

Table of Contents

Introduction	3
1. General Objectives of the European Schools	3
2. Didactic Principles	4
3. Learning objectives	6
4. Contents of Secondary Cycle 3 (S6-S7) / L2	8
Teaching Unit 1: Bible: Holy scriptures, Literature and Art	8
Teaching Unit 2: Moral, Ethics and decision making	8
Teaching Unit 3: Religion and science.....	9
Teaching Unit 4: Religion: the European experience.....	10
5. Assessment	11
5.1. Attainment descriptors	13
6. Annexes	16
Annex 1: Operators.....	16
Annex 2: Projekt „Staat und Kirche“	18

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.

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.

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

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>

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).

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

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 S7 are:

- Critical reflection and interpretation of a text of the religious tradition (hermeneutical competences)
- Contextualisation of religion in society and culture
- Critical discussion and reflection of values in religion and society
- Articulation of an autonomous view and demonstration of a critical understanding of religious and social topics, using relevant terminology
- Critical and reasoned reflection upon ethical priorities within religion and society
- Proposal of a personal response to religious issues impacting contemporary Europe
- Ability to engage in a constructive dialogue with people of other religious and non-religious worldviews

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.

4. Contents of Secondary Cycle 3 (S6-S7) / L2

Teaching Unit 1	Bible: Holy scriptures, Literature and Art
Learning Objectives <ul style="list-style-type: none"> - Basic facts about the genesis and the method interpreting the Bible - Differences between the word of God and human word - Important biblical texts as a basis of Christian ethics 	
Themes	Suggested teaching content
The Bible and its form	<ul style="list-style-type: none"> - Exegetical methods - Source Theory - Genres of biblical texts - The process of canon-formation
The Bible and its influences	<ul style="list-style-type: none"> - Influence of the Bible on secular and religious literature and culture in general - Biblical texts for the understanding of the anthropology and ethics
Expected outcomes, competences (knowledge, skills, attitudes): Students are able to:	
Knowledge <ul style="list-style-type: none"> • analyse critically and constructively biblical texts • understand biblical texts in their context • identify the influence of biblical texts on literature and culture Skills <ul style="list-style-type: none"> • reflect a biblical text using exegetical methods and relevant secular and religious literature • relate biblical texts to current discussions • recognize misuse of biblical texts and religious statements Attitudes <ul style="list-style-type: none"> • respectful use of biblical texts 	
Interdisciplinary aspects: L 1-4, Art; Music	
European dimensions: Influence of biblical texts on European literature and culture	
Key competencies of the European schools: Literacy	

Teaching Unit 2	Moral, Ethics and decision making
Learning Objectives <ul style="list-style-type: none"> - basic question of ethics - main models of ethics - steps of ethical judgement based on Christian values 	
Themes	Suggested teaching content
Morality	<ul style="list-style-type: none"> - Steps of ethical decision making processes - Types of ethics

	<ul style="list-style-type: none"> - Conscience - Christian values - Conscience in correspondence with Christian values.
Expected outcomes, competences (knowledge, skills, attitudes):	
Students are able to:	
Knowledge <ul style="list-style-type: none"> • know different ethical models • revise Christian values • understand steps towards decision making Skills <ul style="list-style-type: none"> • apply complexity and critical reflection in decision making • integrate Christian values in decision processes Attitudes <ul style="list-style-type: none"> • discuss ethical decisions appropriately 	
Interdisciplinary aspects: Philosophy	
European dimensions: moral questions in Europe today	
Key competencies of the European schools: personal and social skills and Learning to Learn	

Teaching Unit 3	Religion and science
Learning Objectives	
<ul style="list-style-type: none"> - genre and meaning of the biblical texts on creation - evolution theory - religion and science as different but complementing ways of interpreting the world - term of human dignity on the background of Christian image of the human 	
Themes	Suggested teaching content
Religion and science	Creation and Evolution in dialogue and discussion by choosing one of this topics: <ul style="list-style-type: none"> - Bioethics - Economics and ethics - Environmental ethics - Consequences and visions for future life
Expected outcomes, competences (knowledge, skills, attitudes):	
Students are able to:	
Knowledge <ul style="list-style-type: none"> • demonstrate understanding of ethical problems and answers provided by religion and science Skills <ul style="list-style-type: none"> • reflect and evaluate arguments from science and religious point of view in dialogue and discussion on contemporary issues Attitudes <ul style="list-style-type: none"> • demonstrate a respectful, responsible and constructive attitude in dialogue and discussion. 	
Interdisciplinary aspects: Philosophy, Economics; Science (Biology, Chemistry, Physics)	
European dimensions: Ethical questions in Europe today	

Key competencies of the European schools: Mathematical skills; competence in science, technology and engineering, Citizenship, personal and social skills; Learning to Learn

Teaching Unit 4	Religion: the European experience
Learning Objectives <ul style="list-style-type: none"> - Christianity in the history of European countries - European values and Christian identity - The role of churches in the process of European unification 	
Themes	Suggested teaching content
Religion in Europe	<ul style="list-style-type: none"> - European history with religion - Criticism of religion as a European movement - Discussion on atheism and laicism - Christianity and democracy
Religious values in Europe	<ul style="list-style-type: none"> - Religious and European values - Charta of the Fundamental Rights of the European Union (§10.1) - Treaty on the functioning of the EU (TFEU §17)
Expected outcomes, competences (knowledge, skills, attitudes): Students are able to:	
Knowledge <ul style="list-style-type: none"> • demonstrate knowledge of European history and its values 	
Skills <ul style="list-style-type: none"> • discover Christianity as a fundament of peaceful living together of humans of different cultural background • reflect critically on impact of non-religious and religious interpretation of reality in human life and actions 	
Attitudes <ul style="list-style-type: none"> • demonstrate respect towards the European and the Christian achievement concerning human rights and the support for social, cultural and religious diversity 	
Interdisciplinary aspects: Interreligious discussion involving moral groups	
European dimensions: religion and spirituality in Europe	
Key competencies of the European schools: Citizenship	

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 self-assessment).

- 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 3
9-10	Excellent	A	<p>The student reflects and interprets a text of the religious tradition critically and in-depth methodically, clearly and accurately.</p> <p>The student fully and clearly describes and analyses the context of religion in society and culture.</p> <p>The student fully and clearly discusses and reflects critically values in religion and in society.</p> <p>The student articulates an autonomous view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</p> <p>The student fully and clearly reflects critically upon and uses indepth reasoning when discussing ethical priorities within religion and society.</p> <p>The student formulates fully, clearly and in-depth a personal response to religious issues impacting contemporary Europe.</p> <p>The student demonstrates his/her ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a clear and informed manner.</p>
8– 8.9	Very good	B	<p>The student reflects and interprets a text of the religious tradition critically and methodically, clearly and accurately.</p> <p>The student clearly describes and analyses the context of religion in society and culture.</p> <p>The student clearly discusses and reflects critically values in religion and in society.</p> <p>The student articulates a view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.</p> <p>The student clearly reflects critically upon and uses in-depth reasoning when discussing ethical priorities within religion and society.</p> <p>The student formulates clearly and in-depth a personal response to religious issues impacting contemporary Europe.</p> <p>The student demonstrates a mostly clear and informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews in a mostly clear and informed manner.</p>
7- 7.9	Good	C	<p>The student reflects and interprets a text of the religious tradition critically, methodically, clearly and relevantly.</p> <p>The student clearly describes and analyses one or more specific aspects of the context of religion in society and culture.</p> <p>The student clearly discusses and analyses critically some specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates an understanding of religious and social topics and uses relevant terminology clearly and relevantly.</p> <p>The student clearly reflects critically upon and uses reasoning when discussing ethical priorities within religion and society. The student formulates in a clear way a personal response to one or more religious issues impacting contemporary Europe.</p> <p>The student demonstrates a clear or informed ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>

6- 6.9	Satisfactory	D	<p>The student reflects and interprets a text of the religious tradition clearly enough and accurately enough.</p> <p>The student adequately describes and analyses one or more specific aspects of the context of religion in society and culture.</p> <p>The student adequately discusses and analyses at least one specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates some understanding of religious and social topics and uses relevant terminology.</p> <p>The student reflects somewhat critically when discussing ethical priorities within religion and society</p> <p>The student adequately formulates a personal response to at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
5- 5.9	Sufficient	E	<p>The student partially reflects and interprets a text of the religious tradition with some clarity and with some accuracy.</p> <p>The student partially describes and analyses at least one specific aspect of the context of religion in society and culture.</p> <p>The student partially discusses and analyses at least one specific aspect of values in religion and in society.</p> <p>The student articulates a view and demonstrates some understanding of religious and social topics and makes limited use of religious terminology.</p> <p>The student adequately reflects upon ethical priorities within religion and society.</p> <p>The student partially formulates a personal response to at least one religious issue impacting contemporary Europe.</p> <p>The student demonstrates limited ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
3- 4.9	Failed / weak	F	<p>The student partially reflects and interprets 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 context of religion in society and culture.</p> <p>The student partially discusses and analyses at least one specific aspect of values, but only in religion or in society.</p> <p>The student articulates a view but poorly demonstrates some understanding of religious and social topics, using religious terminology incorrectly.</p> <p>The student reflects upon ethical priorities within religion and society in a limited way.</p> <p>The student formulates a personal response to at least one religious issue impacting contemporary Europe in a limited and insufficient way.</p> <p>The student demonstrates poor ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
0- 2.9	Failed / very weak	FX	<p>The student fails to reflect and interpret a text of the religious tradition.</p> <p>The student attempts or fails to describe and analyse any specific aspect of the context of religion in society and culture.</p> <p>The student attempts or fails to discuss and analyse at least one specific aspect of values, be it in religion or in society.</p>

			<p>The student articulates a view but fails to demonstrate some understanding of religious and social topics and does not use religious terminology.</p> <p>The student attempts or fails to reflect upon ethical priorities within religion and society.</p> <p>The student attempts or fails to formulate a personal answer to any religious issue impacting contemporary Europe.</p> <p>The student attempts or fails to show ability to engage in a constructive dialogue with people of other religious and non-religious worldviews.</p>
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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: Projekt „Staat und Kirche“

Projekt zu „Staat und Kirche“ in C3/S7

Name: _____

Aufgabe 1: Stelle unter Berücksichtigung von *Mk 12,13-17*; *Röm 13,1-5* und *Barmen 5* (Barmer Theologische Erklärung) die Vorstellungen von dem Verhältnis zwischen weltlicher und geistlicher Herrschaft dar und formuliere die darin enthaltenen christlichen Kerngedanken.

Aufgabe 2: Skizziere das Verhältnis zwischen der Europäischen Union und den Kirchen wie es im Lissabon-Vertrag Art. 17 AEUV dargestellt wird.

Aufgabe 3: Ordne die Informationen über das jeweilige Staatskirchenverhältnis zweier Länder (vgl. Referate aus dem Religionsunterricht über das Verhältnis von Staat und Religion in verschiedenen Ländern der Welt) den unterschiedlichen Staatskirchen - Modellen „Kooperation“, „Trennung“, „Über- bzw. Unterordnung“ begründet zu.

Aufgabe 4: Gestalte auf dem Hintergrund aller dieser Informationen aus Aufgabe 1-3 selbständig ein Plakat, das ein für Christinnen und Christen ideales Verhältnis zwischen Staat und Kirche zum Ausdruck bringt. Benutze dazu die folgenden Symbole: „Krone“ => weltliche Herrschaft; „Kreuz“ => Kirche; „Mensch/en“ => Volk; (mögliche andere Symbole können unter anderem „Mauer“; „Brief“; „Pfeile“ u.ä. sein. Auch bewegliche Elemente können auf dem Plakat zu finden sein).

Aufgaben = Schriftlicher Test zum protestantischen Kirchenjahr

Attainment descriptors (AD) Key Competences (KC) Competences according to the protestant Syllabus (CAPS)	Zielvorgaben (Objectives)	Aufgabe		Gewichtung in %	Gewichtung in Punkten
		reproduktiv	produktiv		
SK 2 AD 1 → CAPS C3/U4	seine/ihre hermeneutische Kompetenz zeigen, indem er/sie in ihrer jew. L2 das Christentum als Fundament des friedlichen Zusammen-lebens von Menschen unterschiedlichen kulturellen Hintergrunds herausstellen	A1		20%	20
SK 2 AD 2 → CAPS C3/U4	sein/ihr Wissen über europäische Werte anhand von Artikel 17 darstellen.	A2		10%	10
SK 8 AD 4 → CAPS C3/U4	Wissen über europäische Geschichte und seine Werte unter der Verwendung religiöser Fachbegriffe zeigen.	A3		20%	20
SK 7 AD 6 → CAPS C3/U4	eine persönliche Antwort auf das Thema des respektvollen und verantwortlichen Umgang mit den europäischen und christlichen Errungenschaften in Bezug auf die Menschenrechte und der Unterstützung von sozialer und religiöser Diversität als Problem des heutigen Europas bieten		A4	50%	50
Ergebnis				100%	100

Test Rubric / AD - Circle 3

AD1 Der Schüler / die Schülerin reflektiert biblische und Bekennnistexte (mit religiöser Tradition) kritisch und methodisch richtig	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0
	The student reflects and interprets a text of the religious tradition critically and in-depth methodically, clearly and accurately.	The student reflects and interprets a text of the religious tradition critically and methodically, clearly and accurately.	The student reflects and interprets a text of the religious tradition critically, methodically, clearly and relevantly.	The student reflects and interprets a text of the religious tradition clearly enough and accurately enough.	The student partially reflects and interprets a text of the religious tradition with some clarity and with some accuracy.	The student partially reflects and interprets a text of the religious tradition with very little clarity and with very little accuracy.	The student fails to reflect and interpret a text of the religious tradition.
	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0
AD2 Der Schüler / die Schülerin beschreibt und analysiert den Kontext von Religion in Gesellschaft und Kultur	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0
	The student fully and clearly describes and analyses the context of religion in society and culture.	The student clearly describes and analyses the context of religion in society and culture.	The student clearly describes and analyses one or more specific aspects of the context of religion in society and culture.	The student adequately describes and analyses one or more specific aspects of the context of religion in society and culture.	The student partially describes and analyses at least one specific aspect of the context of religion in society and culture.	The student partially describes at least one specific aspect of the context of religion in society and culture.	The student attempts or fails to describe and analyse any specific aspect of the context of religion in society and culture.
	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0
AD4 Der Schüler / die Schülerin bringt eine eigenständige Sicht und ein kritisches Verständnis von religiösen und sozialen Themen zum Ausdruck und gebraucht dabei relevante Terminologie	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0
	The student articulates an autonomous view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.	The student articulates a view and demonstrates a critical understanding of religious and social topics and uses relevant terminology accurately, clearly and relevantly.	The student articulates a view and demonstrates an understanding of religious and social topics and uses relevant terminology clearly and relevantly.	The student articulates a view and demonstrates some understanding of religious and social topics and uses relevant terminology.	The student articulates a view and demonstrates some understanding of religious and social topics and makes limited use of religious terminology.	The student articulates a view but poorly demonstrates some understanding of religious and social topics, using religious terminology incorrectly.	The student articulates a view but fails to demonstrate some understanding of religious and social topics and does not use religious terminology.
	Excellent 10-9	Very good 8.9-8	Good 7.9-7	Satisfactory 6.9-6	Sufficient 5.9-5	Failed (weak) 4.9-3	Failed (very weak) 2-0

AD6 Der Schüler / die Schülerin formuliert vollständig und klar in der Tiefe eine persönliche Antwort auf religiöse Themen (Staat und Kirche) im Zusammenhang des heutigen Europas	Excellent	Very good	Good	Satisfactory	Sufficient	Failed (weak)	Failed (very weak)
	10-9	8.9-8	7.9-7	6.9-6	5.9-5	4.9-3	2-0
	The student formulates fully, clearly and in-depth a personal response to religious issues impacting contemporary Europe.	The student formulates clearly and in-depth a personal response to religious issues impacting contemporary Europe.	The student formulates in a clear way a personal response to one or more religious issues impacting contemporary Europe.	The student adequately formulates a personal response to at least one religious issue impacting contemporary Europe.	The student partially formulates a personal response to at least one religious issue impacting contemporary Europe.	The student formulates a personal response to at least one religious issue impacting contemporary Europe in a limited and insufficient way.	The student attempts or fails to formulate a personal answer to any religious issue impacting contemporary Europe.