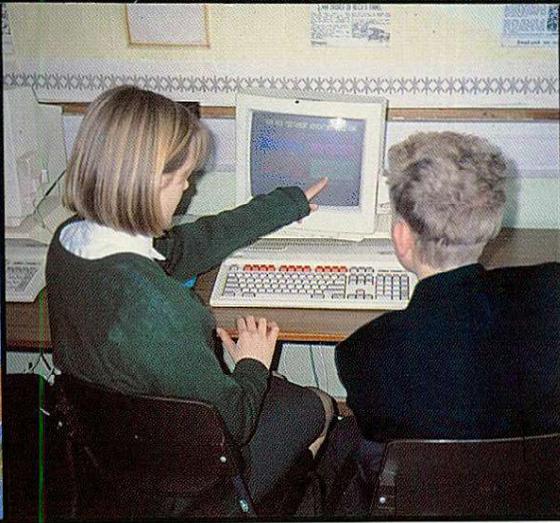
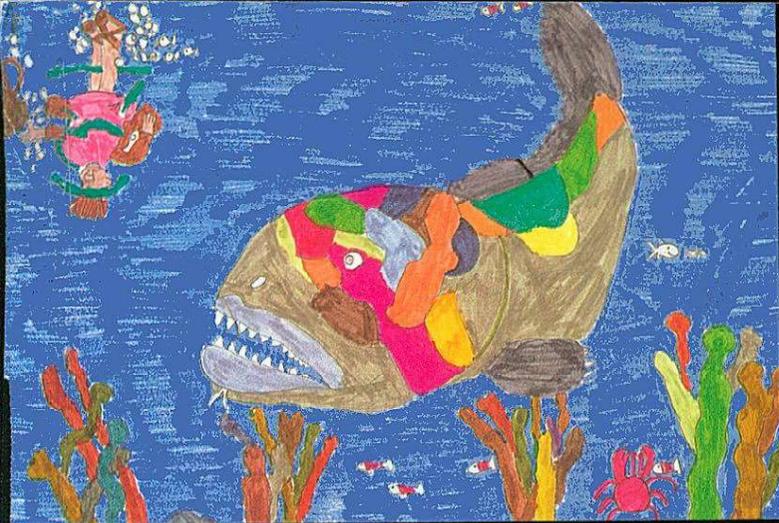
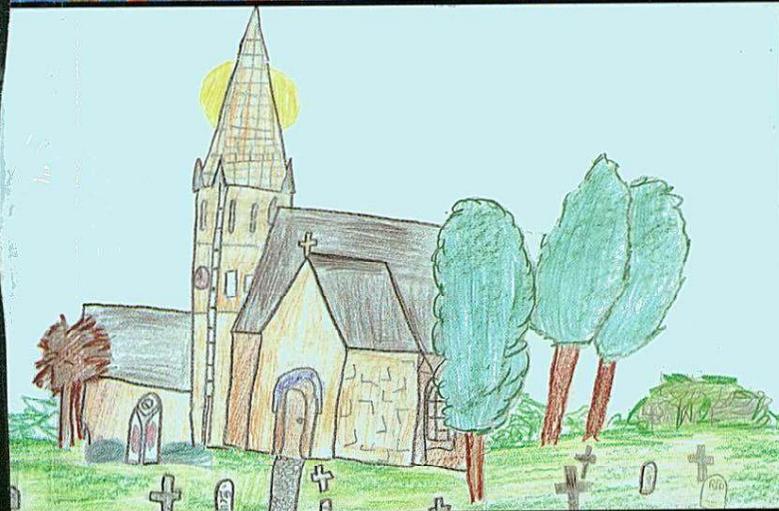




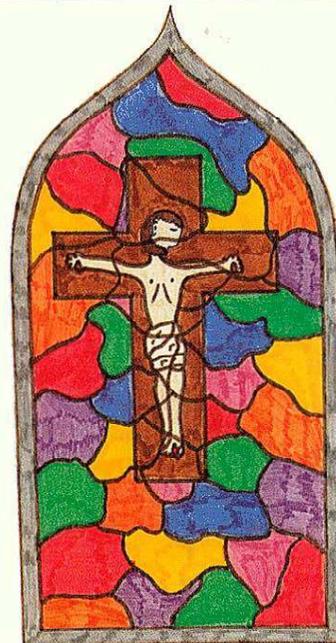
HANDBOOK
For Religious Education in Key Stage 3



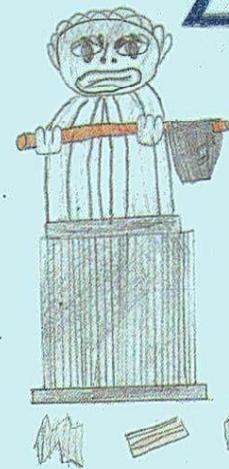
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HANDBOOK for Religious Education In Key Stage 3



The Synagogue.
When we went to the Synagogue, the Rabbi told us this story: There was a boy called Abraham. He lived in Ur (in Iraq.) His father made idols and then sold them. Abraham didn't like this. When he was older his father asked him to mind the shop. As soon as his father had gone, Abraham found an axe and smashed all the idols, except the largest idol which was made of metal. He placed the axe in its hands. When his father returned he said "What has happened? Have vandels come and wrecked my shop?" "No" replied Abraham "The largest idol smashed all the other idols, when they came to life because they were arguing about who was best!" "This can't be true, they're only made of stone, wood and metal. This was when his father realised that there was only one god. This was when Judaism began.



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Handbook for Religious Education in Key Stage 2
Thoughts for the Day: Tutor Group Collective Worship in the Secondary School
Primary Religious Education : Planning and Assessment

***Handbook for
Religious Education
in Key Stage 3***

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Foreword

Early in 1998, a Baptist Minister in a small seaside village in South West Wales approached me after a morning service and - knowing of my links with Solihull - exclaimed: "I have just seen one of your publications with your name inside!" It transpired that he was a governor of the small primary school across the road which was using the Solihull SACRE Handbooks at Key Stages One and Two.

Much heartened that the work of the Solihull SACRE had reached into furthest Pembrokeshire, I reflected that, over a period of ten years, we had produced five major publications and that this Handbook for Key Stage Three would be our sixth.

Recognising that the needs both of schools and, in particular, of the more specialist teachers are significantly different at KS3, the format and content of this Handbook is designed to reflect that difference and we hope that it will encourage, in some small measure, fresher approaches in RE teaching in Secondary schools.

They are practitioners, those who have been responsible for this publication and I acknowledge them and thank them here, especially Julie Grove, Solihull's RE Inspector and Phil Leivers, an award-winning, local teacher and valued member of the SACRE.

On behalf of the Solihull SACRE, may I also thank my colleagues on that body for their hard work and support over these ten years and, in commending this volume, invite you, as a subscriber, to comment, favourably or otherwise, on what we have sought to achieve within these pages.



Geoffrey Wright
Chairman, Solihull SACRE
May 1998

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Introduction

The Solihull Agreed Syllabus provides the legal framework for religious education in every maintained school in The Metropolitan Borough of Solihull. It sets out the aims, objectives and content of religious education upon which this handbook is based. **There is a statutory requirement to implement the agreed syllabus.** This handbook, however, is not mandatory, it is advisory. Its aim is to facilitate the implementation of the agreed syllabus by offering practical suggestions as to its fulfilment.

The Place of Religious Education

The Education Reform Act (ERA) 1988 identifies two components of the Basic Curriculum for every school. These are religious education and the National Curriculum. Unlike National Curriculum subjects, religious education is locally determined and administered. In recognition of its position as a fundamental element in the curriculum and following the recommendations of the Secretary of State, the agreed syllabus proposes that at least one hour per week is given to religious education at Key Stages 1 and 2 and 70 minutes at Key Stages 3, 4 and 5. The following suggestions assume the above allocation of time.

The Nature of Religious Education

As a subject discipline, religious education must conform to the same educational principles that govern all other aspects of the school curriculum. Each school should have its own schemes of work with guidance regarding content, assessment and recording of pupils' progress. These must be based upon the agreed syllabus which in turn accords with the requirements of the ERA in reflecting *'the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions in Great Britain'*.

The purpose of the religious education programme in our maintained schools is, therefore, to prepare pupils for life in a society characterised by diversity of religious affiliation. It stands in contrast to the nature of religious education in the home or the faith community, which is to nurture the child into a particular faith. Whilst these aims are distinctive they may nevertheless be complementary. What may affirm the faith of one pupil may inform another.

The distinctive contribution which religious education can make through the curriculum lies essentially in the nature of its field of study. It is about religion and the influence it has on the lives of many people. It is about the holiness and the mystery and the power of religious material. It is about God and the relationship between God and humanity and the ways in which that relationship has been and continues to be revealed. It is about the inexplicable mysteries of life; it is about identity and a sense of purpose and meaning in life.

The requirement to promote the spiritual, moral, social and cultural development of pupils and of society (ERA 1988) will be addressed particularly through this curriculum area, although religious education does not have the prerogative on any of these dimensions. The responsibility for these aspects of development is shared across the whole curriculum.

In the past, it was thought any study of religion required the bracketing out of personal experience to avoid the risk of indoctrination and ensure objectivity. Secondary religious education has frequently in the past therefore, been described as 'phenomenological'. However, practice over recent years has recognised the need to acknowledge the affective domain as well as the cognitive, to create opportunities for pupils to learn **from** religion as well as **about** it. This notion sits well with the principle that religious education can make a distinctive contribution to pupils' development if it is used to promote reflection about themselves.

In meeting the requirements of the agreed syllabus, there must be a balance between these two dimensions of learning in religious education. The knowledge and concept development of the first two objectives will be firmly located in the 'knowing about' aspect. The 'learning from' opportunities are found in the other three objectives: the development of skills and attitudes and the exploration of human experience.

The Content and Format of the Handbook

The handbook is designed to give practical help in implementing the agreed syllabus in Key Stage 3. When the development of this document was discussed by SACRE and the Heads of Department it was decided that it was unnecessary to replicate the primary model in giving detailed lesson suggestions. Instead it was agreed that the focus would be on a variety of methods or techniques which were distinctive and could be illustrated with concrete examples, rooted in the agreed syllabus. The intention was to identify existing good practice, write about it and share it.

A shortlist of suggested areas of focus was agreed and individuals who expressed a particular interest or had developed a specialist expertise were commissioned to write. Thus the advice contained here comes mostly from practitioners keen to share their insights. Some arise out of opportunities for extended study on secondment, others from interests developed at whole school level and some come exclusively from the classroom. Whichever is the case, all the ideas discussed are grounded in the process of teaching and learning.

Whilst the structure of this book is very different from the two primary handbooks, some of the insights of that development work are carried through into Key Stage 3, particularly in the planning and assessment suggestions. Where practical, each example of curriculum material is grounded in the objectives of the agreed syllabus in terms of possible educational outcomes. The knowledge objective is identified as the vehicle through which the concepts, attitudes and skills are developed and by which pupils are able to explore human, and particularly their own, experience. These desired outcomes are presented in table form under the heading:

Potential C.A.S.E. Developments

<i>Knowledge:</i>					
<i>Concepts</i>			<i>Attitudes</i>		
<i>UNIT:</i>					
<i>Skills</i>			<i>Exploration of Human Experience</i>		

The first chapter of the handbook creates an appropriate context for the following chapters in its discussion of the global and complex issue of pupils' spiritual development and the contribution of religious education. A wide spectrum of pedagogical techniques is offered in subsequent chapters, all explained briefly and then explored through concrete examples, generally six in each chapter, most of which have been tried in the classroom. The threads of the book are then drawn together in the final chapters, the product of a small working party, which focus on planning and assessment.

Using the Handbook

The handbook is not intended to offer a scheme of work for a school but rather to present the tools to resource the development of such a programme or complement an existing one. The ideas described here may be useful in revising units of work or may be taken up for individual lessons.

The exemplary material from all the chapters has been pulled together and grouped into seven categories for each year group. This began as an organisational exercise for the editors but increasingly influenced the focus of the final chapters. Whilst this does not pretend to offer a coherent curriculum map for Key Stage 3, it might provide some basis for the long-term plan.

The **contents matrix**, set out overleaf, shows where the exemplar material in each category can be found and which chapter it illustrates. The final column of the grid indicates which material is pulled together and presented as a completed unit with an overview, example lesson plans, a medium-term planning sheet and an assessment activity, referenced to the *Framework for Attainment*. These are identified with an asterisk. Two such units are exemplified for each year group and presented in the section called *Planning and Assessment: Curriculum Examples*. These are simply suggestions for linking the material and do not pretend to be definitive. Further examples of suggested assessment activities are also offered in this section. These relate to completed units of curriculum material

elsewhere in the book and each is paired with a medium-term planning sheet.

In order to maximise the challenge of religious education for pupils from Year 7 onwards, it would be helpful for teachers to be familiar with the learning experiences which pupils have had during the primary years. Although the format of this publication differs from that of the primary handbooks, it nevertheless builds on the development of pupils' knowledge, concepts, attitudes and skills and the exploration of human experience as presented in the *Handbook for Religious Education in Key Stage 2*. Familiarity with that document will ensure continuity and progression.

The target audience for this book is any teacher who is teaching religious education in Key Stage 3. It is hoped that it will stimulate discussion amongst specialists and non-specialists alike but may also provide a useful stimulus for in-service training within departments. The intention has been to extend and disseminate existing good practice and, without patronising the specialist, to make the advice explicit enough to be of use to the non-specialist, whether willing volunteer or not!



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