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Introduction

Common objectives for all religion classes being taught in the European Schools

Religion classes taught in the European Schools are intended to provide a special educational environment. Through these classes, individual pupils acquire points of reference for their future lives, learn how to select from different options for their daily lives, and also how to organise themselves and to live in a way that is carefully thought out and responsible. They implement a comprehensive education which principally searches for meaning and poses questions, “drawing inspiration from cultural, religious and humanist inheritance of Europe” such as defined in the Preamble of the Lisbon Treaty. Religion classes provide rigorous information on the articles of faith that belong to each religion. They stimulate initiatives which develop a consistent approach to values in order to prepare all pupils to become responsible citizens, capable of contributing to the development of societies that are democratic, supportive, pluralist and open to other cultures, and to access the wealth of cultural diversity, whilst encouraging the recognition and respect of the diversity of beliefs. Classes in religion are included in the finalised framework of the Convention defining the Statute of the European Schools: “In education and instruction, the conscience and convictions of individuals shall be respected.” (Article 4 § 6) In accordance with their religious and philosophical convictions, the right of parents to choose the religious curriculum of their choice or, alternatively, a course of non-religious ethics, (being obligatorily provided) forms part of compliance with Article 14 § 3 of the European Union’s Charter of Fundamental Rights. Every religious denomination shall develop its own specific programme whilst respecting the fundamental aspects of the educational dynamic that the European Schools offer to their pupils.

The specific programmes of each denomination, as well as the evaluation of the pupils that result, need to reflect the organizational conditions of the religious instruction provided by the European Schools: number of periods per week, classes that are often not homogeneous (for example: difference in knowledge levels of the pupils who sometimes arrive without any prerequisites).

1. General Objectives of the European Schools

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

As a part of the European Schools' syllabuses also Protestant Religious Education seeks to develop all of these key competences in the pupils.

2. Didactic Principles

The learning and teaching of the subjects is based on the following didactic principles:

- Integrated teaching and learning: Links and correlations among the different areas of the European School curriculum make learning a more comprehensive and meaningful experience.
- Active learning: Pupils gradually become responsible for their own learning process

These principles are applied through a variety of teaching and learning approaches and strategies, the use of differentiated teaching methods, and the use of a wide range of learning resources including digital tools and resources.

Didactic principles are provided as a guide for the learning and teaching of the different subjects.

Preliminary general remarks

In the course of the lifetime of each human being, education plays a fundamental role in their personal, social and spiritual development. While education is an ongoing process of improving knowledge, skills and attitudes, it is also an exceptional means of bringing about personal development based on a holistic and integrated vision of life and education. The four educational pillars cited in Jacques Delors' report to UNESCO¹ lay a foundation that is also relevant for Religious Education:

- *Learning to live together*, by developing an understanding of others
- *Learning to know*, in the context of rapid changes in society
- *Learning to do*, in a variety of situations in a rapidly changing context
- *Learning to be*, which includes the religious and spiritual aspect of life.

¹ UNESCO (1996). Treasure Within. Report to UNESCO of the International Commission on Education for the Twenty-First Century

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 life² in order to use critical thinking and responsible behaviour 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.

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.

Connect religion with personal life: the student is able to understand beliefs, reasoning 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).

² Allison Davis and Robert J. Havighurst, 'Human Development and Intergroup Education', The Journal of Educational Sociology 18, no. 9 (1945): 535–41, <https://doi.org/10.2307/2263099>

3. Learning objectives

In the "Religion / Ethics" 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 Ethics).

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.
- Encourage a practical and well reflected commitment to peace, justice and the safeguarding of creation.

In Protestant Religious Education, a close correlation exists between the competences that pupils can acquire / expected outcomes and the suggested teaching content in this subject. Against the backdrop of situational challenges, the key is to define the content of learning objectives and to find appropriate forms of learning to match them. Apart from competences, learning objectives and suggested teaching content, further dimensions are incisive for the quality of teaching Religious Education, to which teachers should consciously pay attention in designing their teaching: young people at a specific developmental age and in a particular situation in life, together with forms of communication and working, methods and media, and handling space and time. The acquisition of competences and achievement of learning objectives are embedded within this multidimensional web.³

³ „Kompetenzen und Standards für den Evangelischen Religionsunterricht in der Sekundarstufe I“, EKD Texte 111, herausgegeben vom Kirchenamt der Evangelischen Kirche in Deutschland (EKD), Hannover 2010, p. 23. Original text in German, translation by CPCE.

Protestant Religious Education proposes that students acquire all these skills and competences in the context of a living Protestant faith tradition, in an ongoing reasoned hermeneutic process that combines and balances religious tradition with the challenges of today's world and as a multi-faith and multicultural society.

Main learning objectives

The learning objectives attained at the end of S5 are:

- 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

4. Contents of Secondary Cycle 2 (S4-S5) / L2 / hourly

Teaching Unit 1	Issues of justice and peace
Learning objectives <ul style="list-style-type: none"> - Current challenges to peace, justice and the integrity of creation - Basic Bible texts relating to peace, justice and the integrity of creation - Peace initiatives at national and global political levels 	
Themes	Suggested teaching content
Justice	<i>Responsibility for society:</i> <ul style="list-style-type: none"> - Old Testament prophets (e.g. Amos) - Knowledge of Reformation – movements in Europe - Advocates of justice today
Peace	<i>Responsibility for international understanding:</i> <ul style="list-style-type: none"> - Jesus as an “exemplar” (“role model”) - Sermon on the Mount - Advocates of peace in our times
Integrity of creation	<i>Responsibility for life on Earth:</i> <ul style="list-style-type: none"> - Biblical texts on creation (nature, animals and human beings) - Environmental conservation projects
Expected outcomes, competencies (knowledge, skills, attitudes): Students will be able to:	
Knowledge <ul style="list-style-type: none"> • Know the Biblical instruction to seek justice in the interest of peaceful coexistence and the integrity of creation Skills <ul style="list-style-type: none"> • Relate their knowledge to their own feelings towards justice, peace and the integrity of creation Attitudes <ul style="list-style-type: none"> • Contribute towards a just, participatory and sustainable society, promote a culture of peace, take responsibility for the environment, and strive for social justice and fairness 	
Interdisciplinary aspects: History; Science	
European dimensions: Discussion of the impacts of justice, peace and the integrity of creation on Europe	
Key competencies of the European schools: Citizenship and personal social skills	

Teaching Unit 2	Worship, prayer and ritual
Learning objectives Protestant worship in its different forms Prayer and rituals as forms of communication with the Holy in the Protestant churches	
Themes	Suggested teaching content

Symbols, rituals and sacraments	<ul style="list-style-type: none"> - Symbols in faith and everyday life - Rituals in faith and everyday life - Traditional and new forms of community and worship in the Protestant churches
Prayer	<ul style="list-style-type: none"> - Individual prayer - Common prayer - Different liturgical types of prayer
Meditation and contemplation	<ul style="list-style-type: none"> - Meditational songs and texts - Spiritual exercises
Expected outcomes, competencies (knowledge, skills, attitudes):	
Students will be able to:	
Knowledge <ul style="list-style-type: none"> • Know and explain the meaning of symbols, rituals and sacraments of Protestant churches • Elaborate different forms of communication with the Holy Skills <ul style="list-style-type: none"> • Compose a text that can be used as a prayer or meditation Attitudes <ul style="list-style-type: none"> • Be aware of rituals and symbols as an expression of essential experiences in life • Behave appropriately in spiritual exercises 	
Interdisciplinary aspects: Music; Literature	
European dimensions: Religious diversity in Europe	
Key competencies of the European schools: Cultural awareness and expression of opinion	

Teaching Unit 3	Men and women
Learning objectives	
<ul style="list-style-type: none"> - Roles of men and women depicted in the Bible - Roles of women and men in specific social and cultural settings - Awareness of church statements on gender justice 	
Themes	Suggested teaching content
Gender, society and religion	<ul style="list-style-type: none"> - Human image depicted in Genesis 1-11 - Roles of women and men in the New Testament - Gender equality in society - Friendship, love and sexuality - Representation of love and sexuality in virtual and print media
Expected outcomes, competencies (knowledge, skills, attitudes):	
Students will be able to:	
Knowledge <ul style="list-style-type: none"> • Understand sexuality with its responsibilities • Know human rights Skills <ul style="list-style-type: none"> • Reflect upon gender equality in society • Recognise sexual discrimination 	

Attitudes <ul style="list-style-type: none"> • Adopt a critical point of view towards the presentation of love and sexuality in virtual and print media • Respect diversity in cultural and personal expression of friendship, love and sexuality
Interdisciplinary aspects: Biology
European dimensions: Tolerance in living together in Europe
Key competencies of the European schools: Cultural awareness and expression of opinion; digital competence

Teaching Unit 4	World religions
Learning objectives <ul style="list-style-type: none"> - Religion as a living and evolving phenomenon - Hinduism and Buddhism as examples of world religions - New religious movements 	
Themes	Suggested teaching content
The phenomenon of religion	<ul style="list-style-type: none"> - Philosophical questions of religion: “Where do I come from – where do I go to?” - Phenomenon of religion
Far Eastern world religions	<ul style="list-style-type: none"> - Hinduism, Buddhism (optional: Confucianism, Taoism) - Vision of salvation - The community of believers - Influences on western spirituality
New religious movements	<ul style="list-style-type: none"> - Cults and sects - New religious movements
Expected outcomes, competencies (knowledge, skills, attitudes): Students will be able to:	
Knowledge <ul style="list-style-type: none"> • Know about possible answers to the question of life and death, e.g. Buddhist and Hindu ideas and heritage together with their actual cultural expression 	
Skills <ul style="list-style-type: none"> • Interpret religious and non-religious sources on questions of life in light of their own experience 	
Attitudes <ul style="list-style-type: none"> • Respectfully discuss questions of life and death with students from different backgrounds 	
Interdisciplinary aspects: Art; Music; Literature	
European dimensions: Buddhism and Hinduism as religious groups in Europe	
Key competencies of the European schools: Cultural awareness and expression	

5. Assessment

Assessment Policy in the European Schools Assessment is an integral part of planning, teaching and learning, provided by the teacher. It takes into account the needs of the diverse community of learners in the European Schools and is based on a common assessment approach. This assessment policy is consistent with the provisions of the Convention Defining the Statute of the European Schools and is in line with the Key Competences for Lifelong Learning. The learning objectives are the basis for assessment. They are established as part of the rules of the European Schools and are to be developed in the context of the curricula and syllabuses of the European Schools. They comprise pupils' competences - knowledge, skills and attitudes.

General idea of assessment policy Assessment provides pupils with appropriate feedback in order to help them to develop both academically and personally in line with educational expectations. Assessment processes, practices and results are important for pupils, teachers, parents, schools and the European Schools system.

Aims of assessment⁴

- to inform about individual pupils' strengths and weaknesses
- to inform about pupils' development and ability to meet the objectives set
- to engage pupils to improve the quality of their achievements
- to engage pupils in their own learning process and to enable them to improve their learning strategies
- to motivate and guide pupils towards further learning
- to improve the quality of teaching by modification of teaching strategies in relation to achieved results
- to provide a record of each pupil's achievements; especially for making decision about promotion to the next class
- to provide a record of each pupil's achievements for parents
- to provide a record of each pupil's achievements at the European Baccalaureate
- to evaluate the quality of education and assessment at the school level and within the European Schools system.

a. Mode of assessment

(1) Formative assessment (including diagnostic assessment and selfassessment).

- Formative assessment draws on information gathered in the assessment process to identify learning needs and adjust teaching and learning. The pupil's self-assessment is a fundamental part of formative assessment. Formative assessment is linked to pre-determined learning objectives and systematically built into the content (curriculum). It requires defining of clear assessment criteria. Formative assessment provides the pupil with information during the process of learning when he/she can still improve the performance. It provides the pupil with systematic reflection of his/her knowledge, skills, attitudes and learning strategies and helps him/her to achieve determined objectives. Formative assessment motivates the pupil and significantly contributes to the development of his/her personality and all other aspects of the eight key competences for lifelong learning.
- Diagnostic assessment provides teachers with information about pupils' knowledge, skills and attitudes in certain periods during the process of learning; often at the start of a new level of education, at the beginning of the school year (entry assessment), during the school year, when a new child comes into the class (ongoing assessment) etc. It uses special methods with the aim to

⁴ "Assessment Policy in the European Schools" (2011-01-D-61-en)

draw conclusions and take measures. It helps teachers to set appropriate learning strategies for each pupil and to modify the course and/or teaching approaches. Diagnostic assessment as a requirement of the school is the basis for providing the pupil with appropriate support (LS, SEN, SWALS).

- Initial assessment identifies the strengths and weaknesses of a pupil's knowledge or skills at the beginning of the learning process. It is carried out to ensure that pupils follow the programme and properly supported whilst on it. It provides a baseline for assessment of the pupil's progress at the end of a period.

(2) Summative assessment refers to summary assessments of pupil's performance. It is conducted at the end of a period of learning, e.g. after acquirement of some part/ of the curriculum or in a certain period of the school year when there is a need to get an overall view about the pupil's performance. Summative assessment is used for promotion, certification or admission to higher level of education. Of course, there is always a place for summative assessment in the learning process, both in the classroom and as part of examinations at key points in the learning process. It is important that new approaches used to develop key competences are reflected in the assessment approaches taken in these types of assessments. The New Marking System for use in the secondary cycle in the European Schools supports the assessment of key competences.⁵

b. Criteria for assessment

Quality assessments are assessments that meet the aims outlined above. In general, the following criteria are relevant for quality assessments: validity, reliability, transparency.

(1) Validity: The tool must measure what is intended to be measured in order to draw appropriate conclusions. For example, when an instrument for assessment is used to assess active listening, this instrument should really assess the skill 'active listening'. The more an instrument reaches its purpose the more validity it has. European Schools: Syllabus of Protestant Religious Education 2012-01-D-41-en 26/26

(2) Reliability is the extent to which consistent results are achieved every time a pupil is assessed under the same conditions. Even if validity can be considered as the most important requirement of assessment, an assessment can never be valid if it is not at the same time reliable. Reliability means that the results of an assessment can be trusted. Reliability is important because decisions that are taken on the basis of an assessment must be based on data that does not simply depend on different circumstances.

(3) Transparency means that the pupils have all the necessary information at their disposal to fulfil the assessment tasks. Learning objectives, assessment criteria, time of assessment and learning outcomes are clearly outlined.

c. Assessment and Evaluation in Religion Classes

The assessment of pupils in the context of religion classes is based on the same criteria as for other subjects. The type of assessment should be primarily the formative assessment. Using the observations of the teacher, tests and self-assessment, the pupils acquire the knowledge of their level and of their progression; The evaluation must be based on the learning objectives specific to the cycle. However, as religion is not a subject taken into consideration for the promotion of pupils in the years S4 and S6, the mark "B" corresponds to the average of marks obtained in the course of tests set as part of the normal course work or of marks obtained in accordance with the specific assessment procedure of the subject area.

⁵ <https://www.eursec.eu/BasicTexts/2018-09-D-69-en-2.pdf>

5.1. Attainment descriptors

Mark	Denominator	Grade	Competences – 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>

6. Annexes

Annex 1: Operators

english	deutsch	français	Attainment Descriptors – Cycle	Definition
describe	beschreiben	décrire	C1	Merkmale und Aspekte eines Sachverhalts oder eines Materials detailliert wiedergeben
summarise	zusammenfassen	résumer	C1	Sachverhalte / Aussagen komprimiert darstellen
name / list	benennen	présenter	C1	Informationen / Sachverhalte / Merkmale zielgerichtet unkommentiert zusammentragen
research	recherchieren	rechercher	C1	Einen Sachverhalt (mediengestützt) ermitteln
depict	darstellen	exposer	C1-2	Den Gedankengang oder die Hauptaussage eines Textes mit eigenen Worten darlegen
compare	vergleichen	comparer	C2	Gemeinsamkeiten / Unterschiede / Ähnlichkeiten von Textaussagen / Sachverhalten / Denkansätzen nach vorgegebenen oder selbst gewählten Aspekten darstellen
explain	erklären	expliquer	C2	Begründungszusammenhänge eines Textes oder eine Position darlegen / Sachverhalte in fachliche Zusammenhänge stellen und veranschaulichen
put into the context of	einordnen/zuordnen	situer	C2	Sachverhalte oder Positionen in einen anderen Zusammenhang stellen
provide evidence for	belegen	justifier	C2	Behauptungen durch Textstellen oder bekannte Sachverhalte fundieren
justify	begründen	fonder	C2	Aussagen durch Argumente stützen
analyse	analysieren	analyser	C2	Materialien / Sachverhalten und Zusammenhänge in ihren Einzelaspekten nach vorgegeben oder selbst gewählten Aspekten erschließen und darstellen.
elaborate	herausarbeiten	dégager	C2	Aus einem Text oder Material einen Sachverhalt, eine Position oder einen vorgegebenen Aspekt ermitteln und darstellen
examine	untersuchen	étudier	C2	Materialien / Sachverhalte und Zusammenhänge in ihren

				Einzelaspekten nach vorgegebenen oder selbst gewählten Aspekten erschließen und darstellen
discuss	erörtern	discuter	C2-3	Die Vielschichtigkeit eines Beurteilungsproblems erkennen und darstellen, dazu Thesen erfassen bzw. aufstellen, dialektisch abwägend Argumente formulieren und eine begründete Schlussfolgerung erarbeiten
relate	in Beziehung setzen	mettre en rapport	C2-3	Zusammenhänge und Differenzen unter vorgegebenen oder selbst gewählten Gesichtspunkten begründet herausstellen
create	gestalten / entwerfen	former / dessigner	C2-3	Eigene Handlungsvorschläge / Modelle / Produkte kreativ erstellen
question / reflect (upon)	befragen / durchdenken	réfléchir	C2-3	Eine Position aus einer anderen Perspektive beleuchten
evaluate	bewerten	évaluer	C3	Zu Aussagen / Sachverhalten / Problemen nach ausgewiesenen eigenen Wertmaßstäben ein fachlich abgesichertes eigenes Urteil formulieren
judge	beurteilen	juger (de)	C3	Zu Aussagen / Sachverhalten / Problemen ein fachlich begründetes Urteil entwickeln
verify	überprüfen	vérifier	C3	Eine Textaussage / These / Argumentation / einen Sachverhalt / ein Analyseergebnis nach selbstgewählten, ausgewiesenen Aspekten auf Angemessenheit hin untersuchen
comment (on)	Stellung nehmen	prendre position / commenter	C3	Eine Problemstellung / eine Bewertung / eine Position auf der Grundlage fachlicher Kenntnisse prüfen und nach sorgfältiger Abwägung eine Einschätzung formulieren

Annex 2: Test „Amos the Prophet“

S4 rpr Name of pupil: _____

Test on the concept of "justice" in the prophecy of Amos

Exercise 1

Name the most important biographical data of the Prophet Amos.

- _____
- _____
- _____
- _____

(... / 16 P)

Exercise 2a)

Read the two sections from Amos 8:1-8a carefully and draft a headline for each part of the text.

(Headline:)

Amos 8:1 The Lord and King gave me a vision. He showed me a basket of ripe fruit. 2 What do you see, Amos?" he asked. "A basket of ripe fruit," I replied. Then the Lord said to me, "The time is ripe for my people Israel. I will no longer spare them. 3 "The time is coming when the songs in the temple will turn to crying," announces the Lord and King. "Many, many bodies will be thrown everywhere! So be quiet!"

(Headline:)

Amos 8:4 Listen to me, you who walk all over needy people. You crush those who are poor in the land. 5 You say, "When will the New Moon Feast be over? Then we can sell our grain. When will the Sabbath day come to an end? Then people can buy our wheat." But you don't measure out the right amount. You raise your prices. You cheat others by using dishonest scales. 6 You buy poor people to make slaves out of them. You buy those who are in need for a mere pair of sandals. You even sell the worthless parts of your wheat. 7 People of Jacob, you are proud that the Lord is your God. But he has taken an oath in his own name. He says, "I will never forget anything Israel has done. 8 "The land will tremble because of what will happen. Everyone who lives in it will sob.

(... / 8P)

Exercise 2b)

Explain how God expresses himself in the respective sections of Amos.

- _____
- _____

Deuteronomy 23

24 If you enter your neighbor's vineyard, you may eat all the grapes you want, but do not put any in your basket. 25 If you enter your neighbor's grainfield, you may pick kernels with your hands, but you must not put a sickle to their standing grain.

Deuteronomy 24

11 Stay outside and let the neighbor to whom you are making the loan bring the pledge out to you. 12 If the neighbor is poor, do not go to sleep with their pledge in your possession. 13 Return their cloak by sunset so that your neighbor may sleep in it. Then they will thank you, and it will be regarded as a righteous act in the sight of the Lord your God.

(... /

16P)

Exercise 3a)

The following two commandments from Deuteronomy are known to the Jewish listeners of Amos. Briefly describe the content of the laws in your own words.

of

(... / 6P)

Exercise 3b)

Find a relationship between the Laws and Amos 8:1-8a by answering the following question: What are the implications of Amos's criticism for the group of the rich and the poor in the country?

(... / 10P)

Exercise 3c)

Elaborate why justice among the people is important to God.

(... / 10P)

Exercise 4a)

Describe the picture of Ralf Kopp in comparison with an original 5 Euro note.



(... / 5P)

Exercise 4b)

Explain what the artist wants to express

(... / 9P)

Exercise 4c)

Consider an example of injustice in our world and write down what a prophet of God would say today.

(... / 20P)

!Remember to prove your position by quoting and giving references!

Good luck!

[Sources: Bible - New International Readers Version]

Possible differentiation: written answer in the first language L I or orally

Task = Written Test On the concept of “Justice” in the Prophecy of Amos

Attainment descriptors (AD) Key competences (KC) Competences according to protetant syllabus (CAPS)	Objectives	Exercise		Weight in %	Weight in points
		Reproduction	Production		
	The pupil is able to...				
AD4 The student expresses him-/herself autonomously on a religious topic and uses religious terminology accurately, clearly and relevantly.	...name important biographical data of Amos	E1		16%	16
AD1 The student analyses in-depth a text of the religious tradition methodically, clearly and accurately.	... give headlines to the Amos text	E2a		8%	8
AD2 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.	...explain, how God expresses himself in the texts	E2b		16%	16
KC3 Read, understand and draft a text in L II	... describe the content of the laws in your own words	E3a		6%	6
AD5 The student fully and clearly describes and discusses in-depth the ethical consequences of religion in relation to everyday life. →CAPS C2/U1	... explain God`s intention with his law and justice		E3b	10%	10
	... elaborate why justice among the people is important to God		E3c	10%	10
KC8 The student shows cultural awareness.	... describe the picture	E4a		5%	5
AD3 The student fully and clearly describes one or more specific values in society.	... explain the picture		E4b	9%	9
AD6 Description of one or more religious issues impacting contemporary Europe. →CAPS C2/U1	... give an example of injustice in the world and create a prophet`s speech		E4c	20%	20
Result				100%	100 P

Test Rubric

AD1 Der/die Schüler/in analysiert den Amotext methodisch	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	4-3	2-0
	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.
AD2 Der/die Schüler/in kann anhand des Kirchenjahres die Besonderheiten der religiösen Tradition erkennen und die soziale und kulturelle Bedeutung der Feste benennen	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	4-3	2-0
	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.	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.	The student recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.	The student adequately recognizes one or more specific aspects of the religious tradition and describes them in their social and cultural contexts.	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.	The pupil recognizes in part at least one specific aspect of the religious tradition and partly describes its social and cultural contexts.	The student hardly recognizes any specific aspect of the religious tradition and / or describe it in its social and cultural contexts.
AD3 Der/die Schüler/in benennt Werte in Religion und Gesellschaft	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	4-3	2-0
	The student fully and clearly describes one or more specific values in religion and in society.	The student clearly describes one or more specific values in religion and in society.	The student clearly describes at least one specific value in religion and in society.	The student adequately describes at least one specific value in religion and in society.	The student partially describes at least one specific value in religion and in society.	The student partially describes at least one specific value, but only in religion or in society.	The student attempts or fails to describe at least one specific value, but only in religion or in society.

AD4 Der/die Schüler/in kann die religiöse Terminologie im Zusammenhang des Kirchenjahres erkennen und verstehen	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	4-3	2-0
	The student independently recognizes religious terminology and understands it accurately and in detail.	The student recognizes religious terminology and understands it accurately and in detail.	The student recognizes religious terminology and understands it technically correct.	The student recognizes religious terminology and understands it adequately.	The student recognizes religious terminology and understands it to a limited extent.	The student recognizes only limited religious terminology and understands it only improperly.	The student hardly recognizes any religious terminology.
AD5 Der/die Schüler/in beschreibt die ethischen Konsequenzen im Alltag in Bezug auf das religiöse Verständnis von Gerechtigkeit	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	3-4	2-0
	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 adequately 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.
AD6 Der/die Schüler/in diskutiert das Thema „Ungerechtigkeit“ im heutigen Europa	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	A	B	C	D	E	F	FX
	10-9	8	7	6	5	3-4	2-0
	The student discusses fully, clearly and in-depth one or more religious issues impacting contemporary Europe.	The student discusses clearly and in-depth one or more religious issues impacting contemporary Europe.	The student discusses in a clear way one or more religious issues impacting contemporary Europe.	The student adequately discusses at least one religious issue impacting contemporary Europe.	The student partially discusses at least one religious issue impacting contemporary Europe.	The student discusses the religious issue in a limited way and insufficiently describes the impact on contemporary Europe.	The student attempts or fails to discuss any religious issue.