project		The pupil is able to...				
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 of religion in relation to everyday life	...describe and discuss the ethical consequences of religion to everyday life		R5	10%	4
					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:
6. Religion is anti-science and science is an enemy of religion.
7. Name one scientist who was a devout Christian.
8. 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 the future, the various manuals and other written materials used by religious education teachers will be added to this section. It is a "work in progress".

Ideas and methods for religious education

The following collection is intended to provide teaching colleagues with material for organising religious education lessons. It in no way replaces the use of a course/textbook.

For the different teaching and learning methodologies we refer to **Annex 5** of the first cycle (C1) of this syllabus.

Teaching Unit 1 – The Search for Meaning and Values

Focusing Activity: A visit to the Chester Beatty library website could be a good introduction to this part of the course

PART 1 - THE CONTEMPORARY QUEST FOR MEANING

Student Activity

- In looking at the contemporary context students are encouraged to give examples from contemporary culture- music, art, literature or youth culture- that illustrate the human search for meaning. Students can work in small groups to come up with their own examples
- Some examples might include
 - Patrick Kavanagh: The Great Hunger
 - Picasso's Painting: Guernica
 - U2: I still haven't found what I'm looking for
 - Diana Ross: do you know where you're going to?

Student Activity

In developing this theme, students are asked to provide examples of key questions surrounding the search for meaning and values. It is important to invite students to generate their own big questions.

Examples might include

- What makes for happiness?
- Why be good?
- Why do bad things happen to good people?
- Why is there evil in the world?
- Can good come out of suffering?

Student Activity

Students might be asked to identify views of happiness in modern life as found in the media. For example, the story of a person winning the lottery.

PART TWO: ANCIENT RESPONSES TO THE QUEST

Student Activity:

Invite students to take a particular life event and look at how different religious traditions mark this event using symbolic language.

PART THREE: RISE OF THE GODS

Student Activity

Students are asked to name as many traditional or contemporary images of God as possible

PART FOUR: Non-Theistic Centred Responses

Student Activity

Students are asked to research 3 key moments in the emergence of a secular value system

Invite Students to research examples of communal values at work e.g the value of equality as evidenced in equality legislation

EXAMPLE ASSESSMENT QUESTIONS

PART ONE: THE CONTEMPORARY QUEST FOR MEANING

1. Musicians, artists, writers and youth culture often explore the human search for meaning. Give two examples from music, art, literature or youth culture and explain how each shows the human search for meaning.
2. 'I still haven't found what I'm looking for'. (Bono) What are people looking for in life? Explain how the human search for meaning can be blocked? In your answer identify two factors in contemporary society that can block the search for meaning.
3. Give an example from contemporary culture of a song which shows the sense of the sacred? In answering this question you should quote some lines from the song to illustrate your answer.

PART TWO: ANCIENT RESPONSES TO THE QUEST

1. The building of the pyramids of Egypt are an example of religious behaviour in an ancient society. Give two more examples which provide evidence of religious behaviour in ancient society.
2. Compare and contrast two ancient myths that tell the story of the formation of the universe.

PART THREE: RISE OF THE GODS

1. Pick one of the following – Judaism, Christianity or Islam and describe the concept of God in that tradition.

2. The concept of revelation In the Islamic tradition Mohammed experienced divine revelation in his encounter with the Angel Gabriel in the cave. Pick a religious tradition and give another example of divine revelation from that tradition. Explain the importance of that revelation in the tradition
3. Naming God, past and present Summarize the proof(s) for the existence of God as offered by Anselm, or Aquinas or another theologian you have studied.
4. Discuss how a person's idea of God might influence their relationships in the world.

PART FOUR: NON-THEISTIC CENTRED RESPONSES SECTION

1. Explain the difference between secular and religious values.
2. All societies have values. Some values are secular and some religious. Of the following list which are secular, which are religious and which are both.
3. Explain why in each case.
 - Underage drinking is wrong.
 - Life is sacred.
 - Speeding on the roads is wrong.
 - People have a right to a decent wage.
 - Competition in business is a good thing
4. On what basis does a society create its rules norms and laws if it does not believe in a God or Gods?

Teaching Unit 2 – World Religions

PART ONE: THE PHENOMENON OF RELIGION

Focusing Question

What might a study of the distribution of religions tell us about the religion?

Focusing Question

Using the information about Religion available from at least 2 Census' of your home country, what trends can you notice developing?

Student Activity

- Survey your local area to find out what religious traditions are in evidence.
- In groups, select a primal religion, research at Smiths, rituals, art, music, and traditions and present it in a creative way to the class.
- Look in your own area for examples of early European religions and its influence is under development of Christianity in your country
- look at text such as chief Seattle's speech to indicate how primal religions have adapted to modern issues.

Focusing Questions

- What elements of the religion you have studied can be seen in contemporary religions?
- What is the influence of primal religion on all religions?

Student Activity

- Give examples of taboo from your own tradition- why are these activities, places or objects forbidden?
- Construct a totem.
- Think about a person you admire, what are their qualities and traits? Think of an animal or feature of the landscape that might represent them.

PART TWO: A CLOSER LOOK AT THE MAJOR LIVING TRADITIONS

Student activity

- Within the 3 traditions identify: what the term salvation and liberation mean- are they understood as being the same or are there differences? How was salvation achieved?
- Read an account of how the person was created according to the sacred text of the religious tradition- what does it tell you about the human person? Compare and contrast it with an account from a different tradition.
- Prepare a collage of stories/quotes/pictures/songs/music sacred text from each of your chosen traditions. This collage should allow people to compare on contrast the image of the human person found in these traditions.

Student Activity

Prepare a profile of a living community preferably in your own area. The profile could involve an interview with a member of the community in which the following issues could be addressed and reported on. This interview could form the basis of a report or newspaper article that could be submitted to a local newspaper. Issues to be addressed might include

- the number of members of the community
- how the community is organised how it is structured?
- How is it funded?
- Who is in charge? Who leads the worship?
- The role of women in the community. Who makes the decisions for the community?
- Does the community have any connection with a global or wider community?
- How is authority understood within this community and where does authority come from- is it in a text, the leader, the people, or the tradition?
- How do members of this community involve themselves in issues around them, for example, involvement in social justice or inter- religious activities?
- What is their attitude to the world and the society that they are part of?

Student Activity

Observe/participate in/recall a rite of initiation. What elements of a rite were evident? What was being expressed in the rite? How was it celebrated?

Interview somebody about to undergo a rite of initiation or a parent of a baby about to be baptised for stop what are their expectations of the rite? Why are they undertaking this rite? Compare and contrast this with the rite of initiation in another religion.

- Make a calendar of the season celebrated in your three chosen traditions

- identify how the season is celebrated- what festivities mark the season? If possible mark the celebration of a particular season or festival in a tradition other than your own.

Student Activity

Select the stage in the human life cycle- birth customs, marriage, the transition to adolescence, funeral rites and presenter report on how this stage is celebrated in each of the three traditions you are studying.

- Find out what is happening in your local area to promote interfaith dialogue
- find out about the interfaith gatherings in Assisi in 1986 and 2002
- Organise an event where members of different religious traditions can share their experiences of dealing with a particular issue

PART 3: NEW RELIGIOUS MOVEMENTS

Student Activity

Invite students to undertake project work using websites and books, allowing the new religious movements to speak for themselves

EXAMPLE ASSESSMENT QUESTIONS

PART 1: THE PHENOMENON OF RELIGION

1. A recent international survey on religious practices concluded that people in Europe continue to believe in God and in life after death. In your experience, are these findings accurate for young people today. Say why or why not.
2. Name another religious trend in Europe today.
3. In what ways do primal, early European religions and indigenous world traditions impact our culture today?

PART 2: A CLOSER LOOK AT THE MAJOR LIVING TRADITIONS

1. Compare the vision of salvation or liberation or enlightenment as proposed in the 3 traditions you have chosen to study
2. Summarise the idea of the human person present in each of the traditions you have studied.
3. Using examples from each tradition, describe the relationship between the transcendent (God) and the human in each of the two traditions you have chosen to study.
4. How do each of the two traditions you have chosen to study understand the role and place of community?
5. Select two key elements of the human life cycle (e.g. birth, adulthood, commitment, illness, death, etc.) and show how your 3 chosen traditions celebrate each element.
6. What challenges are faced by the traditions you have chosen to study? Refer, whenever possible, to the European context.
7. Pick two key movements or developments that have taken place in the last 50 years in each of the traditions you have chosen to study. What challenges do these developments present to members of the community of believers in each tradition?

8. What is meant by 'inter-faith dialogue'? Describe the origin of this dialogue and its purpose in relation to 3 major world religions you have studied. Assess its current state.

PART 3: NEW RELIGIOUS MOVEMENTS

1. The naming of religious movements as 'cults' or 'sects' is often resisted by followers of certain movements. Discuss why they might not wish to be labelled in this way.
2. The phrase 'new religious movement' can refer to a wide spectrum of religious movements. They are 'new' in that they present themselves as alternatives to official institutional religion. They are 'religious' in that they claim to offer a religious vision of the world, and to respond to the fundamental questions of life. Give one example of a new religious movement and describe
 - its foundations
 - major beliefs
 - the lifestyle, customs and practices of its members

Teaching Unit 3 - Issues of Justice and Peace and the Care for Creation

PART 1: JUSTICE

Student Activity

Students might be helped to become critical readers of the media so as to discover what values are being brought to, and expressed in, their reports and commentary. Teachers and students will find relevant contemporary material in the business sections of newspapers and magazines and especially in 'Features' and 'Opinion' sections. End-of-year analyses and budget discussions will be particularly helpful in this regard. Students could be encouraged to build up a file of cuttings from these sources.

Develop students' capacity to question critically by practicing 'The Five Whys'. This method uses a process of asking 'why?' at least five times to unpack complex issues.

Begin with a statement of fact, for example:

- The child has a septic foot. Why?
- Because she stepped on a thorn. Why?
- Because she has no shoes? Why?
- Because her parents cannot afford to buy her any. Why?
- Because her father is paid very little as a farm labourer. Why?
- Because he is not allowed to join a trade union. Then invite the students to look at the first question and the last answer and discuss the links.

Student Activity

Students might map out the various relationships in their lives and reflect on the requirements necessary for these relationships to work well. Injustices can easily be understood as those behaviours that hinder good relationships. Examples of these are not hard to list and would furnish good food for class discussion.

PART 2: PEACE

Student Activity

Having studied the skills of conflict resolution in class, invite students to roleplay how specific conflicts might be resolved. There are many student-friendly books available on this.

Invite students to look at one example of war and apply the just war criteria to it. Discuss with students whether this theory is still relevant or useful in today's world.

PART 3: CARE FOR CREATION

Student Activity

Invite students to undertake a case study of how a Religious tradition has responded to the Ecological Crisis through the issuing of new teachings or the launching of new initiatives. e.g. In what way has a Catholic religious order changed its way of life since the issuance of Laudato Si?

EXAMPLE ASSESSMENT QUESTIONS

PART 1: JUSTICE

1. Describe the steps involved in doing a social analysis of any problem or issue.
2. (a) Give two causes of hunger in the world and in your answer explain how economic, political, cultural or social structures contribute to this situation.
or
(b) Identify one group who experience poverty in your home country today and explain why you think they are in poverty. Your answer should mention two structural causes of poverty in your home country
or
(c) Choose one example of discrimination in Europe today and describe how that discrimination works. Your answer should mention two structural causes of discrimination.
3. (a) Pick one social problem in Europe today and explain how the following factors affect the situation– resources, power, key relationships.or
(b)Write an essay comparing two causes of poverty in Europe and in the developing world.
4. Choose one of the following:
 - The Judeo-Christian vision of Justice
 - The Zakat of Islam
 - The four Varnas of Hinduism
 - The eight-fold path of Buddhism

Outline the key ideas of justice in one of the above.

PART 2: PEACE

1. List the key principles of the just war theory as developed by St. Augustine.

2. Explain the Religious and Secular Influences on Gandhi's notion of **peace** that is centered on nonviolence, individualism, soul force and forgiveness.

PART 3: CARE FOR CREATION

1. a. Explain what is meant by the 'greening of religion'.
b. Give three factors that brought about this 'greening' process.
2. Outline the key ideas of one writer on religion and the environment. Discuss.
3. Explain the concepts of stewardship and dominion in the Genesis creation texts. Give an example of how one of these concepts might apply to a current environmental problem

Teaching Unit 4 – Religion, Men and Women

Focusing Activity

Group work and feedback: Ask the students to discuss their understanding of the following terms: 'gender', 'sex stereotyping', 'sexual discrimination'.

Each student might write the main point of each groups' answers in their journals/copy books and feedback.

Follow-up activity: Explain to the students that gender equity has been researched/studied by people who are experts in the areas of philosophy, sociology, biology and psychology.

Using the following statements as a basis for discussions, ask them which of the four terms underlined above pertain to the following sentences:

1. 'Males and females view the world differently' (Gilligan 1982, philosophy).
2. 'Although men and women share common biologies, we cannot assume they are not treated differently' (Harrison 2001, sociology)
3. 'There may exist a great deal of neurophysiological and anatomical differences between the brains of males and females' (Sabbatini 1997, biology).
4. 'Boys become fascinated with the legal elaboration of rules while girls have a more pragmatic approach to rules' (Piaget 1972, psychology).

PART 1: GENDER, SOCIETY AND RELIGION

Student Activity

Divide the class into research groups of four to five. Ask each group to select a major world religion and prepare a speech on the topic: **This religion has more to offer by way of gender equality than any other.** Select a speaker/s from each group to argue the case. The following statements might be useful in getting started.

'So there is no difference between Jews and Gentiles, between slaves and free, between men and women; you are all one in union with Christ (Gal 3:28, Christianity)

'The Qur'an offers both sexes moral and spiritual equality' (Kassam, 2001, Islam)

'So God created men and women in his own image, in the image of God he created them, male and female he created them', (Gen 1:27 Hebrew Scriptures, Judaism)

'Buddha said, 'There must be no trafficking of slaves or women'' (Colledge, 1999, Buddhism);

'The rite of initiation (upanayana), which marked the beginning of Vedic studies, was open to both men and women' (Sugirtharajah, 2000, Hinduism)

Student Activity

The teacher might take a brief look at the introductions to each of the below characters in the Good News Bible. These introductions offer a brief and succinct account of the content of the Bible stories. Students can select some of the scriptural references above dealing with both the male and female characters. Compare the virtues/characters portrayed by the men to those of the women

Women: Ruth (Ruth 1-4), Esther (Esther 1:10), Hagar (Genesis 16:1), Hannah (1 Samuel 1:1-2:10, 2:18-21), Eve (Genesis 2:4-4:25), Sarah (Genesis 11:29-23:20)

Men: Amos (1-9), Hosea (1-14), Isaiah (1-66) and Jeremiah (1-52), Moses (Numbers, Deuteronomy, Exodus), Job (1-42)

Student Activity

The teacher might invite the students to read the biblical stories listed below and discuss Jesus' approach and attitude to women as evidenced in the stories.

The following references are a selection of some of Jesus' encounters with women :

Mt. 1:1-17; 5:27; 8:14-17; 9:18-26 Mk. 1:29-31; 5:21-43; 7:24-30; 16:1-8

Lk. 1:14; 2:17-18; 5.14; 16.14-15 Jn. 2.1-11; 4.1-42; 11.1-44; 20.1-2

Ask the students to select one story from any or a number of references below, and in small groups to dramatise the event in their own words. Alternatively groups of students might prefer to write a short poem or a newspaper account of the encounter in their own words. A time may be appointed for the students to perform/read their work in front of their peers.

Acts 12:12-14; 16:13-14, 15, 40; 18:2-3; 18:26 and in Paul 1 Cor 7; 1 Cor 11; 1:14-34; Eph 5:24.

Student Activity

- Perhaps more adventurous classes might like to divide into two groups and debate the following statement: Mary Magdalene received the highest revelation of the meaning of the resurrection. The right of women to equal place among the disciples is defended through her.
- Invite students to visit their local church/place of worship and to pay attention to icons, paintings, pictures, carvings and Stations of the Cross depicting Mary.
- Prepare a short report on what they have found and what kinds of images of Mary are most visible. Do they reflect the historical Mary or an artist's ideal impression of Mary? Then report back to the class.

Student Activity

Under the guidance and prior research of the teacher, invite a guest speaker to come to your class to give a balanced account of someone who has experienced exclusion and/or empowerment in religion because of gender.

Student Activity

Ask the students to do a collage of words outlined in the definition of feminism below. Each of the words should be looked up in a dictionary and the meanings of those words should be inserted in some creative way into the collage.

Definition: Feminism is a comprehensive ideology rooted in women's experience of sexual oppression; it engages in a critique of patriarchy as an essentially dysfunctional system; embraces an alternative vision for humanity and the earth; actively seeks to bring this vision to realisation. (Schneiders, 1991)

Student Activity

Students might also be encouraged to select any one/two of the names outlined above, that is, of the feminist writers, theologians or founders of religious orders and research information for a class or individual project.

Alternatively, the students might contact one of the religious orders and request an interview with a member/s on its founder's vision, and the role of the religious order in contemporary Europe. Some pointers for the interview may focus on the foundation of the order, its founder, her life, work and vision, the cultural context of her day, current involvement in health/education/social justice/the parish community.

EXAMPLES OF ASSESSMENT QUESTIONS

PART 1: GENDER, SOCIETY AND RELIGION

1. 'All major world religions regard men and women with equal respect.' Discuss this statement.
2. Present a comparison of the roles of men and women in two major world religions. (Choose from the following Buddhism, Islam, Hinduism, Christianity and Judaism.)
3. Pick two women or men in the Hebrew scriptures and summarise their importance in the story of salvation.
4. Give an account of two gendered images of God in the Hebrew scriptures.
5. 'When God is male then the male is God.' Do you agree with this statement? Write a short essay discussing this view.
6. Pick an encounter between Jesus and a woman in the gospels.
 - a. Re-tell the story in your own words.
 - b. Explain the importance of this encounter both in the context of the time of Jesus and for today's world.
7. The early Christian community has been described as 'a discipleship of equals'. Would you agree with this? Write a short essay outlining your opinion on this statement based on your reading of either Acts or the letters of St. Paul.
8. Write a short account of how Mary is presented in the gospels.
 - a Give a summary of how Mary is portrayed in one Christian tradition.
 - b Suggest one way that the role of Mary is linked to the role of men and women in that tradition.
9. Write an essay outlining the main characteristics and challenges presented by feminist theologies.
10. Women have played a key role in the spiritual tradition, in the development of religious orders and communities, as social reformers and as religious writers.
11. Pick one such woman and describe
 - a the key events or actions of her life.

b the contribution she made to her own cultural context and religious tradition.

c the continuing impact or legacy of her life.

12. Same question as above but using two women – to compare and contrast.

Teaching Unit 5 – Worship, Prayer and Ritual

PART 1: SYMBOL, RITUAL AND SACRAMENT

Focusing Activity: In order to appreciate the importance of symbols it is necessary for the students to reflect on the role of symbol making in their lives. In small groups students might discuss questions such as:

- how do we express our love for another person using symbols?
- how do we remember the dead using symbols?
- how do we celebrate friendship using symbols?

Students could also be encouraged to compose a journal of symbols which would reflect the identity of each individual. This activity helps students to appreciate the role of symbols in their own lives.

Student Activity

Students could explore the use of symbolic language in everyday life, for example in telephone texting, in road signs, etc.

Students could examine the richness of symbols central to the identity of the major world religions. Given the visual impact of these symbols a wall chart could be made for the religion room or classroom. This activity is suitable for group work

Student Activity

Students might participate in or observe a sacramental gathering in two different Christian churches. They could interview the leader of the gathering and some of those who are present. Alternatively, a Priest or Minister from a particular faith tradition could be invited into class for a discussion about sacraments.

PART 2: PRAYER

Focusing Activity: Discuss with students why it important for young people to reflect on life. After some discussion students may find that they reflect during times of change or at important or decisive moments in their lives. The discussion can help students to identify some of the key decisions and dilemmas in life faced by a young person: career/study, friendships/ relationships and responsibility/duty

Student Activity

Students could be invited to assess the amount of time they spend alone or in silence. Use a self-assessment activity here.

- Students could also be invited to reflect on the role that a diary and journaling can play in reflection. Suitable examples of diaries include The Diary of Anne Frank and Go Ask Alice.
- Students could assess the extent to which their own school environment allows for students to spend time in silence or reflection.

If there is no prayer or meditation room in the school they could be asked how they would set about transforming an ordinary room into a meditation room. The challenge here is to create an environment that would accommodate all religious traditions along with those who are affiliated to no religious tradition.

Student Activity

Students might identify and, where appropriate, participate in some of the techniques of meditation and prayer used by the major religious traditions

Student Activity

At the beginning of the school year, students could identify the key significant dates for the major world religions. These could be put on a wall chart and reference made to them as the year progresses. E.g Intercultural/Interfaith Calendar.

- Students could be encouraged to visit local sacred places and report back to the class.
- Students can investigate what elements determine that a place is sacred for any religious tradition. Is the place associated with a significant person or event in the history of a religious tradition?

PART 3: MEDITATION AND CONTEMPLATION

Student Activity

Students could go on a retreat or a pilgrimage and keep a journal of reflections on the experience. If possible, they could also visit a monastery and interview some of the community

EXAMPLE ASSESSMENT QUESTIONS

PART 1: SYMBOL, RITUAL AND SACRAMENT

1. Name two different types of ritual and give an example of each.
2. It is claimed that symbols have power. Explain, with one example from each, the power of symbols in contemporary secular society and in contemporary religion.
3. Give an example of secular ritual in contemporary culture and explain its importance for those who participate.

PART 2: PRAYER

1. Discuss the reasons why reflection is important in the life of a young person.
2. Give two examples- from different religious traditions – of sacred space, and list the features that identify the space as sacred.
3. Select a formal prayer from one of the following - the Buddhist, Judaic, Hindu or Islamic tradition. Compare and contrast it with Christian prayer.

PART 3: MEDITATION AND CONTEMPLATION

1. a. Explain the term 'meditation'.
b. Explain the importance of meditation in one major religious tradition.
2. Compare and contrast the Buddhist and Christian traditions of meditation