

# ***Chapter 13***

## ***Planning the RE Curriculum***

**This chapter explores some of the issues to do with planning at long, medium and short-term levels with illustrations from material offered in earlier chapters as exemplars of the methods described.**

## ***Long-term Planning***

The first question for the department undertaking a review of its Key Stage 3 curriculum is: *What will the religiously educated pupil look like at the end of Year 9?* The subsequent and equally important questions must be: *What are the learning experiences which will contribute to that profile and how are they to be constructed and developed over the 3 years of the key stage?* These considerations are of a different order from the more limiting question of what to teach to each year group. The curriculum needs to be mapped from the beginning of Year 7 through nine terms, building on pupils' earlier learning and balancing the learning opportunities with those planned for Key Stage 4. This three year plan is bound to be seen, rightly, as a preparation for the key stage to follow, with an increasing sense of purpose as the GCSE short course begins to be taken seriously. The Key Stage 3 curriculum, however, must also be viewed in its own right, as an opportunity to take pupils' thinking further in a number of important areas which are outlined in the agreed syllabus. These must also relate to the needs of the pupils themselves. During this time pupils develop their capacities to reflect and question, considering with more maturity concepts of identity, justice and the existence of God.

## ***The Religiously Educated Pupil***

It is for each department to consider, as part of the business of curriculum planning, what the religiously educated Year 9 pupil might know, understand and be able to do. Expectations must be grounded in specific terms in the requirements of the agreed syllabus. The *'learning about religion'* dimension addresses the knowledge objective particularly, and

contributes to concept development. The acquisition of skills, attitudes and the exploration of human experience, particularly of pupils' own, will constitute the other dimension of RE, the *'learning from religion'* aspect. In order to be religiously educated, the pupil must have experiences of and benefit from both dimensions.

The knowledge is the easiest aspect to define and could be listed. It would include the fundamental elements of Christianity and the other principal religions. But this only provides a vehicle. From exposure to the material it is to be hoped that pupils will deepen their understanding of the nature of religion as a unique area of human experience and will come to greater awareness of what it might mean to hold a religious faith. It is also to be hoped that experiences in RE lessons will keep pupils' thinking open to the notion of religion as a mystery, a numinous area in which there can be no right answers, which nevertheless exerts a powerful influence on the lives of many people who find answers to their questions about meaning and purpose in their faith.

The religiously educated young person will understand the conflicting and sometimes contradictory nature of those answers and show a willingness to take part in the search for truth. A questioning outlook is crucial especially when the issues are fundamental, concerning the existence of God, the purpose of life, the nature of justice and truth, the meaning of commitment and the place of the spiritual in modern society.

There are many generic skills which will be developed through RE and contribute to the profile of the religiously educated pupil. He or she will have developed a capacity for personal reflection and the associated capabilities of appraising, evaluating and constructing a reasoned argument. RE does not have the prerogative for addressing the development of empathy but the nature of the material allows the pupil to have many opportunities for practice once he or she is engaged with it. Communication is a core skill which, in RE, demands its own theological vocabulary. Words like *Incarnation, Salvation, Redemption*, need to be used in order to enhance pupils' abilities to communicate and promote



concept development. The religiously educated Year 9 pupil will also have an IT capability and be able to work independently and collaboratively with interest and enthusiasm.

## *Achieving the Goals*

It is misleading to suggest that there is a product at the end of Key Stage 3; rather there are outcomes of a process. That process must be characterised by breadth, balance, variety, relevance and challenge. Other factors such as time, staffing, levels of resourcing all have their impact on those principles which underpin curriculum development.

Since the school year falls naturally into six half-terms, the most logical approach to the task of long-term planning, is to construct six units of work which are appropriate in length for 6, 7 or 8 weeks, depending on the time of year.

Breadth and balance need to be achieved in terms of content. Christianity is the principal religion to be studied but the law demands that the other principal religions represented in Britain are included in a pupil's religious education. Much more importantly pupils deserve to have the opportunity to draw on a wide range of spiritual traditions to further their own spiritual, moral, social and cultural development and to prepare them for adult life in a pluralistic society. If the examination syllabus chosen for Key State 4 is entirely based on Christianity, it is even more necessary for the Key Stage 3 curriculum to provide a broad perspective on religion.

A balance also needs to be achieved in the contexts through which the material is presented. A systems approach allows for a broad and concentrated study of one religion. This can result in an appreciation of the range of faiths but little understanding of the essence of the great religious ideas or of religion itself. A thematic structure takes material from a number of traditions and allows pupils to consider the essence of a religious concept such as *Pilgrimage* or *Images of God*. The danger with this approach is that it can lead to confusion and a superficial treatment of

the material especially if an excessive amount of ground is covered. A more focused context allows for an in-depth experience of an aspect of a faith, for example: *Shabbat* or *God's Gift*. This targeted approach gets right to the heart of a faith but if used exclusively would result in a fragmented picture. Occasionally, it is possible to adopt an 'Issues' approach focusing on an aspect of human experience, although generally this strategy characterises the Key Stage 4 curriculum. With this approach it is all too easy to lose the religious focus. It has to be an opportunity to consider the aspect of human experience, using religion as the lens through which life is viewed.

A diet of any one of these approaches is certainly limiting and can be tedious; variety is stimulating. There needs, however, to be clear and carefully structured progression across units and from year to year. Each 'visit' to a particular religion needs to build on pupils' previous experience and exert a new challenge. In the exemplar material offered here, the Year 9 unit on suffering: *If God is good, why...?* builds on the Year 7 treatment of the Incarnation: *God's Gift*, both in theological and educational terms. It seeks to develop similar concepts at a deeper and more challenging level.

If Year 9 pupils are to be capable of organising their own work with a sense of motivation and independence, they must have opportunities to develop the necessary skills. In many cases this will mean building on the experiences of the primary school and supporting parallel initiatives in other curriculum areas. At least one flexible learning unit per year might be structured into the long-term plan, with careful thought to the timing, bearing in mind the needs of both pupils and staff.



## Meeting the Requirements of the Agreed Syllabus

The long-term plan will be content-structured. It is therefore based principally on the specifics of the knowledge objective with the understanding that the other four objectives are met through the use of the religious material. The content is the vehicle by which concepts, skills and attitudes are developed and human experience is explored. Where possible, it is good to touch each area of knowledge every year and to map that coverage in some way, (see *Year Matrix* in the appendix). However, since the planning does not follow a linear model moving simply from one aspect of knowledge to another, it is likely that each unit will address more than one area of knowledge.

The agreed syllabus's five substantive themes are threaded through all of the material. It is possible therefore, to pick up through the examples offered, the *God* theme since much of the material is about the relationship between God and people and illuminates believers' growing understanding of God. The *Personal Response - Faith* theme is traced in the impact that religion is seen to have as a fundamental aspect of human experience on the lives of believers. Religion is also a fundamental influence on personal morality and social responsibility. This can be traced under the *Personal Response - Morality* theme. Another recurring feature of much of the material offered here focuses on what the agreed syllabus calls *Outward Expression*. This concerns the symbolic objects, actions and language which believers use to help them to understand and express their faith. The last of the religious themes, *Ultimate Questions*, is explicit in some of the material and implied in much more as well as being intrinsic to the method of presentation of material.

Units	Themes:	God	Personal Response: Faith	Personal Response: Morality	Outward Expression	Ultimate Questions
7. Images of God		✓			✓	✓
God's Gift		✓	✓		✓	
Pesach		✓	✓		✓	
Authority of the Qur'an		✓	✓	✓	✓	
Creation		✓		✓		✓
The Eucharist		✓	✓		✓	
Visions and Dreams			✓			
8. Christian Worship		✓	✓		✓	
All Saints			✓			
Shabbat		✓	✓		✓	
Hindu beliefs		✓	✓		✓	✓
Journeying with a purpose		✓	✓	✓	✓	✓
Non violence			✓	✓		
Faith in Action			✓	✓		
9. Christian Beliefs and Practice		✓	✓		✓	
Religious Identity; Sikhism		✓	✓	✓	✓	✓
If God is good, why....?		✓	✓			✓
Easter		✓			✓	✓
Alms for a living			✓	✓	✓	✓
A case of Honouring			✓		✓	
Truth claims: Who is right?		✓	✓	✓	✓	

Continuity is crucial in the development of units, which is the stringing together of learning experiences. This is a mid-term planning concern, but occasionally it is also possible from unit to unit as in suggested material for Year 7 where pupils might move from a proliferation of ideas in the unit on *Images of God* to an in-depth experience of one idea of the divine in *God's Gift*.



The task of designing a curriculum map for Key Stage 3 must ultimately be left to departments to discuss and complete. The ideas presented here are merely offered as a series of prompts to make that discussion purposeful and productive. The handbook was never intended to provide a ready-made set of curriculum plans for a school to take up; the material has been designed to stimulate discussion and to be used as exemplars. However, the examples have been drawn together and grouped in seven focus areas for each year. This began as an organisational exercise for the editors but has increasingly influenced the focus of this chapter and could provide the basis of a framework for long-term planning. An overview of these focus areas, with an indication of the chapters where material is located, can be found at the beginning of the section called *Planning & Assessment: Curriculum Examples*.

Two units from each year's material have been developed in full and these are presented as models of planning at all three levels. These are indicated on the overview with an asterisk.

Year	Unit	Mid-Term Plans	Unit Outline	Lesson Plans	Assessment Tasks
7:	God's Gift: The Incarnation *	✓	✓	✓	✓
	Creation *	✓	✓	✓	✓
	Images of God	✓			✓
	Christian Symbolism	✓			✓
8:	Journeying with a Purpose *	✓	✓	✓	✓
	Where Faith makes a Difference *	✓	✓	✓	✓
	Shabbat	✓			✓
	Good and Evil in the Hindu Traditions	✓			✓
9:	If God is good, why...? *	✓	✓	✓	✓
	Truth Claims: Who is Right? *	✓	✓	✓	✓
	Religious Identity: Sikhism	✓	✓		✓
	Do this in Remembrance of Me	✓			✓
	Alms for a Living	✓			✓

## Medium-Term Planning

Once decisions have been made about the curriculum overview and there are six unit titles in place for each year group, the process of medium or mid-term planning begins. This is where the specifics of the unit in terms of purposes and shape are identified. There is no definitive model for these plans; it is up to departments to develop their own but certain features need to be included in order to make the plans of maximum use. These include: the focus of the unit, learning objectives, questions to be raised, a breakdown of lessons, resources and assessment opportunities.

## Identifying the Learning Objectives

This is the most important aspect of medium-term planning. It is the process by which the learning opportunities presented to pupils by the material, and their expected responses to it, are made explicit. This is where the potential learning outcomes, which the teacher is aiming to achieve are specified. They must reflect the requirements of the agreed syllabus and will be crucial in determining assessment opportunities.

The purposes identified on the suggested planning grid are rooted in the Solihull Agreed Syllabus. They are related to the five objectives in the following way:

- To know → Knowledge
- To understand → Concepts  
(Attitudes)  
(Skills)
- To reflect upon → Attitudes  
Skills  
Exploration of Human Experience



In determining what pupils will have the opportunity to **know** by the end of the half-term, it is necessary to consider carefully what the unit is about and relate it to the knowledge column of the agreed syllabus. It is important to be specific and realistic. For instance, the Christmas unit for Year 7, *God's Gift* touches SACRED WRITINGS (the biblical sources of the story), MORALITY (the option for the poor), FESTIVALS (Christmas) and THE WORLD PERSPECTIVE (the multi-cultural nature of Christianity). The **knowledge** objective is, therefore, to give pupils opportunities to know:

- that the incarnation of Jesus is linked to the Old Testament prophecies and
- that Christmas is a multi-cultural celebration.

Since the content is the vehicle by which the other objectives are met, each item of religious material (the knowledge objective) is justified according to its potential for promoting pupils' development in the *Potential CASE Development* tables which follow all the exemplary material in the handbook. (See below.)

*Potential C.A.S.E. Developments*

<b>Knowledge: SACRED WRITINGS, MORALITY, FESTIVALS AND WORLD PERSPECTIVE</b>					
<i>Concepts</i>			<i>Attitudes</i>		
BELIEF IN GOD	MORALITY	SYMBOLISM	RESPECT	SOCIAL AWARENESS	ENQUIRY & INTEGRITY
Christians believe: ▷ Jesus in the Son of God. ▷ That God loved the world he gave his son.	Its right to stand with the poor. Greed and selfishness are wrong.	of ▷ a box ▷ The Christingle ▷ darkness as a symbol of guilt. ▷ wilderness	Even the poorest people in the world can express their beliefs and deserve to have their beliefs respected.	I can make a difference by ▷ understanding other cultures. ▷ Standing with the poor	▷ prophecy ▷ a gift ▷ precious words ▷ faith
<b>GOD'S GIFT: THE INCARNATION</b>					
<i>Skills</i>		<i>Exploration of Human Experience</i>			
USE OF LANGUAGE	EMPATHY	REFLECTION	PEOPLE OF FAITH	HUMAN QUALITIES	MORALITY
Incarnation Immanuel Wilderness Salvation Metaphor	With those who ▷ are poor ▷ receive a gift ▷ are waiting ▷ are in a wilderness ▷ hope ▷ celebrate	How could I change the wilderness? What do I hope for? When do I feel poor? When has sadness, like a sharp sword, pierced my heart?	Isaiah John the Baptist Mary Simeon Handel	faithfulness courage obedience determination vision sense of justice	What do I believe about the future of the world? Where do I stand with the poor?

Each table shows how that particular item or lesson relates to certain aspects of the development of concepts, attitudes and skills and the exploration of human experience.

This table, when developed for a unit, has an important function in the identification of the other two learning objectives. What pupils will **understand** by the end of the unit is determined by what is in the *Concept* boxes. The task is to decide which of the concepts is or are the most significant in the material and to use the wording in the relevant box(es) and the agreed syllabus to identify the objective. In the case of this unit, pupils will be given opportunities to understand:

- the theological context of Christmas and what it means for the world
- that Christmas only makes sense to believers in the context of Easter.

These two objectives both relate to the BELIEF IN GOD aspect because of the focus of the material. It would be equally appropriate for the objective to be focused on one or both of the other boxes if the purposes of the unit were different.

The 'learning from' dimension is globally addressed in the third learning objective which needs to touch at least two of the other three sections, or all three, of the table. Pupils will therefore **reflect upon** some aspect of the *Skills, Attitudes and the Exploration of Human Experience*. Again it is a 'best fit' situation with the principal aspects becoming the focus. In this unit, pupils will have opportunities to **reflect on**

- the metaphor of wilderness (Skills: REFLECTION)
- the impact of the Incarnation on a waiting world (Attitudes: ENQUIRY AND INTEGRITY)
- their reactions to the poor (Exploration of Human Experience: MORALITY)

Together these objectives map the purposes of the unit and provide a frame of reference against which assessments are made.



## *Shaping the Unit*

Just as the question of what to teach is related at the long-term planning stage to pupils' needs the content of a given unit must be chosen for its potential to best realise the learning objectives. The lessons must create opportunities for those purposes to be fulfilled. So, if one of the objectives is: *to give pupils opportunities to understand the impact of pilgrimage on a believer*, there needs to be an opportunity to encounter such a person and the experience must have its own impact on pupils.

Consideration needs to be given to the shape of the unit. It must have a distinctive beginning which will engage pupils. Even in Key Stage 3, the more concrete and immediate that can be, the more pupils will relate to it. There is not always a requirement that pupils understand all the background to Judaism, for instance, before they encounter Holocaust stories. The material can frequently be used to raise fundamental questions and the learning process is more productive if it involves pupils personally and actively rather than as recipients of information. For this reason the suggested plan for the unit on pilgrimage: *Journeying with a purpose* begins with the visit of a Hajji talking about the impact of the experience on his or her life. The specifics of the phenomenology come later. Units also need a conclusion which may include evaluation by pupils of their learning. The unit needs to be shaped specifically to fit the length of time available. If it is designed for a half-term whose length varies from year to year, its shape needs to change to accommodate that specific amount of time. Slippage from one unit to another often results in omissions, sometimes of a whole unit which just slips off the end of the year.

The medium-term planning process is also used to identify key questions to be raised. These may be questions which cannot be answered but the raising of them by the teacher or perhaps more importantly, the encouragement that the teacher gives pupils to raise them for themselves, is often enough.

Assessment opportunities, which will be dealt with in the next chapter, are also recorded at this level of planning as are the resources which will be needed to teach the unit.

## *Short-Term Planning*

There is a need for a more detailed level of planning beyond the medium-term plan. Some suggestions for lessons have been made here but it is essential that learning experiences are tailored to the needs of individuals or groups of pupils. Lessons need to be planned in the light of pupils' responses to the preceding lessons. The format for this level of planning will vary from school to school. It may take the form of a planning diary with a page-to-a-day or be a more structured sheet. (For an example, see page 408 of the appendix) Whatever the format, the same features need to be addressed. These include:

- **Learning Targets**

These relate to the broader learning objectives of the medium-term plan yet are specific to that particular lesson. They will still be focused on what pupils will know or understand or reflect on during, or as a result of, that lesson. Occasionally there will be repetition of the broader objectives but generally they will reflect smaller stages in meeting those learning purposes.

- **Key Questions**

Questioning is fundamental to all learning and is crucial to effective RE teaching. Open questions develop pupils' capacities to think critically, deeply and reflectively. Identifying key questions in the planning process helps the teacher to maintain the focus of discussion.



- **Plan of Activities**

Decisions about the structure of the lesson need to be influenced by the teacher's knowledge of pupils rather than the content to be covered. Frequent changes of context, ie whole class, paired, individual work, help to keep pupils on task and ensure pace.

- **Differentiation**

This is a process by which appropriate learning experiences are created with the needs of particular pupils in mind. Specific strategies for enabling children to access material need to be planned lesson by lesson, depending on pupils' abilities and the progress they make. Decisions will need to be made about choice of activities, resources, contexts for working, support etc.

- **Resources**

Identifying clearly at the planning stage the resources that are required minimises the likelihood of a frantic last minute rush to round up the crucial poster or artefact and allows time for any gaps in resourcing to be plugged either from the Borough RE Resources Corner or from another school. The resources that are identified in the handbook are not simply teaching aids, they are intrinsic to the learning which is less likely to be effective without them. Text books can be a useful resource but need to be used critically and only in support of learning rather than to direct it.

Evaluation would be a useful addition to a short-term planning format to enable teachers to develop reflective practice and give scope for noting how well an activity has gone, or where changes need to be made in subsequent years. This will provide useful information in the process of on-going curriculum review. A suggested model for short-term planning is included in the appendix.

Pupils can also be involved in their own planning process which, where appropriate, might be recorded in a cover sheet for the unit. This ensures that they are aware of the objectives of a unit and also invites them to evaluate some aspect of their learning at the end of the work. A model for such a sheet is included here and in the appendix, as well as in the chapter on flexible learning where the procedure is integral to the process of learning.

Name: <u>Sandeep</u> Class: <u>FAP</u>	
Looking forward to our RE this half term:	Looking back on my RE this half term:
Our RE unit is: <u>Creation</u>	How well have I met the learning objectives?
The unit is about: <u>Creation Myths which try to explain the mystery of creation</u>	<u>I know two stories which explain creation. The Bible story and the chinese creation myth about Panku. These myths try to explain something which no one knows the answer to. I think the Big Bang started creation, but what caused the Big Bang? That</u>
These are our learning objectives:	Targets to improve my work: <u>is a mystery</u>
1. At the end of the work, we will know: <u>Several religions myths about creation and a scientific explanation</u>	<u>When our group did the presentation of the chinese myth I was nervous and didn't talk very well to the class. Next time I will try and do better in the presentation.</u>
2. understand: <u>What a myth is - a story with religious truths</u>	
3. have thought about: <u>What the truth about creation is for me and what is the 'truth' in a myth</u>	
4. and we will have learned these words: <u>Creation; mystery; Hindu; auge; mythi</u>	
<u>"Big Bang theory"</u>	



***Chapter 14***

***Assessing Pupils' Progress***  
***in***  
***Religious Education***

**This chapter outlines the approaches to assessment which are appropriate to evaluate pupils' learning in response to the expectations of the agreed syllabus. The concrete examples used to illustrate the processes described are drawn from material elsewhere in this book and presented, with medium-term planning sheets, in the next section headed: *Planning and Assessment: Curriculum Examples*.**

## ***Introduction***

Any consideration of assessment in RE at Key Stage 3 has to be grounded in and related to what is done in Key Stages 1 and 2. The approach outlined here builds on and extends the work of the primary groups responsible for previous publications, particularly *Primary Religious Education: Planning and Assessment*. Although it has taken a long time to come to this stage of the work, it is hoped that the eventual outcome will be a coherent and developmental process of evaluating pupils' progress in RE across the Key Stages in line with the requirements of the agreed syllabus.

The approach to assessment outlined here is intended, above all, to be purposeful and manageable. So much has been written and read about assessment generally within the whole school context that it is not the intention of this document to offer a theoretical prospective, rather to attempt to give practical help of a specific and concrete nature. This book offers a strategy for designing assessment opportunities. Some examples of activities that can be used to evaluate pupils' progress are included with a frame of reference for confirming teachers' decisions about individuals' attainment. It is a model which could be used to supplement teacher assessments or indeed, be used to formalise them. It is intended as a model of good practice. The process is not designed to be burdensome but to take teachers another step forward in offering quality learning experiences for pupils in religious education. Decisions about the balance of assessment activities, frequency of opportunities and timing are all still to be made within individual departments.

## ***Why assess in RE?***

Although there is no statutory requirement to assess a pupil's progress in religious education, it is nevertheless a justifiable and necessary part of the learning experience which must be included in the planning process. Assessment is a key tool in monitoring standards of achievement and the pace of pupils' progress. Purposeful assessment goes further, however. It provides one of the most significant strategies for raising pupils' attainment, an issue with which schools are increasingly concerned. The developments in primary RE nationally and the increase in pupils' achievements in Key Stage 2 seem to necessitate some serious consideration of expectations at Key Stage 3. Assessment also provides opportunities for evaluating the curriculum and gives an indicator of the quality of teaching and the extent to which pupils benefit from and enjoy their RE.

With the introduction of the GCSE short course in Key Stage 4 in the majority of schools, the credibility of religious education has been strengthened. It has been a new experience for RE teachers to stand in front of a sports hall full of Year 10 pupils all writing about *The Existence of God* in the end-of-year examination and it has felt good. In the eyes of pupils and colleagues, RE is becoming a subject to be taken seriously at last. In order to prepare pupils for examination work and to maintain the profile of religious education, assessment in Key Stage 3 needs to be addressed.

Whether it is part of the day-to-day evaluation of pupils' responses to learning opportunities or the use of a structured assessment activity, assessment may be used by the teacher to inform future learning, especially in making decisions about the need for differentiation, whether by task, questioning, resource or support. It will certainly be needed to inform the reporting process, to ensure that statutory obligations are fulfilled in a meaningful and appropriate manner.



## Principles of Assessment

During the course of the development of this work, several principles have emerged from practical classroom experience and discussion. Following the model of the primary handbooks, the overview has evolved from detailed scrutiny of pupils' responses to concrete and specific assessment opportunities.

Assessment should, therefore:

- be focused on the evaluation of what pupils **can** do
- be inclusive and open, giving every pupil the opportunity, as far as possible, to succeed in a preferred response style
- make use of a variety of methods and be as creative as possible
- be purposeful and specific, meeting learning objectives
- be manageable for teachers
- help pupils to be aware of their strengths and to identify targets for improvement
- inform meaningful reporting to parents

## A Framework for Attainment

The context for evaluating pupils' progress in religious education must be the agreed syllabus. It has to be asked how far pupils are gaining the knowledge, developing the concepts, skills and attitudes and exploring human experience as set out in the statutory document.

*The Framework for Attainment* (See page 323) is an attempt to translate these requirements into the practical classroom situation. It identifies what might be expected of pupils in Key Stage 3 in relation to all the statutory requirements. In order to inform the assessment of pupils' responses in the light of those expectations, three indicators of achievement are offered. These are intended to be used as best-fit judgements where appropriate. They are deliberately not numbered to avoid the notion of levels to be

worked through, but are nonetheless presented in ascending order of complexity, as possible descriptions of individual pupils' responses. The symbols used here to identify statements are intended to signify greater fullness as they relate to higher order responses. The grids are organised with one page to each objective.

### Framework for Attainment: KS3 Concepts

	Statutory Requirements	Expectations	Indicators of Achievement
C1	<p><b>Belief in God:</b> To deepen the child's understanding of God through Christianity and at least one other faith.</p> <p><b>Beliefs:</b> To consider the forms of expression of religious belief and their significance in the lives of believers.</p> <p><b>The Spiritual Dimension:</b> To appreciate the meaning of a spiritual dimension to life.</p> <p><b>Commitment:</b> To extend awareness that people commit themselves to God and respond to prayer.</p> <p><b>Commitment:</b> To explore the influences of religious commitment on people's daily lives.</p> <p><b>Universality of Religion:</b> To develop an understanding that throughout history human beings have sought meaning and purpose in life.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to talk about God and understand and explain the influence of religion as a unique area of human experience in the lives of believers.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>▷ describe specific ways in which religious beliefs influence people's daily lives</li> <li>□ explain why religious people behave in the way they do</li> <li>○ explain and evaluate the relationship between a person's beliefs and behaviour</li> </ul>
C2	<p><b>Morality:</b> To begin to develop an understanding of how believers approach moral and ethical issues at personal, community and international levels.</p> <p><b>Forgiveness:</b> To appreciate the need to give and receive forgiveness.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to identify and discuss moral questions, understanding the importance of religion on believers' responses.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>▷ identify moral questions within the material, recognising the impact of religion on the arguments</li> <li>□ apply reasoning about moral questions to immediate and concrete situations, describing the impact of religion on the arguments</li> <li>○ apply reasoning about moral dilemmas to abstract situations, evaluating the impact of religious thinking on the arguments</li> </ul>
C3	<p><b>Symbolism:</b> To develop a deeper understanding of the place of symbolic objects and actions in the lives of believers and the importance believers attach to the stories and traditions of their faith.</p> <p><b>Religious Symbolism:</b> To understand the meaning of some religious symbolism and ritual.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to understand and interpret the symbolism of religious objects, actions, stories and traditions.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>▷ identify and explain the symbolic significance of certain religious objects, actions, and stories.</li> <li>□ interpret symbolic objects, actions, stories and traditions</li> <li>○ understand the nature of symbolism and its powers as a form of expression</li> </ul>



The set of *Expectations* statements, when put together, would provide a comprehensive answer to the question posed in the previous chapter as the first consideration in the process of curriculum planning: *What will the religiously educated pupil look like at the end of Year 9?* The Framework for Attainment offers that profile.

The indicators are intended to help teachers clarify their observations of pupils' responses and root their evaluation in the agreed syllabus, through the framework. This allows judgements to be made about pupils' achievements in the subject, specifically related to identified learning objectives. The department's task then is to dovetail this process into the school's framework for assessment, recording and reporting, and turn it into a form that can be communicated meaningfully to pupils and parents. This may mean, for instance, that the framework for attainment symbols become achievement grades or numbers, ie:

○ = A: very good,      □ = B: good,      △ = C: Satisfactory.

It is simplistic, however, to suggest that the match will always be the same. An 'A' grade might be given to a response from a Y7 pupil which best fits the □ statement since the highest order response would not necessarily be expected of pupils in that year group. Expectations of Y9 pupils will be higher which should be reflected in the way the responses are graded.

Where the pupil's level of achievement does not manage to achieve a 'triangle' and is, therefore, unsatisfactory, the wording of the indicator would need to be changed. It might be appropriate to add *the pupil is beginning to ... or is making progress towards ...* and the symbol could be an arrow pointing upwards, eg ↑. If a pupil's attainment is poor, the statement needs to be clear: *... cannot yet describe or is not sufficiently interested to raise and respond ...* The symbol for recording might be X. Where schools are using A\* to raise pupils' aspirations, other words can be added to the 'circle' response, eg: *The pupil can explain and evaluate*

*the relationships between a person's beliefs and behaviour, recognising all the complexities of the issues raised.*

However it is applied, the *Framework for Attainment* is designed to be the basis of a structure which evaluates pupils' achievements according to the agreed syllabus.

The indicators can be shared with pupils as the criteria for assessment and the words could be used as prompts for target setting to enable pupils to see how they could improve.

This strategy underpins the targeted assessment identified in the mid-term plans but would also inform the on-going, lesson by lesson assessment. It is expected that this process will be supported and enhanced by the evaluation of pupils' effort and will be recorded according to the school's policy.

The indicators are also intended to be used to inform the annual reporting process. They will need to be made more specific and, in schools which use computerised reporting, could provide the basis for a bank of statements. In this case they would need to be qualified in order to offer the range of comments necessary to match all pupils' achievements. In order to maintain the place of RE alongside the Foundation subjects of the National Curriculum, schools will want to report on pupils' attainment in RE at the end of Key Stage 3. These indicators should inform that process.



## *Structuring Assessment Opportunities*

All assessment tasks or activities must relate directly to one or more of the learning objectives to ensure that assessment is an integral part of the learning process. The assessment opportunity should serve to show how far the learning objectives have been met.

In constructing an assessment task or activity, the teacher needs to consider what would be appropriate for pupils to do, which will show how much they know, understand or can reflect on, depending on which learning objective is chosen. The task needs to be sufficiently structured to be focused and to make all pupils feel secure, whilst also remaining as open as possible in order to allow all pupils to show what they can do.

In the examples of the assessment opportunities that are related to particular material in this book, tasks and activities are designed to be purposeful in their own right, extending pupils' experiences rather than repeating what has been covered during the work.

In designing an assessment task:

1. Identify the learning objectives to be targeted.
2. Locate each learning objective in the statutory requirements column of the *Framework for Attainment*.
3. Once this has been done, consider the expectations statement and focus the assessment task on fulfilling all or part of it.

For example, in the Year 9 unit called *Alms for a Living*:

### **one of the learning objectives is:**

*To give pupils opportunities to understand the significance of the alms bowl to the monk.*

This is located in the Framework for Attainment as C3, **Symbolism**.

*To develop a deeper understanding of the place of symbolic objects and actions in the lives of believers and the importance believers attach to the stories and traditions of their faith.*

The expectation from this requirement is that pupils should:

*be able to understand and interpret the symbolism of religious objects, actions, stories and traditions.*

The assessment task, therefore, asks pupils:

*Why is the alms bowl such a powerful symbol of the lifestyle of the Buddhist monk?*

### **Another of the learning objectives is:**

*To give pupils opportunities to reflect on the extent to which renunciation of the world might make someone a better person.*

This is located in the Framework as S4: **Evaluation**

*To begin to develop evaluative skills, constructing reasoned arguments based on the results of informed study.*

The expectation from this requirement is that pupils should:

*be able to express their own informed opinions, having listened to and taken account of the views of others.*

The assessment task, therefore, asks pupils:

*What is the point of renouncing the world?*



It is expected that, in Key Stage 3, more than one objective will be assessed in each unit.

In this example, the two objectives to be assessed relate to concept development (C3) and skill acquisition (S4). The knowledge objective may be specifically assessed in a different way or it might be that a knowledge base is assumed in the design of assessment tasks although they address other, more challenging, objectives.

The process has to be organised in such a way that it gives maximum opportunity to pupils and yields the most useful information whilst also being manageable for teachers. Careful choice of learning objectives to be assessed is crucial.

The rigour is in the tight match of activity to expectation. If, as a result of this assessment at the end of the unit on *Alms for a Living*, it can be judged of a pupil that he or she can:

- understand the nature of symbolism and its powers as a form of expression (C3:○) and
- can express his/her own opinions and justify them in the light of others' differing opinions (S4: ○),

the teaching and learning will have been profitable in meeting the demands of the agreed syllabus.

The choice of learning objectives to be assessed has to be made by the department, bearing in mind the needs of pupils and the assessment pattern over the rest of the year. It would limit the usefulness of the *Framework for Attainment* and give a less than comprehensive profile of a pupil's achievements if the majority of assessments targeted a particular objective. A balance needs to be achieved across not only the specific learning objectives in the medium term planning but also the various aspects of the five agreed syllabus objectives. So, if concept development

is addressed several times, it would be appropriate, if possible, to touch C1, C2 and C3 over the year. A simple system of plotting assessments would help in monitoring coverage of the *Framework for Attainment* objectives. The **Assessment Map** below shows how this might be done. Although the five completed units would not necessarily construct a curriculum for Year 9, the structured assessment opportunities cover a good deal of the 'map'. If this were the structure, it would be necessary in planning the remaining unit to take note of the significant gaps in coverage, particularly perhaps C2, the moral development concept and to re-visit *Attitudes* and *The Exploration of Human Experience*.

#### Assessment Map

YEAR: 9

Framework for Attainment Reference	AUTUMN		SPRING		SUMMER	
	1: Truth Claims	TERM 2:	1: If God is good...	TERM 2: Do this in remembrance of me	1: Sikhism	TERM 2: Alms for a Living
Knowledge K1						
K2				✓		
K3	✓					
K4						
Concepts C1			✓		✓	
C2						
C3				✓		
Attitudes A1						
A2	✓					
Skills S1						
S2						
S3					✓	
S4						✓
Exploration of Human Experience E1						
E2						
E3			✓			

This process could be developed to create differentiated opportunities for assessment. It may be appropriate to identify one common objective which evaluates the learning of all pupils and then two further objectives, one much more challenging for the more able. Two assessment task sheets are included for the Y7 unit on *Creation*, one taking up the A1 objective and the other targeting the more difficult issues of the nature of myth (C3). In this way it would be possible to offer differentiated assessment opportunities depending on the needs and abilities of pupils.



Sometimes it may be necessary to target a specific objective and ensure that it is addressed. Some aspects of the *Framework for Attainment*, however, run through all good religious education, particularly the elements of S1, the use of language and the development of a religious vocabulary which will be evaluated continuously by the teacher in informal assessment of pupils' oral and written work. Assessment will not, therefore, be limited to the summative structured assessment task but must be seen as an on-going and flexible process.

## Pupils' Self-Assessment

It is appropriate and beneficial for pupils to be involved in the process of assessing their own progress. Such evaluation of the success of a learning experience needs to be made in relation to specific targets. The Flexible Learning Approach makes extensive use of this kind of assessment which is best achieved by teacher and pupil working collaboratively. A tutorial approach to assessment makes considerable demands on the classroom management skills of the teacher and only works where pupils are able to work independently and collaboratively. While groups are working on their own, identifying and selecting their own resources and confident in what to do at each stage of the work, the teacher can invest time with small groups or individuals, discussing progress towards targets and negotiating new ones. It is within the group tutorial that an occasion arises when a pupil might show some clear insight or grasp of a particular understanding or a new level of awareness. But at the same time it provides the teacher with the opportunity to note aspects of pupils' development that are causing real difficulty. Pupils can be encouraged to review their targets and assess their own progress using the pupil profile.

Marking of pupils' work gives the teacher another opportunity to set targets and to help pupils evaluate their own responses to them. Where pupils are experienced in this kind of evaluation, they can set their own targets which reflect any aspect of their RE. These may address oral contributions to lessons and a variety of other skills, particularly the ability to reflect, evaluate and use sources effectively, including the Bible

and religious artefacts. Any targets set by teachers or pupils need to be revisited and reviewed regularly. It is useful to have a recognised format for pupils' own target setting. One department uses the following approach which is specific to a unit and could be a substitute for a formal assessment task. Copies of sheets like this are included in the Appendix.

RELIGIOUS EDUCATION DEPARTMENT			
Self Assessment and Targets		Name: Kuan.....	
Year: 7		Form: 7.U.M.....	
Outcomes:	Yes	Working Towards	Evidence:
1. I know and understand what icons are:	✓		Icons are used in churches to help people concentrate when praying.
2. I know and understand how icons are used:		✓	We done some work on this in project.
3. I can explain why icons are sacred to some people:		✓	Because the pictures of Angels are special.
4. I can think of questions to ask about icons and the Orthodox Church:	✓		What is really special about them? Why are angels, saints etc... chosen as icons?
5. I can produce work that I am proud of:	✓		It is neat and I've put a lot of effort into it.
6. I have completed all my homework:	✓		Look inside book.
7. I have listened well in lessons:	✓		If I'm asked questions I can answer them.
8. I have contributed to discussions:		✓	Sometimes I do.
My targets now are:		How I will know if I have achieved my targets:	
<ul style="list-style-type: none"> <li>to contribute to discussions</li> <li>to improve presentation</li> <li>to work well.</li> </ul>		Teachers Comments Get better grades.	



As a development of this approach and in order to help pupils to understand how closely assessment is related to learning objectives, they can be given opportunities to complete their own planning and evaluation sheets. These are designed as a way of sharing the learning objectives at the start of a unit, then to be used summatively as a framework for self-assessment. Experience of completing these will help the pupils with the task of identifying their own objectives when they work independently.

Name: Andrea Class: Yr 8U1

Looking forward to our RE this half term:	Looking back on my RE this half term:
Our RE unit is: <u>Journeying with A Purpose</u>	How well have I met the learning objectives?
The unit is about: <u>Pilgrimage to Holy Places in Christianity and Islam</u>	<u>I know what a muslim does on Hajj and that they try to go once in their life. This is one of the five Pillars. It is the wanting to go which is important. the journey can be made in the mind of muslim. I also a board game which explains christian pilgrimages to the Holyland</u>
These are our learning objectives:	Targets to improve my work:
1. At the end of the work, we will know: <u>the events of Hajj and several Christian pilgrimage places like Jerusalem</u>	<u>In making the board game I needed to do more planning first so that I didn't make mistakes later. Next time I will plan more carefully. I also found it hard to think about my own place which is sacred. I shall try to think about myself in the next unit</u>
2. understand: <u>why believers visit holy places and what difference it makes to their lives</u>	
3. have thought about: <u>what a spiritual journey is and what places are sacred to me</u>	
4. and we will have learned these words: <u>Hajj, pilgrimage, determination, perseverance</u>	

APPENDIX F

Name: Chris Class: YR 9L3

Looking forward to our RE this half term:	Looking back on my RE this half term:
Our RE unit is: <u>Justice for All</u>	How well have I met the learning objectives?
The unit is about: <u>The Christian attitude of Justice and how some Christians express their beliefs</u>	<u>I worked in a small group and researched the life of a christian in Haiti. I found that it was not easy for a christian and could see how the images of the clothes show their beliefs &amp; hopes. I think all christians if they follow Jesus teachings should be making justice for all.</u>
These are our learning objectives:	Targets to improve my work: <u>Doing the research I let someone else use the internet on Haiti so next time I want to use the net as I'm not very good at it. I still don't understand the word abatement and will try to find this one out.</u>
1. At the end of the work, we will know: <u>How Christians in Haiti express their beliefs, hopes, fears through art in the lantern veil</u>	
2. understand: <u>the impact of belief in Jesus for the poor and oppressed</u>	
3. have thought about: <u>how religion beliefs are expressed through culture and what my own beliefs about justice are</u>	
4. and we will have learned these words: <u>Persecution, oppressed, remembrance, salvation, redemption, atonement</u>	

The process of self-assessment can be enriched by the use of questions such as:

- *What did you like best in your RE this half-term year? Explain why.*
- *What interested you most? Why?*
- *What did you did not like? Explain why.*
- *What would you like to know more about?*
- *What questions would you like to ask now?*
- *What does it make you wonder about?*
- *What would you like to change in the story? Why?*
- *What you have learned about yourself from the work on \_\_\_\_\_?*
- *How have you been changed by learning about \_\_\_\_\_?*



## Recording and Reporting to Parents

Along with all the subjects of the National Curriculum, it is a statutory requirement that schools report to parents on pupils' progress in religious education. Schools will have their own formats for reports. Suggestions offered here are intended to exemplify good practice in aspects of the process which relate specifically to RE, ie the aspects of the document focused specifically on the agreed syllabus.

Whilst it is not designed simply to be a bank of statements for use on reports, the *Framework for Attainment* offers a resource when formulating comments. Over the course of a year, if the formal and informal assessment suggestions presented here are taken up and each one is evaluated against the *Framework for Attainment*, there will be a series of statements for each pupil. These can be used as a foundation for the report by combining the statements and personalising the final comment. The materials would then form the basis of a pupil profile or a school portfolio.

The pupil attainment profile sheet is designed as a document which accompanies a pupil throughout the key stage. As a single sheet of paper, it provides a view at a glance of a pupil's achievements in RE. Side one gives first an overview of the grades or symbols which relate to each unit's assessment for each pupil, showing which of the agreed syllabus objectives have been covered. The lower half of sheet one provides a table for recording the statements which will form the basis of the reporting process in Year 7. Similar tables on sheet two overleaf record the information for Years 8 and 9. If this document is updated each time the pupil completes an assessment task, the information will be easily accessible when it is time to write a report. Where the process is computerised, the range of available comments must reflect the *Framework for Attainment* statements. An overview of the group's responses to each assessment can be recorded on the portfolio cover sheet.

Religious Education Attainment Profile												
Name: Sally		Year 7				Year 8				Year 9		
Agreed Syllabus Objectives												
Concepts	Δ	Δ		□								
Knowledge		Δ	□	□								
Attitudes			Δ									
Skills	Δ			□								
Exploration of Human Experience				□								

Year	Term	Framework Reference	Statements
7	Aut 1	C1	can describe specific ways in which religious beliefs influence daily lives
		S3	can discuss her own experiences & those of others
	Aut 2	K2	knows that Ch. & its teachings are influenced by culture & can give examples
		C3	can identify the symbolic significance of certain aspects of the Incarnation
	Sp 1	K4	can discuss practices assoc. with Pascha & explain the beliefs underpinning them
		A2	can raise & respond to religious questions & give her own views
	Sp 2	C3	can explain & is beginning to interpret the significance of certain Ch. symbols
		S4	can express her own opinions with justification
	Sum 1	K1	can interpret some creation stories & explain their religious significance
		E2	can identify & discuss the impact of life experiences on the development of the person
Sum 2			

RELIGIOUS EDUCATION:		PORTFOLIO COVER SHEET	
Key Stage Three	Year: 7	Date:	July 1998
Unit:	Creation		
Learning objectives to be assessed:			
To give pupils opportunities to:			
<ul style="list-style-type: none"> <li>know a variety of ancient, traditional religious myths about creation</li> <li>reflect on their responsibilities towards creation</li> </ul>			
Expectations: Pupils are able to show how they respect the world around them, identifying their responsibilities as individuals with a discussion of how they fulfil them.			
Framework for Attainment reference:	Statements:	Nos of Pupils:	
A1	<input checked="" type="checkbox"/> understands that they have an important role in caring for creation	10	
	<input type="checkbox"/> recognises that everyone has responsibility towards creation	12	
	<input type="checkbox"/> understands how beliefs contribute towards the well being of the national world	3	
Notes: Everyone states that they had a responsibility to the created world and must were doing something like recycling paper. Several worked with an animal rescue centre. Most realised that it had to be a united effort if results were to be achieved. A few explained their actions because they believed 'God had made people to care for the world'. There was a definite bias of girls showing better understanding of the needs of the planet than boys.			







***The Framework for Attainment  
in  
Key Stage 3***



	<b>Statutory Requirements</b>	<b>Expectations</b>	<b>Indicators of Achievement</b>
C1	<p><b>Belief in God:</b> To deepen the child's understanding of God through Christianity and at least one other faith.</p> <p><b>Beliefs:</b> To consider the forms of expression of religious belief and their significance in the lives of believers.</p> <p><b>The Spiritual Dimension:</b> To appreciate the meaning of a spiritual dimension to life.</p> <p><b>Commitment:</b> To extend awareness that people commit themselves to God and respond to prayer.</p> <p><b>Commitment:</b> To explore the influences of religious commitment on people's daily lives.</p> <p><b>Universality of Religion:</b> To develop an understanding that throughout history human beings have sought meaning and purpose in life.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to talk about God and understand and explain the influence of religion as a unique area of human experience in the lives of believers.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ describe specific ways in which religious beliefs influence people's daily lives</li> <li>□ explain why religious people behave in the way they do</li> <li>○ explain and evaluate the relationship between a person's beliefs and behaviour</li> </ul>
C2	<p><b>Morality:</b> To begin to develop an understanding of how believers approach moral and ethical issues at personal, community and international levels.</p> <p><b>Forgiveness:</b> To appreciate the need to give and receive forgiveness.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to identify and discuss moral questions, understanding the importance of religion on believers' responses.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ identify moral questions within the material, recognising the impact of religion on the arguments</li> <li>□ apply reasoning about moral questions to immediate and concrete situations, describing the impact of religion on the arguments</li> <li>○ apply reasoning about moral dilemmas to abstract situations, evaluating the impact of religious thinking on the arguments</li> </ul>
C3	<p><b>Symbolism:</b> To develop a deeper understanding of the place of symbolic objects and actions in the lives of believers and the importance believers attach to the stories and traditions of their faith.</p> <p><b>Religious Symbolism:</b> To understand the meaning of some religious symbolism and ritual.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to understand and interpret the symbolism of religious objects, actions, stories and traditions.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ identify the symbolic significance of certain religious objects, actions, stories and traditions</li> <li>□ explain and is beginning to interpret the symbolic significance of religious objects, actions, stories and traditions</li> <li>○ understand the nature of symbolism and its powers as a form of expression</li> </ul>



	<b>Statutory Requirements</b>	<b>Expectations</b>	<b>Indicators of Achievement</b>
<b>K1</b>	<p>To study or know about:</p> <p><b>Sacred writings:</b> The structure, composition and contents of the Bible.</p> <p><b>Sacred writings:</b> Sacred writings and their importance to believers.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be familiar with a range of texts, have a repertoire of religious stories and be able to recognise their sources.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ retell a range of religious stories and identify their sources</li> <li>□ interpret sacred writings, including stories, and explain their religious significance</li> <li>○ draw on his/her repertoire of stories to illustrate a particular religious idea and make connections between texts</li> </ul>
<b>K2</b>	<p><b>Christian Teaching:</b> Significant elements of Christian teaching as contained in the Creed.</p> <p><b>World Perspective:</b> The worldwide Christian community, its beginnings, growth, divisions; the diversity of contemporary expression and current attempts at unity.</p> <p><b>Morality:</b> The moral teachings of Christianity and of at least one other faith.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• know about the development of Christianity as a multi-cultural faith and its associated teaching, as expressed through different denominations and traditions, world-wide.</li> </ul>	<p>The pupil:</p> <ul style="list-style-type: none"> <li>△ knows that Christianity and its teachings are influenced by culture and can give examples</li> <li>□ can explain the influence of culture on Christian teaching and can give examples</li> <li>○ can discuss ways in which Christian teaching transcends cultural differences and can give examples</li> </ul>
<b>K3</b>	<p><b>Founders of Faith:</b> The lives and influence of some of the founders of religious faiths.</p> <p><b>Influence of Religion:</b> The influence of religion on particular people, past and present.</p> <p><b>Founders of Faiths:</b> The lives and influence of some of the founders of religious faiths.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to discuss the motivating power of religious faith in the lives of religious people including founders of faiths.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ explain the importance of faith in the lives of religious people</li> <li>□ discuss the importance of faith in the lives of religious people</li> <li>○ evaluate the impact of faith on religious people and their subsequent contribution to the development of faith and the well-being of others</li> </ul>
<b>K4</b>	<p><b>Prayer:</b> The meaning and formulation of prayer and the ways in which people pray including the Lord's Prayer.</p> <p><b>Ceremonies and Festivals:</b> The contemporary dimension both of the Christian faith and of at least one other faith considering the festivals, and rites of passage.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• know about a wide range of religious beliefs and practices.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ describe some religious practices and identify their source</li> <li>□ discuss some religious practices and explain the beliefs which underpin them</li> <li>○ evaluate the importance to believers of a range of religious practices</li> </ul>



	Statutory Requirements	Expectations	Indicators of Achievement
A1	<p><b>Respect and Self Respect:</b> To value themselves and give due worth to all other people, appreciating their interdependence and their equality in the sight of God.</p> <p><b>Respect:</b> To develop an awareness of human dignity, especially in relation to the socially, mentally or physically disadvantaged.</p> <p><b>Social Awareness:</b> To develop an awareness of the service, care and concern of others.</p> <p><b>Commitment:</b> To develop further a sense of commitment and service to others.</p> <p><b>Forgiveness:</b> To appreciate the need to give and receive forgiveness.</p> <p><b>Sensitivity:</b> To learn to display sensitivity towards, and develop an evaluative approach to religious beliefs, practices and institutions.</p> <p><b>Tolerance:</b> To reflect upon and respect religion as an important element in human experience and to respect the rights of all people to hold, or not to hold, a religious faith.</p> <p><b>Ecological Responsibility:</b> To develop a respect for the natural world as a place shared with fellow human beings which believers see as God's creation.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to show how they respect themselves, others and the world around them, to identify their responsibilities as individuals and to discuss how they fulfil them.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ show that he/she understands the importance of self esteem to the individual, whether him/herself or others</li> <li>□ show that he/she understands the need for relationships to be based on response and responsibility</li> <li>○ show that he/she understands the extent to which the beliefs and capacities of individuals contribute to the well-being of others, of society and of the natural world</li> </ul>
A2	<p><b>Enquiry and Integrity:</b> To develop a sense of enquiry, openness and an understanding of human search for truth.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to take responsibility for their own learning with a sense of enquiry and personal interest, participating in a search for truth whilst recognising the need for openness.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ raise and respond to religious questions and life issues and give his/her own views</li> <li>□ raise and respond to religious questions and life issues and give his/her own views sensitively, recognising the diversity of other responses</li> <li>○ raise and respond to religious questions and life issues with openness and sensitivity, recognising the irreconcilable nature of other responses and the resulting lack of absolutes</li> </ul>



	<b>Statutory Requirements</b>	<b>Expectations</b>	<b>Indicators of Achievement</b>
S1	<p><b>Use of Language:</b> To develop an articulate use of religious language.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to understand and use a religious vocabulary of theological and technical words.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ understand a range of theological and technical words</li> <li>□ understand and use a range of theological and technical words</li> <li>○ express him/herself articulately using a wide religious vocabulary</li> </ul>
S2	<p><b>Use of Sources:</b> Further to develop the ability to use a widening variety of primary and secondary sources.</p> <p><b>Use of Language:</b> To explore different kinds of literature for example poetry, legend, parable, allegory.</p> <p><b>Creative Arts:</b> To recognise the purpose, value and use of the creative arts as a medium of religious expression.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to investigate using a variety of sources and recognise the importance of literature and the creative arts as forms of religious expression.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ identify the value of a variety of sources and knows how to access them</li> <li>□ explore a variety of sources effectively</li> <li>○ interrogate a variety of sources</li> </ul>
S3	<p><b>Reflection:</b> To reflect upon one's own experiences and to consider those of others.</p> <p><b>Empathy:</b> Further to develop skills of empathy; imagination and sensitivity in relation to the feelings and experiences of others.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to reflect on their own experience and that of others and express their own thoughts with confidence and sensitivity.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ discuss his/her own experiences and those of others</li> <li>□ reflect and express insights into his/her own experiences and those of others</li> <li>○ reflect on and evaluate the impact of experiences on his/her own development as a person and that of others</li> </ul>
S4	<p><b>Appraisal:</b> To listen to and evaluate the views and values of others.</p> <p><b>Evaluation:</b> To begin to develop evaluative skills, constructing reasoned arguments based on the results of informed study.</p> <p><b>Reasoned Argument:</b> To acquire and practice the skills of listening to alternative points of view and of presenting their own views in a reasoned way.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to express their own informed opinions, having listened to and taken account of the views of others.</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ express his/her opinions</li> <li>□ express his/her own opinions with justification</li> <li>○ express his/her own opinions and justify them in the light of others' differing opinions</li> </ul>



## *Framework for Attainment: KS3 Exploration of Human Experience*

	Statutory Requirements	Expectations	Indicators of Achievement
E1	<p><b>Spiritual Life:</b> To reflect upon the importance to believers of the spiritual life of prayer and meditation.</p> <p><b>People of Faith:</b> To encounter and study people of faith in various ways.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to recognise and value a dimension of their own and others' lives which goes beyond the everyday and transcends the limitations of the physical world.</li> </ul>	<p>The pupil:</p> <ul style="list-style-type: none"> <li>△ acknowledges the importance of the spiritual dimension as an aspect of human experience</li> <li>□ reflects on what the spiritual dimension means to him/herself and others</li> <li>○ responds to and evaluates the importance of the spiritual dimension in the development of the individual and of a society</li> </ul>
E2	<p><b>Human Qualities:</b> To consider the value of human qualities such as loyalty, uniqueness, tolerance and justice.</p> <p><b>Emotions:</b> To consider the range of human emotions as experienced by the children.</p> <p><b>Daily Experiences:</b> To evaluate personal and shared experiences.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to recognise and respond to shared human experience, the importance of the emotions and universal values.</li> </ul>	<p>The pupils can:</p> <ul style="list-style-type: none"> <li>△ recognise the impact of life experiences on the development of the individual</li> <li>□ identify and discuss the impact of life experiences on the development of the individual</li> <li>○ evaluate the impact of life experiences on the development of the individual</li> </ul>
E3	<p><b>Fundamental Questions:</b> To explore deeper questions such as death, self-sacrifice and commitment.</p> <p><b>Morality:</b> To examine their own values, beliefs and morality.</p>	<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• be able to consider ultimate questions and begin to make their own responses to them, recognising the personal nature of the beliefs expressed</li> </ul>	<p>The pupil can:</p> <ul style="list-style-type: none"> <li>△ identify ultimate questions and respond to them from his/her own experience</li> <li>□ identify and discuss ultimate questions, recognising the diverse nature of responses including their own</li> <li>○ identify, discuss and evaluate the place of ultimate questions in the development of faith and human meaning</li> </ul>



***Planning & Assessment:***

***Curriculum Examples***



## PLANNING AND ASSESSMENT: CURRICULUM EXAMPLES:

Year	Unit	Page	Mid-Term Plans	Unit Outline	Lesson Plans	Assessment Tasks
7:	God's Gift: The Incarnation*	331	✓	✓	✓	✓
	Creation *	338	✓	✓	✓	✓
	Images of God	346	✓			✓
	Christian Symbolism	348	✓			✓
8:	Journeying with a Purpose *	350	✓	✓	✓	✓
	Where Faith makes a Difference*	354	✓	✓	✓	✓
	Shabbat	358	✓			✓
	Good and Evil in the Hindu Traditions	360	✓			✓
9:	If God is good, why...? *	362	✓	✓	✓	✓
	Truth Claims: Who is Right?*	367	✓	✓	✓	✓
	Religious Identity: Sikhism	373	✓	✓		✓
	Do this in Remembrance of Me	377	✓			✓
	Alms for a Living	379	✓			✓



## MEDIUM TERM PLANNING SHEET

**Year: 7**

**Term: Autumn 2**

**Unit: God's Gift: The Incarnation**

**No of Lessons: 8**

**Focus:**

Christmas has a biblical context. The Incarnation makes a difference in some parts of the world.

**Learning Objectives**

**To give pupils opportunities to know:**

- that the incarnation of Jesus is linked to the Old Testament prophecies
- why Christmas is a multicultural celebration

**understand:**

- the theological context of Christmas and what it means for the world
- that Christmas only makes sense to believers in the context of Easter

**reflect on:**

- the metaphor of 'wilderness'
- the impact of the Incarnation on a waiting world
- their reactions to the poor

**Questions to be raised:**

- What is today's wilderness?  
 Why does God 'so love the world...'?  
 How is the Christian manifesto realised?  
 When does sadness pierce the heart...?

**Plan of Lessons:**

1. Jewish prophecy
2. Immanuel
3. 'The Gift'
4. The Christingle
5. The Wilderness
6. The Retablo
7. The Magnificat
8. Simeon

**Assessment Task:**

What have you learned about the Incarnation?  
 K2 and C3 in the *Framework for Attainment*.

**Resources:**

- A recording of *Messiah* Handel                      Fantasy script  
 Retablo    Images of the Annunciation  
 Christingle  
 CEM *Teaching RE 11-16: Christmas* p.26



## Mapping the Unit

Year: 7	Title: God's Gift: the Incarnation	Time allocation: 8 x 70 minutes
<p><b>Purpose:</b> To give pupils opportunities to reflect upon the Christian belief in the Incarnation of Jesus and to raise their awareness of the breadth of cultural contexts of Christianity, in considering how Latin American Christians observe Christmas.</p>		<p><b>Notes:</b> This unit takes the exploration of Images of God from the previous half-term into greater depth in the Christian context and creates a theological framework for the celebration of Christmas.</p> <p>This builds on what pupils have done in primary school but challenges them in an appropriate way to develop their perceptions of Christmas.</p> <p>It sets the events of Christmas within a biblical context, looking back to Old Testament prophecy and forward to Easter, the fulfilment of the Incarnation. The Latin American perspective invites pupils to consider the meaning of Christmas in another culture.</p> <p>Various techniques including guided fantasy, use of artefacts, and drama are used to maximise the impact of this material.</p> <p>*These lessons are planned in detail and appropriate material can be found in the relevant chapters elsewhere in this book.</p>
<p><b>Outline of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Jewish prophecy: dramatic use of the prophetic words, read around the class in darkness. Discussion of their importance for Christians in the context of Jesus as Leader*</li> <li>2. Immanuel: use of Handel's <i>Messiah</i> to introduce this name for Jesus. Discussion of what it means.</li> <li>3. Guided Fantasy 'The Gift' *</li> <li>4. The Christingle: exploration of the symbol of Christian belief about the Incarnation. Use of John 3 v 16 : <i>God so loved the world...</i> Written task: How would God feel if...?</li> <li>5. John the Baptist: story told with questions for group discussion - what is today's wilderness? Whose voices are crying out? Collage of pupils' own ideas of Wilderness.</li> <li>6. Retablo: use of a South American nativity box to explore Peruvian celebrations of Christmas. Discussion about what Christmas means*</li> <li>7. The Magnificat: story of the Annunciation using photographs of frescoes of the Madonna &amp; Child from around the world. Pupils have the words of the Magnificat for discussion. How is this a manifesto for Christians? How is it realised? How does it transcend cultural differences?</li> <li>8. Simeon: story of the Presentation at the Temple, told from Simeon's point of view.* Written task: Why does Christmas only make sense because of Easter?</li> </ol>		<p><b>Resources:</b> Handel's <i>Messiah</i> Retablo Fantasy Script Christingle: candle, orange, red ribbon, cocktail sticks and sweets Story of Simeon: <i>It's been a long wait, Lord</i> Photo pack of Madonna &amp; Child frescoes in the Church of the Annunciation, Nazareth available on loan from the RE Resources Corner, Chapel Fields. <i>CEM Teaching RE 11-16: Christmas</i></p>



**LESSON PLAN:**

**Year: 7**

**Unit: The Incarnation**

**Lesson: 1**

<p><b>Focus:</b></p> <p>Prophetic voices foretelling the Incarnation hoped for by the Jews</p>		<p><b>Procedure/Organisation:</b></p> <p>The first lesson of this unit introduces pupils to the context of the Incarnation and uses drama to create atmosphere in the classroom.</p>
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>• to know that the Jewish people had an expectant hope for a Messiah</li> <li>• to understand that Christians believe the birth of Jesus was foretold by the Prophets</li> <li>• to reflect upon the characteristics of a good leader</li> <li>• to reflect upon what gives us hope</li> </ul>		<ol style="list-style-type: none"> <li>1. In small groups brainstorm what makes a good leader. Do leaders have to be born privileged? What skills do they need? How should they lead? Feed back and explain that the unit will explore belief that Jesus was God's Son and a leader. Share the learning objectives.</li> <li>2. Pupils are introduced to the prophecies which speak about the Messiah. When the pupils are familiar with the words, put the room into darkness. Invite each pupil in turn to read one of the prophecies aloud. Continue the reading around the classroom, repeating the words of the seven prophecies over and over again, until everyone has read at least twice. For maximum impact, the reading needs to be quiet, deliberate and dramatic. At the front of the room have a poster of the Nativity Scene and spotlight. After several readings switch the light onto the poster.</li> </ol>
<p><b>Key Questions:</b></p> <p>What makes a good leader?          What is a prophecy?          What do I hope for?</p>		<ol style="list-style-type: none"> <li>3. Ask pupils to discuss how they felt sitting in the darkness and what the words might have meant to them.</li> <li>4. Compare the Prophets' descriptions of the Messiah with earlier work on a good leader.</li> <li>5. The Jews still <b>hope</b> for the Messiah. Ask pupils what they hope for: at school? At home? In their life? What gives us all hope?</li> </ol>
<p><b>Resources:</b></p> <p>Sheet <i>The Hope of the Jewish Prophets</i></p> <p>Poster of Nativity</p> <p>Spot light</p>	<p><b>Differentiation:</b></p> <p>by -</p> <ul style="list-style-type: none"> <li>• questioning</li> <li>• choice of prophecies to be read aloud</li> <li>• support for homework</li> </ul>	<p><b>Assessment/Homework:</b></p> <p>Writing task: What gives me hope?</p>



## *The hope of the Jewish Prophets ...*

*The Lord says, "I will come and dwell in the midst of you."  
(Zechariah 2 v 10)*

*"Behold, the Lord comes with power." (Isaiah 40 v 10)*

*"Your God reigns. Lift up your voice and sing for joy." (Isaiah 52 v 7)*

*"The people who walked in darkness have seen a great light."  
(Isaiah 9 v 2)*

*"Those who dwelt in a land of darkness on them has light shined."  
(Isaiah 9 v 2)*

*"For a child is born, a son is given to us and his name will be  
Wonderful Counsellor, Mighty God, Prince of Peace." (Isaiah 9 v 6-8)*

*"Behold a young woman shall conceive and bear a son and shall  
call his name Immanuel, God with us." (Isaiah 7 v 14)*

RESOURCE  
SHEET  
YEAR  
7



<p><b>Focus:</b></p> <p>The meaning of the Incarnation in the context of salvation</p>		<p><b>Procedure/Organisation:</b></p> <ol style="list-style-type: none"> <li>1. Show pupils a picture of the Russian Nativity Cross and ask them to identify the different components. Draw out why the Nativity had been represented in a Cross.</li> <li>2. Tell pupils the story of Mary's encounter with Simeon in the Temple including Simeon's response to seeing Jesus, "... now that I have seen the salvation planned for people I can die in peace. This Jesus is a light to reveal the Lord's glory to all peoples;" and his prophetic words to Mary, "A sword shall pierce your heart."</li> <li>3. Discussion in pairs using questions following the story.</li> <li>4. Pupils to find out what Simeon meant by 'salvation' and his words to Mary, focusing on the Easter Story and Christian beliefs.</li> <li>5. Writing task: Why does Christmas only make sense because of Easter?</li> </ol>
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>• to know the New Testament story of the infant Jesus</li> <li>• to understand that for Christians the Incarnation is only complete with reference to the Easter Story</li> <li>• to reflect upon what might 'pierce their hearts'</li> </ul>		
<p><b>Key Questions:</b></p> <p>What is it like to wait?</p> <p>What does 'salvation' mean?</p> <p>What are the swords that can pierce the heart?</p>		
<p><b>Resources:</b></p> <p>Nativity Cross</p> <p>Story of Simeon (Luke 2: 22-35)</p> <p>Text books etc containing Christian beliefs in Easter</p>	<p><b>Differentiation:</b></p> <p>by -</p> <ul style="list-style-type: none"> <li>• questioning</li> <li>• support for writing task</li> </ul>	<p><b>Assessment/Homework:</b></p> <p>Completion of writing task.</p>



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS, CHRISTIAN TEACHING, MORALITY, FESTIVALS, WORLD PERSPECTIVE</b>					
<b>Concepts</b>			<b>Attitudes</b>		
<b>BELIEF IN GOD</b>	<b>MORALITY</b>	<b>SYMBOLISM</b>	<b>RESPECT</b>	<b>SOCIAL AWARENESS</b>	<b>ENQUIRY AND INTEGRITY</b>
Christians believe: <ul style="list-style-type: none"> <li>• Jesus is the Son of God.</li> <li>• That God so loved the world he gave his son.</li> </ul>	Its right to stand with the poor. Greed and selfishness are wrong.	of: <ul style="list-style-type: none"> <li>• a box</li> <li>• The Christingle</li> <li>• darkness as a symbol of guilt</li> <li>• wilderness</li> </ul>	Even the poorest people in the world can express their beliefs and deserve to have their beliefs respected	I can make a difference by: <ul style="list-style-type: none"> <li>• understanding other cultures</li> <li>• standing with the poor</li> </ul>	Valuing: <ul style="list-style-type: none"> <li>• prophecy</li> <li>• a gift</li> <li>• precious words</li> <li>• faith</li> </ul> What difference does the Incarnation make today?
<b>GOD'S GIFT: THE INCARNATION</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
<b>USE OF LANGUAGE</b>	<b>EMPATHY</b>	<b>REFLECTION</b>	<b>PEOPLE OF FAITH</b>	<b>HUMAN QUALITIES</b>	<b>MORALITY</b>
Incarnation Immanuel Wilderness Salvation Metaphor	With those who: <ul style="list-style-type: none"> <li>• are poor</li> <li>• receive a gift</li> <li>• are waiting</li> <li>• are in a wilderness</li> <li>• hope</li> <li>• celebrate</li> </ul>	What is today's wilderness? How could I change it? What do I hope for? When do I feel poor? When has sadness, like a sharp sword, pierced my heart?	Isaiah John the Baptist Mary Simeon Handel	faithfulness courage obedience determination vision sense of justice	What do I believe about the future of the world? Where do I stand with the poor?

**YEAR 7**



Name:

## *What have you learned about the Incarnation?*

What makes the celebration of Christmas different around the world?

*"God so loved the world that he gave his only Son..."* How are the stories of Christmas & Easter linked? You can present your ideas in any way, using words or pictures or both.

ASSESSMENT  
TASK  
YEAR  
7



# MEDIUM-TERM PLANNING SHEET

**Year: 7**

**Term: Summer 1**

**Unit: Creation**

**No of Lessons: 7**

<p><b>Focus:</b> Creation is a mystery; Myths are attempts to explain the inexplicable. They do not need to be literally true to express truths.</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Fantasy journey into space</li> <li>2. Telling of a creation story and discussion about myth</li> <li>3. Scientific theories presented and discussed</li> <li>4/5. Group work - investigation into traditional myths (eg: Jewish, Hindu, Muslim, Chinese, Aboriginal)</li> <li>6. Group presentations and discussion</li> <li>7. Assessment task</li> </ol>
<p><b>Learning Objectives</b> <b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• a variety of ancient, traditional religious myths about creation and the C20th scientific theories</li> <li>• how important religion is in helping some people make sense of Creation</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• that throughout history, people have tried to 'explain' the creation of their world</li> <li>• the nature of myth as a making-meaning story with eternal implications/truths</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• what the 'truth' about creation might be for them</li> <li>• where the 'truth' lies in myth</li> <li>• their responsibilities towards creation</li> </ul>	<p><b>Assessment Task:</b> What have you learned about Creation? K1 and E2 in the <i>Framework for Attainment</i> or K1 and A1 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b> What do I believe about creation? What is truth? What is the relationship between mutually exclusive material?</p>	<p><b>Resources:</b> Source material on Christian, Jewish, Hindu, Sikh, Muslim and Buddhist stories</p>



## Mapping the Unit

Year: 7	Title: Creation	Time allocation: 6 x 70 minutes
<b>Purpose:</b> To develop pupils' appreciation of the mystery of Creation and help them to understand the meaning-making nature of myth.		<b>Notes:</b> The unit begins by engaging pupils through the imagination and invites them to explore the nature of myth through a number of creation stories. The approach must be open and tentative since there are no right answers.
<b>Outline of Lessons:</b> <ol style="list-style-type: none"> <li>1. Fantasy journey into space to create a sense of wonder at the universe. Creative writing: How little I am in it all!*</li> <li>2. Telling of a creation story, (eg: Inuit or Aboriginal myths). Discussion about the nature of myth and how it works. Pupils need to be helped to 'interrogate' the story by asking questions of and about it.</li> <li>3. Scientific theories presented and discussed.</li> <li>4. Group work on a traditional creation myth from one of the principal religions, covering all six.*</li> <li>5. Group presentations or a drama activity.*</li> <li>6. Assessment task and discussion about the difference between literal truth and truism.</li> </ol>		The unit offers an opportunity to make effective use of drama techniques, either by inviting groups to explore their story in dance or mime, or narrate it dramatically. Alternatively the components of a single story, eg the seven days of Creation from Genesis, could be put together in a series of tableaux.  * These lessons are planned in more detail and can be found in the relevant chapters elsewhere in the book.
<b>Resources:</b> Palmer and Bisset <i>Worlds of Difference</i> WWF Blackie and Son Ltd Ganeri <i>Out of the Ark</i> Simon & Schuster Wood <i>Creation Stories Anthology</i> Channel 4 Schools		



**LESSON PLAN:**

Year: 7

Unit: Creation

Lesson: 1

<p><b>Focus:</b></p> <p>The mystery of Creation which merits awe and wonder, whatever an individual believes</p>	<p><b>Procedure/Organisation:</b></p> <ol style="list-style-type: none"> <li>1. Begin by telling pupils they are going on a journey, in their imaginations. Explain that after the fantasy journey, they will be asked to record their experience in some way on paper, without talking. Remind them of the ground rules and prepare them by doing a stilling exercise.</li> <li>2. Read the guided fantasy script, with music. Give time for imaginative engagement.</li> <li>3. Bring pupils back to the classroom and, without any discussion, invite them to write about or draw something from their journey.</li> <li>4. If pupils want to, they can share their recording with someone else and talk about their experiences.</li> <li>5. Explain the context of the activity and share learning objectives for the unit.</li> <li>6. Writing task: How little I am in it all.</li> <li>7. Close the lesson by reading the words of Psalm 8.</li> </ol>
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>• to engage with the theme of the unit</li> <li>• to think deeply and imaginatively about Creation</li> <li>• to ask questions for themselves and wonder</li> <li>• to consider their relationship to the created world</li> <li>• to develop their imaginative facilities</li> </ul>	
<p><b>Resources:</b></p> <p>Script for the fantasy journey and gentle, relaxing music</p>	<p><b>Homework:</b></p> <p>Find a Creation story and research the meaning of the word 'myth', or look at the night sky and find out the names of three of the constellations.</p>



**LESSON PLAN:**

**Year: 7**

**Unit: Creation**

**Lesson: 4 and 5**

<p><b>Focus:</b></p> <p>The exploration of one of a variety of different accounts of Creation</p>		<p><b>Procedure/Organisation:</b></p> <p>Recap briefly the story already told and the discussion about scientific theories.</p>	
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>• to know about one Creation myth in detail</li> <li>• to understand further the nature of myth</li> <li>• to take responsibility for their learning</li> <li>• to work collaboratively</li> </ul>		<p>Explain group-work activity to look at 6 different stories, each group focusing on one and preparing a presentation of that story in any form to the rest of the class. Use the task sheet to support the group work.</p> <p>Draw out from pupils the questions that they would need to ask of a story to understand its significance, eg</p> <p><i>What does this story tell us about the culture from which it comes?</i>  <i>What does it tell us about what people in the culture believe(d) about God?</i>  <i>How is God represented?</i>  <i>What does the story say about the nature of humanity?</i>  <i>What does the story say about the responsibility of people toward Creation?</i>  <i>Where is the truth in the story?</i></p>	
<p><b>Key Questions:</b></p> <p>What is the 'truth' about Creation?          Where does truth lie in a myth?          How important is literal truth in the message of the myth?</p>		<p>With the whole class, create a task list for the group investigation.</p> <p>Group pupils and distribute resources.</p> <p>Pupils spend the remainder of this lesson, their homework time and the next lesson on the investigation.</p>	
<p><b>Resources:</b></p> <p>Palmer and Bisset,  <i>Worlds of Difference</i> (WWF)          Blackie &amp; Son Ltd</p> <p>A selection of other material relating to Creation stories</p>	<p><b>Differentiation:</b></p> <p>by resource</p>	<p>NB. It is worth looking separately at the two Hebrew stories in Genesis - the seven days of Creation and the story of Adam and Eve.</p> <p><b>Assessment/Homework:</b></p> <p>Individual research.</p> <p>Group presentations assessed for knowledge, quality of presentation, communication skills, originality.</p>	



Name:

## *What can you find out about Creation?*

In your group you will have one religious story about Creation. What are the questions you will need to ask about the story to help you to understand its importance to the people who believe it?

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- 
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Your task is to present your story to the rest of the class in some way. Decide what steps you will take to achieve it.

- 1.
- 2.
- 3.

TASK  
SHEET  
YEAR  
7



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS - INFLUENCE OF RELIGION</b>					
<b>Concepts</b>			<b>Attitudes</b>		
<b>BELIEF IN GOD</b>	<b>THE SPIRITUAL DIMENSION</b>	<b>UNIVERSALITY OF RELIGION</b>	<b>ENQUIRY AND INTEGRITY</b>	<b>TOLERANCE</b>	<b>ECOLOGICAL RESPONSIBILITY</b>
Religious people believe Creation is the work of the Divine in some mysterious way.	Creation <ul style="list-style-type: none"> <li>• is awesome</li> <li>• cannot be fully understood</li> <li>• remains a mystery</li> <li>• is a source of meaning.</li> </ul>	People have always been fascinated by Creation and have tried to explain it. Each tradition has its own story.	What is truth? Does Science have all the answers? Why do we need to ask/know?	There are many different beliefs about creation; each one is valid in its own right and in its context.	Creation has its own integrity which, for some, is expressed in religious images.
<b>CREATION MYTHS</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
<b>USE OF LANGUAGE</b>	<b>USE OF SOURCES</b>	<b>REFLECTION</b>	<b>EMOTIONS</b>	<b>FUNDAMENTAL QUESTIONS</b>	<b>DAILY EXPERIENCES</b>
What is the nature of myth? How does a myth express truth?	A variety of creation myths - differentiated resource materials.	What do I believe about Creation? Where is its truth for me? Why does it matter?	awe curiosity fascination fear	How was the Universe created? Where is the source of life? Where's the end?	Everyone <ul style="list-style-type: none"> <li>• wonders</li> <li>• needs and explanation</li> <li>• must find meaning and purpose.</li> </ul>

**YEAR 7**



Name:

## *What have you learned about Creation?*

Using words or pictures or both, retell one creation myth and say where it comes from.

What do you consider to be your responsibility towards Creation?

How do you fulfil it?

ASSESSMENT  
TASK  
YEAR  
7



Name:

## *What have you learned about Creation?*

Using words or pictures or both, retell one creation myth and say where it comes from.

What is a myth and how does a myth work?

What do you think is the 'truth' about creation?

ASSESSMENT  
TASK  
YEAR  
7

Year: 7

Term: Autumn 1

Unit: Images of God

No of Lessons: 8

<b>Focus:</b> There are many images of God which people represent and use in a variety of ways and which fill a human need	<b>Plan of Lessons:</b> <ol style="list-style-type: none"><li>1. Many images, one God: Hindu shrine figures</li><li>2. One image, one aspect of God: Ganesha</li><li>3. Name of Allah: prohibition of images</li><li>4. Why images? Moses and the Golden Calf</li><li>5. The Cross</li><li>6. The Host - being broken</li><li>7. Wind and Fire</li><li>8. Salt in Water</li></ol>
<b>Learning Objectives</b> <b>To give pupils opportunities to know:</b> <ul style="list-style-type: none"><li>• that there are many different ways to see God</li><li>• that people approach God in many different ways</li></ul> <b>understand:</b> <ul style="list-style-type: none"><li>• the place of objects in the lives of religious people</li><li>• the need for images of God and the purpose they serve</li></ul> <b>reflect on:</b> <ul style="list-style-type: none"><li>• their own ideas of God</li><li>• the most powerful images in their lives</li></ul>	
<b>Questions to be raised:</b> What might God be like? Where can God be found? How much can humanity know about God? Why do people need images?	<b>Resources:</b> Shrine figures Plaque of name of Allah in Arabic Communion wafers Collection of Crosses Salt and Water



Name:

## *What have you learned about Images of God?*

Why do some religious people need images of God?

What image of God do you have and where does it come from?

ASSESSMENT  
YEAR  
TASK  
7

## MEDIUM TERM PLANNING SHEET

**Year: 7**

**Term: Spring 2**

**Unit: Christian Symbolism**

**No of Lessons: 6**

<p><b>Focus:</b></p> <p>The majority of churches are symbolic buildings packed with symbols; exploration of them helps pupils to appreciate something of the nature of symbolism.</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. What is a church? Exploration of a collection of photographs of a variety of churches</li> <li>2. Symbolism of a traditional church building/unconventional church building. Discussion of what a church has to have</li> <li>3. Preparation for the visit including writing questions for themselves as well as for the priest</li> <li>4. Church visit</li> <li>5. Research on identified symbols using a variety of resources</li> <li>6. Assessment task: making a stole incorporating symbols into the design and talking about it</li> </ol>
<p><b>Learning Objectives</b></p> <p><b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• about the symbolic features of a church building and the significant elements of teaching which they express</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• that so much of what is found in a church has symbolic significance</li> <li>• that symbols can be expressed in a variety of ways</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• their ability to make use of symbols to convey what they want to say</li> <li>• their use of creative techniques</li> </ul>	<p><b>Assessment Task:</b></p> <p>What have you learned about Christian symbolism? C3 and S4 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b></p> <p>What is a church? What does a church have to say? Why do churches differ?</p>	<p><b>Resources:</b></p> <p>Photographs of a variety of churches</p>



Name:

## *What have you learned about Christian symbolism?*

Make a design from the symbols you have researched. Draw it here and then transfer it to a stole for the priest to wear during worship.

Explain your design and say why you chose it for the stole. Why does it have an impact?

ASSESSMENT  
TASK  
YEAR  
7

# MEDIUM TERM PLANNING SHEET

**Year: 8**

**Term: Spring 2**

**Unit: Journeying with a Purpose No of Lessons: 6**

<p><b>Focus:</b> To give pupils the opportunity to explore the concept of pilgrimage within Islam and Christianity</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Muslim visitor talking about Hajj</li> <li>2. Story of the man who made a good pilgrimage. Discussion: What is pilgrimage?</li> <li>3. Christian holy sites, group work with photographs</li> <li>4. Making concept keyboard programme or pilgrimage game with focus on either Hajj or Christian sites</li> <li>5. Playing games and using concept keyboards</li> <li>6. Guided fantasy, <i>The Holy Wall</i> or <i>The Sacred River</i></li> </ol>
<p><b>Learning Objectives</b> <b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• the events of Hajj</li> <li>• about a variety of Christian holy places</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• the reasons why Muslims and Christians might visit sacred places</li> <li>• the impact of pilgrimage on a believer</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• what is a spiritual journey</li> <li>• places which have spiritual significance for them</li> </ul>	<p><b>Assessment Task:</b> What have you learned about journeying with a purpose? A4 and E1 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b> Why do some religious people visit holy places? What makes somewhere sacred? Is the physical journey as important as the spiritual journey?</p>	<p><b>Resources:</b> Muslim Visitor Photographs of Christian pilgrim sites A3 paper for concept keyboard overlays Trekker programme Art materials for making game Text of fantasy and appropriate music Story of man who made a good pilgrimage</p>



## Mapping the Unit

<b>Year: 8</b>	<b>Title: Journeying with a purpose</b>	<b>Time allocation: 6 x 70 minutes</b>
<p><b>Purpose:</b></p> <p>To help pupils to understand the essence of pilgrimage and something of what it means to a believer.</p>		<p><b>Notes:</b></p> <p>This unit is unusual in that it begins with a visitor, without opportunity to prepare pupils. The idea is to give them a first hand experience from which they might deduce something of the essence of pilgrimage.</p> <p>Photographs of Christian places for group work might include sites in Israel, Rome, Lourdes, as well as Canterbury, Walsingham and Iona etc.</p> <p>Pupils can be encouraged to 'interrogate' the pictures with questions such as:</p>
<p><b>Outline of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Muslim visitor giving an account of the Hajj with an emphasis on the reasons for going and lasting impressions. This lesson could take place at the Mosque *</li> <li>2. Discussion of the Hajj experience and the nature of pilgrimage. Story of the man who made a good pilgrimage*</li> <li>3. Group work on photographs of Christian places of worship</li> <li>4. Choice of activity: making concept keyboard programme or pilgrimage game, focusing on either Hajj or Christian pilgrim centres*</li> <li>5. Playing the game and using concept keyboard programmes in groups</li> <li>6. Guided fantasy on <i>The Holy Wall</i> or <i>The Sacred River</i>* Discussion about the essence of pilgrimage and places that have some spiritual significance for pupils</li> </ol>		<ul style="list-style-type: none"> <li>• <i>Where is this place?</i></li> <li>• <i>What is it about it that is important?</i></li> <li>• <i>What are the people doing?</i></li> <li>• <i>What can be heard?</i></li> </ul> <p>Making the concept keyboard programme is an activity for everyone but its use is particularly suitable for the less able. A pilgrimage game will take longer to produce but would be a possibility in the time allowed with more able pupils.</p> <p>* These lessons are planned in more detail and can be found in the relevant chapters of this book.</p>
<p><b>Resources:</b></p> <p>Muslim visitor who is a Hajji Photographs of Christian sites of pilgrimage A3 paper for concept keyboard overlays Trekker programme Art materials for pilgrimage game Fantasy text and appropriate music</p>		

## Potential C.A.S.E. Developments

<b>Knowledge: INFLUENCE OF RELIGION, PRAYER</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	COMMITMENT	SYMBOLISM	RESPECT AND SELF-RESPECT	ENQUIRY AND INTEGRITY	TOLERANCE
For some people a journey to a sacred place is a way of expressing their faith.	For some people a pilgrimage is the most important lifetime experience.	of: <ul style="list-style-type: none"> <li>• a journey</li> <li>• a place</li> <li>• actions.</li> </ul>	Everyone has a right to have a spiritual place.	What makes somewhere sacred?  Is the pilgrimage a spiritual or physical experience?	Traditions deserve to have their rights to a sacred place respected.
<b>JOURNEYING WITH A PURPOSE</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF SOURCES	REFLECTION	APPRAISAL	SPIRITUAL LIFE	HUMAN QUALITIES	FUNDAMENTAL QUESTIONS
a visitor photographs story the imagination.	Where is my 'sacred' place?	Why do some people make such sacrifices to go on pilgrimage?  What is the impact of a pilgrimage experience on a believer?	For a journey to be a pilgrimage it must have significant spiritual impact.	faith determination perseverance awe wonder	What is the purpose of a pilgrimage?  Is it possible to be close to God?  What is a spiritual journey?

**YEAR 8**



Name:

## *What have you learned about journeying with a purpose?*

You can either:

- design and make an activity for a concept keyboard which focuses on pilgrimage in either Christianity or Islam or both. You will need to produce an overlay and a programme of appropriate questions.

Or:

- design and make a pilgrimage game focusing either on Islam or Christianity. You will need to decide first what type of game is most appropriate, ie: a board game or a card game or a role play game etc.

You will be assessed on:

- your knowledge of the pilgrimage itself
- your understanding of the impact of the experience on a believer
- your awareness of the spiritual aspects of the experience.

You will have the lesson and two homeworks for this task and your finished activity will be 'played' by other members of the class.

Everyone who has used an activity will be involved in assessing its success.

ASSESSMENT  
TASK  
YEAR  
8

# MEDIUM TERM PLANNING SHEET

**Year: 8**

**Term: Summer 2**

**Unit: Where Faith Makes a Difference**

**No of Lessons: 6**

<p><b>Focus:</b> The impact of faith on a believer and the difference people can make to society</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Introduction to unit Story of Abraham, a man of faith</li> <li>2. Set up individual research activity</li> <li>3/4. Individual work</li> <li>5. Presentation of pupils' work and questioning</li> <li>6. Discussion about faith and the difference it makes A contemporary person of faith</li> </ol>
<p><b>Learning Objectives</b> <b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• about the life of a Christian who has made a difference to the world because of his or her faith</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• the power of faith in Jesus to inspire people to try and change the world</li> <li>• the importance of using a variety of sources</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• how beliefs influence the way they behave</li> <li>• what they can do to change things for the better</li> </ul>	<p><b>Assessment Task:</b></p> <p>What have you learned about faith making a difference? K3, C1, S2 and S4 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b> What difference does faith make? What is the cost of a religious faith? Which is more important, how I live or what I believe?</p>	<p><b>Resources:</b> Story of Abraham A variety of resources on chosen individuals including information from the Internet Information about Roger Jones</p>



## Mapping the Unit

Year: 8	Title: Where Faith Makes a Difference	Time allocation: 6 x 70 minutes
<b>Purpose:</b> <ul style="list-style-type: none"> <li>To give pupils opportunities to appreciate the impact of faith on the lives of believers</li> <li>To help pupils to take responsibility for their own learning</li> </ul>		<b>Notes:</b> <p>The choice of person to be studied needs to be limited to one of five or six. It is important to build on pupils' earlier learning and to suggest people whom they would not have encountered before, eg: Archbishops Desmond Tutu and Oscar Romero; Jackie Pullinger, Sally Trench, Dr Barnado, Chad Varah, David Wilkerson.</p>
<b>Outline of lessons:</b> <ol style="list-style-type: none"> <li>Tell story of faith, eg 'God tests Abraham'* or 'Pick up my bed and walk?''* Discuss the motivating power of faith on an individual</li> <li>Set up individual research activity, focusing on one chosen Christian person, whose life exemplifies faith in action. Discuss the framework and share assessment criteria with pupils</li> <li>3/4. (Including homework) individual research and recording</li> <li>Presentations of pupils' work</li> <li>Discussion of the nature and impact of faith exemplified in the people studied. Draw ideas together in the example of a more local person eg: the composer Roger Jones</li> </ol>		<p>If someone is used whom pupils are likely to have encountered before eg: Martin Luther King, it is necessary to ensure there is progression in their learning. A variety of resources is needed for pupils' use.</p> <p>Lesson five can best be managed by grouping pupils according to their chosen person and using key questions posed by the teacher to encourage sharing of information and evaluation:</p> <ul style="list-style-type: none"> <li><i>What surprised you most about your chosen person?</i></li> <li><i>How did the life of _____ express his/her faith in God?</i></li> <li><i>How did he/she respond to people's needs?</i></li> <li><i>What did he/she risk?</i></li> <li><i>Why did he/she do it?</i></li> <li><i>What difference did he/she make to society?</i></li> <li><i>What difference did he/she make to the world?</i></li> <li><i>How will your chosen person be remembered and for how long?</i></li> </ul>
<b>Resources:</b> <p>Story of Abraham</p> <p>A variety of resources on chosen individuals including information from the Internet</p> <p>Information about Roger Jones from Christian Music Ministries, Birmingham, 0121 783 3291 and in <i>RE Today</i> CEM Autumn '98</p>		<p>* This material can be found in detail elsewhere in the book.</p>

## Potential C.A.S.E. Developments

<b>Knowledge: CHRISTIAN TEACHING, INFLUENCE OF RELIGION, WORLD PERSPECTIVE</b>					
<b>Concepts</b>			<b>Attitudes</b>		
<b>BELIEFS</b>	<b>COMMITMENT</b>	<b>MORALITY</b>	<b>RESPECT</b>	<b>COMMITMENT</b>	<b>SOCIAL AWARENESS</b>
Many people: <ul style="list-style-type: none"> <li>• express their religious beliefs in the way they live</li> <li>• take risks for their faith.</li> </ul>	Many people commit their lives to God and the service of others, often at some costs to themselves.	It is right to: <ul style="list-style-type: none"> <li>• live for others</li> <li>• try to make the world a better place.</li> </ul>	Respect for the disadvantaged can be expressed in many ways and exemplified in people of faith.	I can make a difference in my life if I think of others before myself.	I have a duty to stand up for and support anyone who is in need.
<b>WHERE FAITH MAKES A DIFFERENCE</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
<b>USE OF SOURCES</b>	<b>REFLECTION</b>	<b>EVALUATION</b>	<b>PEOPLE OF FAITH</b>	<b>HUMAN QUALITIES</b>	<b>MORALITY</b>
Use of: <ul style="list-style-type: none"> <li>• story</li> <li>• variety of information</li> <li>• local knowledge</li> </ul>	What difference do I make? Whom do I live for?	What is the impact of a life of faith? How does one person's life make a difference?	eg: <ul style="list-style-type: none"> <li>• Desmond Tutu</li> <li>• Oscar Romero</li> <li>• Jackie Pullinger</li> <li>• Sally Trench</li> <li>• Chad Varah</li> </ul>	faith commitment devotion selflessness altruism a genuine love of people	What do I believe about my responsibilities to other people? Do I value people for only what they can give me?

**YEAR 8**



Name:

## *What have you learned about faith making a difference?*

You have chosen a person of faith to study.

Find out:

- something about his or her life
- what made the person choose to follow Jesus
- on which of Jesus' teachings this person based his or her life
- how he or she put those Christian ideals into practice
- what difference it made to his or her life
- what difference he or she made to the world

Illustrate your work and add some reflective comments about how you could change things for the better.

ASSESSMENT  
TASK  
YEAR  
8

## MEDIUM TERM PLANNING SHEET

Year: 8

Term: Any

Unit: Shabbat

No of Lessons: 7

<p><b>Focus:</b></p> <p>The Jewish celebration of sacred time each week and how it contributes to Jewish identity</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Sacred time: celebrating Shabbat in a concentration camp</li> <li>2. Kiddush: sanctification</li> <li>3. Challah: manna from heaven</li> <li>4. Why Shabbat? : biblical injunction</li> <li>5. Havdalah: sweetness</li> <li>6. What Shabbat means to Jewish people</li> <li>7. Assessment</li> </ol>
<p><b>Learning Objectives</b></p> <p><b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• about the celebration of Shabbat</li> <li>• about the influence of religion on Jews, particularly at times of great suffering</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• what Shabbat expresses about Jewish beliefs about God</li> <li>• the importance of objects and ritual especially in times of uncertainty and fear</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• how Shabbat has helped to make the Jews who they are</li> <li>• what makes them who they are</li> <li>• their most important objects</li> </ul>	<p><b>Assessment Tasks:</b></p> <p>What have you learned about Shabbat? S3 and S4 or C3 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b></p> <p>How do I use my time? Where is the sweetness in my life? How do I know who I am?</p>	<p><b>Resources:</b></p> <p>Shabbat candles, Kiddush cup, Callah Cover, Havdalah candle, Spice box Video: Schindler's List Photographs of Yad Vashem</p>



Name:

## *What have you learned about Shabbat?*

**Either:** Write about the importance of Shabbat to Jewish people, explaining how it helps them to know who they are.

Think about:

- the weekly nature of the celebration
- the objects that are used and what they represent
- the traditions and links with the past
- the way Jews struggled to keep the day with joy even in the darkest times
- why Jewish people want to remember still today.

Finish off by writing about what it is that makes you who you are.

**or:** Draw each of the objects used in the celebration of Shabbat and write about why each one is important. Think about:

- what each object represents
- how it is used
- how it links Jewish people to the past
- why it was important to celebrate even without these objects in the darkest of times

Finish off by drawing and writing about the most important object in your life.

ASSESSMENT  
TASK  
YEAR  
8

# MEDIUM TERM PLANNING SHEET

**Year:** 8

**Term:** Autumn

**Unit:** Good and Evil in the Hindu Traditions

**No of Lessons:** 7

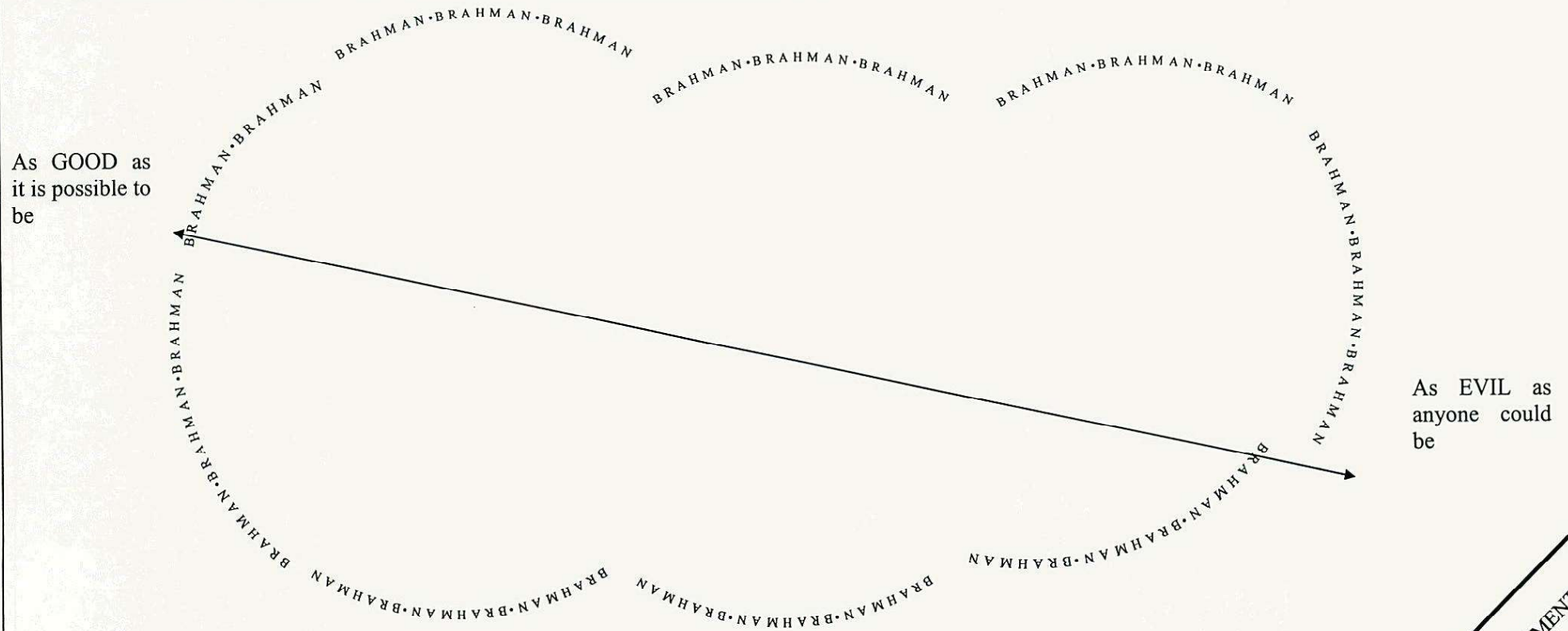
<p><b>Focus:</b></p> <p>The potential of a religious story to confront and resolve the ultimate question of good and evil and the opportunities it offers to develop pupils' understanding through drama</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. The story of Prince Rama: a Battle between Good and Evil</li> <li>2. )</li> <li>)</li> <li>3. )drama activities using the story</li> <li>)</li> <li>4. )</li> <li>5. Rama and his duty: Incarnation of Vishnu</li> <li>6. Ravana and his purpose: the dark side of Brahman</li> <li>7. Assessment task</li> </ol>
<p><b>Learning Objectives</b></p> <p><b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• in some detail the story of Prince Rama</li> <li>• how Diwali is celebrated as a festival of light by Hindus</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• that some Hindus believe that God is in everything and everyone, whether good or evil</li> <li>• how the characters in the story represent the forces of good and evil</li> <li>• that for some people role models can be found in a religious story</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• how it might feel to fight evil</li> <li>• the value of human qualities, eg loyalty</li> </ul>	<p><b>Assessment Task:</b></p> <p>What have I learned about Good and Evil in the Hindu traditions? K1 and C3 in the <i>Framework for Attainment</i></p>
<p><b>Questions to be raised:</b></p> <p>What is the essential difference between good and evil? How do you know?</p>	<p><b>Resources:</b></p> <p>diva lamps the story of Rama and Sita</p>



Name:

## *What have you learned about Good and Evil in the Hindu Traditions?*

Represent in words or pictures each of the characters in the story of Prince Rama, placing them inside Brahman, according to how good or evil you think they are. Using the story, explain your reasons for placing characters where you have put them.



Where does this story come from and what does it say about Hindu beliefs about God and good and evil?  
What connections can you make with other Hindu stories involving good and evil?

ASSESSMENT  
TASK  
YEAR  
8

# MEDIUM-TERM PLANNING SHEET

**Year: 9**

**Term: Spring 1**

**Unit: If God is good, why...?**

**No of Lessons: 6**

<p><b>Focus:</b> Making sense of suffering in the context of biblical stories of great suffering, particularly the crucifixion</p> <hr/> <p><b>Learning Objectives</b> <b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• four Bible stories, one from the Old Testament and three from the New, and something of their importance to believers today</li> <li>• more about the death of Jesus in the context of his contemporary world</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• something of what Christians believe about the nature of God and of suffering</li> <li>• the relevance of the Easter events to those who suffer today</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• their own responses to suffering</li> <li>• where the world suffers most</li> </ul>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. 'If God were good ...' the story of Job</li> <li>2. No defence? The trial of Jesus</li> <li>3. God paying the price</li> <li>4. Stations of the Cross</li> <li>5. Choosing to suffer: Dietrich Bonhoeffer</li> <li>6. Assessment task: 'If God were good ...'</li> </ol> <hr/> <p><b>Assessment Task:</b> What have you learned about Christian responses to suffering? C1 and E3 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b> Why is there suffering? If there is a God, why doesn't God prevent suffering?</p>	<p><b>Resources:</b> Misereor Stations of the Cross, Cafod Illustrations of paintings of the Crucifixion</p>



## Mapping the Unit

Year: 9	Title: If God is good, why....?	Time allocation: 6 x 70 minutes
<p><b>Purpose:</b> To give pupils opportunities to consider suffering in the context of Christian beliefs about God and to deepen their understanding of the theological meaning of Easter</p>		<p><b>Notes:</b> This unit brings together material from a number of chapters. It seeks to help pupils to explore the meaning of the Easter events through a variety of approaches, principally illustrating Christian beliefs about suffering. The material could be used in different ways, including encouraging pupils to make their own Stations posters (See p. ). These lessons build on the unit 'God's Gift' in Year 7 and could be used in the first half of the Spring Term before pupils go on to look at Easter.</p> <p style="text-align: right;"><i>If God were good, he would wish to make his creatures happy and if God were almighty, he would be able to do as he wished. But the creatures are not happy. Therefore, God lacks either the goodness or the power, or both.</i></p> <p style="text-align: right;">C. S. Lewis</p>
<p><b>Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Introduce the quotation from C. S. Lewis: <i>If God were good..!</i> as a context for a discussion of the problem of suffering. Tell the story of Job <i>Why does it have to hurt so much?</i> *</li> <li>2. The trial of Jesus: use the story to consider the reasons for Jesus' death and to reflect on how suffering often relates to injustice. Role play the trial scenes. *</li> <li>3. God paying the price: use fine art to explore the suffering of the Crucifixion and the Christian belief that God suffers with humanity. *</li> <li>4. Stations of the Cross: use the Misereor Stations posters to stimulate pupils' thinking about how God might suffer with the world in a specific South American context. *</li> <li>5. Choosing to suffer: tell the story of Dietrich Bonhoeffer, a man who believed God is good and suffered as a result.</li> <li>6. Assessment task: writing task 'If God were good...'</li> </ol> <p>* Lessons planned in detail elsewhere in the book.</p>		<p><b>Resources:</b></p> <p>The Misereor Stations of the Cross: Cafod Illustrations of fine art representations of the Crucifixion (available for loan from the RE Resources Corner, Chapel Fields Centre) Background reading: 'Dealing with the Dark Side' by Elizabeth Templeton in <i>Resource</i>, Vol 20:1 Autumn 1997 CEM</p>

Name:

## *What have you learned about Christian responses to suffering?*

C. S. Lewis said, *"If God were good, he would wish to make his creatures happy and if God were almighty, he would be able to do as he wished. But the creatures are not happy. Therefore, God lacks either the goodness or the power, or both."* How would a Christian respond to these words? How do you respond to them? You can present your ideas either visually or in words or both. Do your planning here:

ASSESSMENT  
TASK  
YEAR  
9



<p><b>Focus:</b></p> <p>Dietrich Bonhoeffer, a man who chose to suffer because of his faith</p>	<p><b>Procedure/Organisation:</b></p> <ol style="list-style-type: none"> <li>The teacher introduces pupils to the life of Dietrich Bonhoeffer, set in its historical context.</li> </ol> <p>Bonhoeffer offers an example of a Christian theologian who put his beliefs and convictions into practice with the result that he lost his life. In opposing the views of National Socialism in Germany he became involved in an assassination plot on Hitler. He was arrested and imprisoned in 1943 and executed in Flossenburg concentration camp in April 1945.</p> <ol style="list-style-type: none"> <li>The pupils are given a selection of quotations of Bonhoeffer and asked to identify and talk about those which show his Christian beliefs about discipleship and suffering.</li> </ol> <p>There is a moral dilemma in this material which is worth discussing:</p> <ul style="list-style-type: none"> <li><i>When is it right to kill someone?</i></li> <li><i>How far did Bonhoeffer have right on his side?</i></li> </ul> <ol style="list-style-type: none"> <li>Pupils are asked to write an obituary for Bonhoeffer which, while reflecting his life, dwells on his choice to suffer.</li> <li>Pupils are invited to reflect upon who or what they would choose to suffer for.</li> </ol>
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>to know the story of Bonhoeffer</li> <li>to understand that the cost of Christian discipleship might involve suffering</li> <li>to reflect on how far they would be prepared to suffer for their beliefs</li> </ul>	
<p><b>Key Questions:</b></p> <p>What is the price of faith and integrity?</p> <p>How much suffering is justified?</p>	
<p><b>Resources:</b></p> <p>Quotations of Bonhoeffer which can be found in E Robertson (ed) <i>Dietrich Bonhoeffer, Selected Writings</i> 1995 Fount</p> <p>A Constant <i>No Compromise, The Story of Dietrich Bonhoeffer</i> 1983 Religious and Moral Education Press</p>	
<p><b>Assessment/Homework:</b></p> <p>In asking pupils to write Bonhoeffer's obituary they should be encouraged to reflect on the Christian understanding of discipleship and suffering.</p>	

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITING, FOUNDER OF FAITH, INFLUENCE OF RELIGION WORLD PERSPECTIVE, FESTIVALS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
<b>BELIEF IN GOD</b>	<b>SPIRITUAL DIMENSION</b>	<b>COMMITMENT</b>	<b>RESPECT &amp; SELF RESPECT</b>	<b>ENQUIRY &amp; INTEGRITY</b>	<b>TOLERANCE</b>
Christians believe in God: <ul style="list-style-type: none"> <li>• knows and understands suffering</li> <li>• suffers with humanity</li> </ul>	The question of suffering cannot be understood totally in physical terms or as cause and effect.	For many people the question of suffering is addressed through their faith.	Everyone has a right to: <ul style="list-style-type: none"> <li>• justice</li> <li>• have their suffering recognised</li> <li>• keep their dignity even in suffering</li> </ul>	Why do people suffer? Where is God in the suffering of individuals, nations, the world?	Beliefs about the reasons for suffering deserve to be respected. Religion is the only source of hope for some people.
<b>IF GOD IS GOOD ... WHY?</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
<b>USE OF LANGUAGE</b>	<b>EMPATHY</b>	<b>CREATIVE ARTS</b>	<b>HUMAN QUALITIES</b>	<b>EMOTIONS</b>	<b>FUNDAMENTAL QUESTIONS</b>
martyr Liberation Theology salvation righteousness	with those who: <ul style="list-style-type: none"> <li>• suffer</li> <li>• have to watch others suffer</li> <li>• are treated unjustly</li> <li>• die</li> </ul>	The most profound ideas, including religious ones, can be expressed visually. My ideas can be expressed visually.	faith strength resoluteness self-sacrifice determination commitment enduring hope	fear courage despair hope	Why is there suffering? How might God suffer with the world today? And how might it make a difference?

**YEAR 9**



# MEDIUM TERM PLANNING SHEET

Year: 9

Term: Summer 1

Unit: Truth Claims: Who is right?

No of Lessons:

6

<p><b>Focus:</b></p> <p>The nature of truth claims, their origins in 3 of the world's religions and the implications in terms of conflict when such claims are linked to territory</p>	<p><b>Plan of Lessons:</b></p> <ol style="list-style-type: none"> <li>1. Faces and places: At home in Jerusalem.</li> <li>2. 4000 years of faith and stories: Jewish Jerusalem.</li> <li>3. A miracle on the mountain: Islamic Jerusalem.</li> <li>4. Two empty tombs: Christian Jerusalem.</li> <li>5. What is religious truth?</li> <li>6. Is it Shalom, Salaam or Peace? Assessment task</li> </ol>
<p><b>Learning Objectives</b>  <b>To give pupils opportunities to know:</b></p> <ul style="list-style-type: none"> <li>• more about the city of Jerusalem and its place in the faith of Jews, Christians and Muslims</li> <li>• what the three religions teach about peace</li> </ul> <p><b>understand:</b></p> <ul style="list-style-type: none"> <li>• the impact of religious buildings as symbols of religious truth</li> <li>• why diverse claims to truth and territory frequently lead to conflict</li> </ul> <p><b>reflect on:</b></p> <ul style="list-style-type: none"> <li>• the nature of religious truth and how it is expressed</li> <li>• the values (truths) by which they live</li> </ul>	<p><b>Assessment Task:</b></p> <p>What have you learned about truth claims?            K3 and A2 in the <i>Framework for Attainment</i>.</p>
<p><b>Questions to be raised:</b></p> <p>Where do truth claims originate?            What is religious truth?            Whose city is Jerusalem?            Where is God in Jerusalem?</p>	<p><b>Resources:</b></p> <p>Photographs of Jerusalem            Song: <i>Jerusalem the Golden</i> on cassette: <i>Discovering Israel in Song</i>            Doco Media Ltd Israel</p>



## Mapping the Unit

<b>Year: 9</b>	<b>Title: Truth Claims: Who is Right?</b>	<b>Time allocation: 6 x 70 minutes</b>
<b>Purpose:</b> <ul style="list-style-type: none"> <li>To give pupils opportunities to consider issues of religious truth, the diversity of claims and the outcome of irreconcilable beliefs in a modern context.</li> <li>To keep pupils' thinking open and help them to evaluate the impact of fervent faith on believers' lives.</li> </ul>		<b>Notes:</b> <p>This unit begins concretely with a focus, through photographs, on the people of Israel and a story which raises the crucial issue of claims to holy ground. It comes to a more general consideration of the nature of such claims and ends in a discussion about efforts for reconciliation and peace, set in the context of the inscription on the memorial to Yitzak Rabin:</p>
<b>Outline of lessons:</b> <ol style="list-style-type: none"> <li>Introduction through group work, using a collection of photographs of people of Jerusalem. Story of <i>The Ninth of Av</i> and discussion*</li> <li>The Temple as the focus of Jewish faith for 4,000 years, Solomon's Temple, the Second Temple and now only the Wailing Wall. Writing task: 'In touch with the past and the future', using photograph of worshippers at the Wall.</li> <li>The story of Muhammad's Ascension. Investigation activity in pairs to research the establishment of the Dome of the Rock and El Aqsa Mosque</li> <li>Group activity using photographs of the Holy Sepulchre and the Garden Tomb, alternative sites for the Crucifix and Resurrection of Jesus. Textual analysis for clues as to which it might be and discussion about why it might matter.</li> <li>Paired task: to represent in some way the truth claims made about Jerusalem and to evaluate them. Discussion about the nature of religious truth.</li> <li>What is the hope of peace as it was exemplified in Yitzak Rabin and now? Discussion using photographs of the memorial to the late Prime Minister. Assessment task.</li> </ol>		<p style="text-align: center;"><i>'The Peace is His Will'</i></p> <p>Questions worth pursuing in the discussion include:</p> <p><i>Whose city is Jerusalem?</i></p> <p><i>Why?</i></p> <p><i>Why do you think Jerusalem has always been a focus of religious conflict?</i></p> <p><i>Why do different beliefs cause conflict and tension?</i></p> <p><i>What is religious truth?</i></p> <p><i>Can one person's religious truth ever accommodate another's?</i></p> <p><i>How could the conflicting truth claims be reconciled?</i></p> <p><i>Who has the will for peace?</i></p> <p><i>Where is God in Jerusalem?</i></p>
<b>Resources:</b> <p>Photographs of people and places in Jerusalem. Story 'The Ninth of Av'</p> <p>Song: <i>Jerusalem the Golden</i> on cassette: <i>Discovering Israel through Song</i>, Doco Media Ltd, Israel</p> <p>CD: <i>Pathway through Jerusalem</i> Soft Key from Software Warehouse</p>		<p>* This lesson is planned in detail elsewhere.</p> <p>As an on-going record of the work in this unit, pupils build up a mind map, adding to it after each lesson.</p>



**LESSON PLAN:****Year: 9****Unit: Truth Claims: Who is Right?****Lesson: 3****Focus:**

The Muslim claim on Jerusalem

**Targets:**

To give pupils opportunities:

- to know the story of Muhammad's miraculous journey
- to understand the importance of the Dome of the Rock and the El Aqsa Mosque to Muslims all over the world
- to consider the impact of those two buildings on the rest of Jerusalem
- to raise questions for themselves about truth claims
- to work collaboratively

**Key Questions:**

Who owns Jerusalem?

What is the impact of a miracle story?

How important can a building be?

**Resources:**

A travel guide to Jerusalem

Ahmad *Muhammad* Ashraf, from the Muslim Printers and Bookshop

Photographs available on loan from Chapel Fields Centre

**Procedure/Organisation:**

1. Begin by giving pupils, in small groups, a photograph of the Western Wall, surmounted by the Dome of the Rock. Invite them to identify aspects of the scene they recognise. Draw attention to the golden dome and invite suggestions as to what it might be.
2. Tell the story of Muhammad's Ascension (The Mi'raj).
3. Invite pupils to share their reactions to the story in group discussion.
  - *What do you think Muslims believe about this story?*
  - *What impact might the story have on beliefs about Jerusalem?*
  - *Where would you like to go on a winged horse?*
  - *What would you say to God if you were on the other side of a curtain?*
  - *What questions does the story raise for you?*
4. Give groups a selection of information about the Dome of the Rock and the El Aqsa Mosque. Invite them to find out all they can about the buildings, their history etc.
5. Collect together the information.
6. Finish by looking at a photograph of the skyline of Jerusalem.
  - *What is the impact of the golden dome on the city?*
  - *If you lived there how would it make you feel?*
  - *Who owns Jerusalem?*

**Homework:**

Add to the mind map, 'Jerusalem'

<p><b>Focus:</b></p> <p>The possibilities of peace and reconciliation</p>	<p><b>Procedure/Organisation:</b></p> <ol style="list-style-type: none"> <li>1. Begin by looking at the words of Avi, a Jewish man: <i>All Israel lost a hope when he died. He was a symbol of peace. Everyone trusted him. He made us feel something could be different in this world, our world.</i></li> <li>2. Discuss the words. Tell the story of the life and death of Yitzak Rabin and of his efforts for peace.</li> <li>3. Show pupils a poster of his memorial in the Square of the Kings of Israel in Tel Aviv. Discuss the inscription: <i>The Peace is His Will.</i></li> <li>4. Invite pupils to discuss in groups their responses to the material in the unit, using the questions on the <i>Mapping the Unit</i> sheet.</li> <li>5. Complete the assessment task.</li> <li>6. If time permits, finish the lesson by returning to Avi: <i>The saddest thing is that there are still people who think the assassin was right. They saw Rabin giving away land that belonged to Israel.</i></li> </ol>
<p><b>Targets:</b></p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> <li>• to know about the peace efforts of Prime Minister Rabin</li> <li>• to understand the impact of his assassination on the hopes for peace</li> <li>• to complete an assessment task</li> </ul>	
<p><b>Key Questions:</b></p> <p>What is the price of peace?          What is the hope for peace?          Whose responsibility is it?          What difference could one person make?</p>	
<p><b>Resources:</b></p> <p>Poster of Rabin's memorial, available on loan from the RE Resources corner at Chapel Fields Centre</p> <p>Information about Yitzak Rabin on the Internet</p> <p>Access to an obituary and press reports of his death could be made through CD Rom <i>The Times</i> for 1994</p>	



## Potential C.A.S.E. Developments

<b>Knowledge: INFLUENCE OF RELIGION, MORALITY</b>					
<b>Concepts</b>			<b>Attitudes</b>		
<b>BELIEF IN GOD</b>	<b>MORALITY</b>	<b>SYMBOLISM</b>	<b>ENQUIRY AND INTEGRITY</b>	<b>FORGIVENESS</b>	<b>TOLERANCE</b>
Some people believe religious truth is expressed through particular buildings in certain places.	When is it right to allow issues of religious identity and truth claims to override all other considerations?	Buildings can have a highly charged symbolic significance to believers.	What is religious truth? Where is God in Jerusalem?	Forgiveness is a pre-requisite of peace and reconciliation.	Everyone has a right to have his/her truth claims acknowledged in the quest for peace.
<b>TRUTH CLAIMS - WHO IS RIGHT?</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
<b>USE OF SOURCES</b>	<b>EMPATHY</b>	<b>EVALUATION</b>	<b>HUMAN QUALITIES</b>	<b>FUNDAMENTAL QUESTIONS</b>	<b>DAILY EXPERIENCES</b>
Visual. Auditory.	with those: <ul style="list-style-type: none"> <li>• whose truth claims are not recognised</li> <li>• who are confined within their own beliefs.</li> </ul>	Who has the greatest claim on Jerusalem? Why is it such a focus of conflict?	<ul style="list-style-type: none"> <li>• devotion to a religious tradition</li> <li>• faith</li> <li>• hopefulness</li> <li>• commitment</li> </ul>	Why will some people sacrifice themselves in their pursuit of truth?	What are the values (truths) by which I live and why?

**YEAR 9**

Name:

## *What have you learned about truth claims?*

Choose two of the religions which make claims on Jerusalem and explain why the city is sacred to them.

Where does religious truth come from and how is it expressed?

ASSESSMENT  
TASK  
YEAR  
9





## Mapping the Unit

Year: 9	Title: Religious Identity: Sikhism	Time allocation: 7 x 70 minutes
<b>Purpose:</b> <ul style="list-style-type: none"> <li>To build on pupils' earlier learning of Sikhism.</li> <li>To look in greater depth at the importance of religion in the formation of an identity, using the experience of Sikhs.</li> </ul>		<b>Notes:</b> <p>This unit provides a rich resource for a consideration of the influence of external factors on the development of religious identity.</p> <p>Pupils will also be given a much needed opportunity to reflect upon their own identity, and the influences which contribute to it, which may or may not be religious.</p> <p>The homework for this unit could be an extended piece of writing focusing on identity through commitment to Sikhism (including some use of the CD Rom <i>Aspects of Religion</i>) and the identification of at least two questions to put to the Sikh visitor.</p> <p>*These lessons are planned in more detail and appropriate material can be found in the relevant chapter.</p>
<b>Outline of Lessons:</b> <ol style="list-style-type: none"> <li>1. What makes a person a Sikh? Tell the stories of Bhai Ghanava, the water carrier, who ministered to the enemy in battle and of Bhai Nandlal who gave food to Guru Gobind Singh in disguise. Discussion in pairs and whole class. Activity: to draw up a profile of a 'True Sikh'.</li> <li>2. Sikh naming ceremony and the authority of Guru Granth Sahib.</li> <li>3. The founding of the Khalsa. The story of Baisakhi (using the 5 K's).</li> <li>4. The formation of an identity: from pacifism to soldier-sainthood, the Gurus. (using a wall hanging of Golden Temple).</li> <li>5. The identity of a Community: The Gurdwara and the Langar. (Including preparations for a visit).</li> <li>6. Gurdwara visit. *</li> <li>7. Sikh visitor: How my religion tells me who I am. *</li> </ol>		
		<b>Resources:</b> <p>4 of the 5 K's: kirpan, kara, kaccha, kangha          Wall hanging of the Golden Temple          Sikh visitor, Access to a Gurdwara          CD Rom <i>Aspects of Religion</i>          For the stories of Bhai Ghanava and Bhai Nandlal, see <i>Dargue Assembly Stories Round the World</i>, Oxford p172          For the story of Baisakhi, see Wood et al <i>Dimensions in Religion: Times and Seasons</i>, Nelson, p.70</p>



## Potential C.A.S.E. Developments

<b>Knowledge: FOUNDERS OF FAITH</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	COMMITMENT	SYMBOLISM	RESPECT & SELF RESPECT	ENQUIRY & INTEGRITY	SOCIAL AWARENESS
<p>Sikhs express their beliefs through:</p> <ul style="list-style-type: none"> <li>• what they wear</li> <li>• their attitude to others</li> <li>• eating with anyone</li> </ul>	<p>Many Sikhs want their identity to be obvious from what they wear.</p>	<p>of:</p> <ul style="list-style-type: none"> <li>• objects (4 of 5 K's)</li> <li>• dress (turban)</li> <li>• action (Amrit ceremony)</li> <li>• eating together.</li> </ul>	<p>Sikhs believe all are equal. Everyone deserves to be treated equally.</p>	<p>Valuing:</p> <ul style="list-style-type: none"> <li>• religious identity</li> <li>• community</li> <li>• equality</li> <li>• faithfulness</li> </ul>	<p>Faith can be expressed through care for each other and also for the person who is unknown.</p>
<b>SIKHISM: RELIGIOUS IDENTITY</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF SOURCES	REFLECTION	APPRAISAL	PEOPLE OF FAITH	HUMAN QUALITIES	FUNDAMENTAL QUESTIONS
<p>textual sources ICT oral (visitor) experiential (Gurdwara)</p>	<p>What makes me who I am? How do I show who I am? How do I respond to people who are different?</p>	<p>Evaluate the impact of religion on a person's identity, from:</p> <ul style="list-style-type: none"> <li>• listening to visiting speaker.</li> <li>• access to CD Rom.</li> </ul>	<p>Bhai Ghavana Guru Nanak Guru Gobind Singh the visitor.</p>	<p>a sense of identity commitment faithfulness openness to others</p>	<p>Who am I? What would I commit my life to?</p>

**YEAR 9**

Name:

## *What have you learned about Identity: Sikhism?*

The assessment task for this unit is an assignment which will be completed for homework over the half-term. The title is: Sikhs **are** what they believe. You need to think about how far this is true and why. Your task is to explain and evaluate the relationship between a Sikh's beliefs and his or her lifestyle and actions. You need to have an introduction and to come to your own conclusions.

Add a final section which focuses on yourself. How far could it be said of you, that you **are** what you believe?

Present your work as an illustrated project. It is up to you how long it is but it must reflect the effort of six weeks' homework.

It will need to be given in on \_\_\_\_\_.

You will be assessed on:

- ◆ your knowledge and understanding of Sikhism and of its influence on the identity of Sikhs,
- ◆ your ability to reflect on and evaluate the impact of beliefs on yourself and other people,
- ◆ the quality of your presentation.

ASSESSMENT  
TASK  
YEAR  
9



## MEDIUM-TERM PLANNING SHEET

Year: 9

Term: Summer 2

Unit: 'Do this in Remembrance of Me'

No of Lessons: 6

**Focus:**

Beliefs and practices in the celebration of the Eucharist in a variety of different denominations

**Learning Objectives**

**To give pupils opportunities to know:**

- the differences between Christian denominations in interpretation and celebration of the Eucharist
- that for all who celebrate, the context for the Eucharist is the death and resurrection of Jesus

**understand:**

- the beliefs which underpin the celebration of the Eucharist in at least three different denominations and the divisions they cause
- the symbolism of the words and actions in those celebrations

**reflect on:**

- the impact and significance of the words of institution
- the possibilities for Christian unity
- how effectively they used the resources open to them for this work

**Questions to be raised:**

Why are these words important?

Which is the most important?

Why do interpretations differ?

How do the words unite and divide people?

**Plan of Lessons:**

1. 'Do this in remembrance of me'. Story of the Last Supper. Preparation for the unit
2. Contacting churches and preparing a recording sheet for visits
3. & 4. Visits to churches of different denominations
5. Writing task: (assessment sheet) and discussion
6. Christian unity. The Road to Emmaus story

**Assessment Task:**

What have you learned about the words, 'Do this in remembrance of me'? K2, C3 and S4 in the *Framework for Attainment*.

**Resources:**

Telephone directories  
Access to a telephone  
Churches in the local community

Name:

***What have you learned about the words: 'Do this in Remembrance of Me'?***

Explain how these words link Christians today with the events of Easter and why they are central to the worship in many churches.

In what ways do these words unite but also divide Christians?

ASSESSMENT  
TASK  
YEAR  
9



## MEDIUM-TERM PLANNING SHEET

**Year: 9**

**Term: Summer 2**

**Unit: Alms for a Living**

**No of Lessons: 6**

**Focus:**

The Buddhist monk's alms bowl symbolises his renunciation of the world and his own ability to make choices. This is set in contrast to pupils' lives in an acquisitive, materialistic culture.

**Learning Objectives**

**To give pupils opportunities to know:**

- about the life and influence of the Buddha
- how a Buddhist monk expresses his commitment to a rigorous life of faith

**understand:**

- the significance of the alms bowl to the monk
- how religious belief can be expressed in renunciation of the self and the world

**reflect on:**

- the extent to which renunciation of the world might make someone a better person
- what they could not bear to give up

**Questions to be raised:**

What is the point of giving up everything?  
 How would it feel to be completely dependent?  
 Which object symbolises my way of life?  
 What would make me a better person?

**Plan of Lessons:**

1. The alms bowl: fantasy journey
2. The Buddhist monk and the Eightfold Path
3. Giving up the world: The Ascetic's Lifestyle
4. The Buddhist monastery
5. A teacher's example: Siddhartha Gautama - The Buddha
6. All you need: fantasy journey  
 Assessment activity

**Assessment Task:**

What have you learned about 'Alms for a Living'?  
 C3 and S4 in the *Framework for Attainment*

**Resources:**

Alms bowl or photographs  
 Photographs of monks on alms round  
*Believe it or Not* video, cassette 2  
 Shrine figure of the Buddha

Name:

*What have you learned about 'Alms for a Living'?*

Why is the alms bowl such a powerful symbol of the lifestyle of the Buddhist monk?

What is the point of renouncing the world?

ASSESSMENT  
TASK  
YEAR  
9



*Examples of*

*Pupils' work interpreted*



## Example of pupil's work interpreted

Year: 7

<b>Name:</b> Elizabeth
<b>Unit:</b> God's Gift: The Incarnation
<b>Learning objectives to be assessed:</b> To give pupils opportunities to: <ul style="list-style-type: none"> <li>• know why Christmas is a multi-cultural celebration</li> <li>• understand that Christmas only makes sense to believers in the context of Easter</li> </ul>
<b>Framework for Attainment reference:</b> K2 and C3
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"> <li>• know about the development of Christianity as a multi-cultural faith and its associated teaching, as expressed through different denominations and traditions, world-wide</li> <li>• be able to understand and interpret the symbolism of religious objects, stories and traditions</li> </ul>

Elizabeth

### What have you learned about the Incarnation?

<p>What makes the celebration of Christmas different around the world?</p> <p>People celebrate christmas all around the world. Though they celebrate in a different way e.g. In Britain we have presents and put up decorations, and we have a special meal. This is Christmas in Peru.</p> <div style="text-align: center;">  <p>→ A Retablo</p> </div>	<p>"God so loved the world that he gave his only Son..." How are the stories of Christmas &amp; Easter linked? You can present your ideas in any way, using words or pictures or both.</p> <p>Jesus was born on the 25<sup>th</sup> December. He died on the cross at Easter. People thought he was born to die.</p> <div style="text-align: center;">  <p>→ Red Ribbon for blood</p> </div>
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ASSESSMENT TASK YEAR 7

**Notes:**  
 Recognises that there are differences but offers no explanation. Uses the Christingle to show something of the symbolism of the story.

**Statement:**  
 Knows that Christianity and its teachings are influenced by culture and can identify the symbolic significance of the story of the Incarnation.



## Example of pupil's work interpreted

Year: 7

<b>Name:</b> Jason
<b>Unit:</b> God's Gift: The Incarnation
<b>Learning objectives to be assessed:</b> To give pupils opportunities to: <ul style="list-style-type: none"> <li>• know why Christmas is a multi-cultural celebration</li> <li>• understand that Christmas only makes sense to believers in the context of Easter</li> </ul>
<b>Framework for Attainment reference:</b> K2 and C3
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"> <li>• know about the development of Christianity as a multi-cultural faith and its associated teaching, as expressed through different denominations and traditions, world-wide</li> <li>• be able to understand and interpret the symbolism of religious objects, stories and traditions</li> </ul>

Jason

**What have you learned about the Incarnation?**

<p>What makes the celebration of Christmas different around the world?</p> <p>It depends on the type of country. It may depend if it is a wealthy country because poor people in poor countrys may not be able to afford fancy decorations. The retablo was made by people in Peru - They were picking fruit from cactus's and celebrating in two different halves</p>	<p>"God so loved the world that he gave his only Son..." How are the stories of Christmas &amp; Easter linked? You can present your ideas in any way, using words or pictures or both. <span style="float: right;">jam</span></p> <p>Jesus was born to God to the people</p>
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ASSESSMENT TASK YEAR 7

**Notes:**  
 Understands there are differences, but limits the explanation to one factor which has no bearing on culture. Expresses a fundamental aspect of Christian teaching but does not relate it to the links between Christmas and Easter.

**Statement:**  
 Can identify the symbolic significance of the story of the Incarnation but has a limited knowledge of the ways in which Christianity is influenced by culture.



## Example of pupil's work interpreted

Year: 7

<b>Name:</b> Rachel
<b>Unit:</b> God's Gift: The Incarnation
<b>Learning objectives to be assessed:</b> To give pupils opportunities to: <ul style="list-style-type: none"> <li>know why Christmas is a multi-cultural celebration</li> <li>understand that Christmas only makes sense to believers in the context of Easter</li> </ul>
<b>Framework for Attainment reference:</b> K2 and C3
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"> <li>know about the development of Christianity as a multi-cultural faith and its associated teaching, as expressed through different denominations and traditions, world-wide</li> <li>be able to understand and interpret the symbolism of religious objects, stories and traditions</li> </ul>

Rachel

### What have you learned about the Incarnation?

What makes the celebration of Christmas different around the world?

It is different because of the tradition of that culture. There is different food, music and festivals for each culture. The story of Christmas stays the same but the celebrations vary. There are different games played in different countries, food is eaten differently. The language of each culture varies, so the prayers and hymns are different. Sometimes Christmas is celebrated at various times of the year. Some cultures have different expectations at Christmas. Images at Christmas also change. In England people have an image of Santa Clause, in Russia it is Babooshka. These images do not relate to the True Christmas story but they are all to do with the different celebrations and festivals around the world.

"God so loved the world that he gave his only Son..." How are the stories of Christmas & Easter linked? You can present your ideas in any way, using words or pictures or both.

They are linked because Christians believe Jesus was born so he could die and save his people. At Easter he died and rose again..

ASSESSMENT TASK YEAR 7

### Notes:

Recognises that throughout a variety of different cultural expressions the story stays the same. Expresses symbolically the meaning of Incarnation and links it explicitly to the Easter story.

### Statement:

Can discuss ways in which the story of Christmas transcends cultural differences and is beginning to interpret the symbolic significance of the story of the Incarnation.



## Example of pupil's work interpreted

Year: 7

**Name:** Alistair

**Unit:** God's Gift: The Incarnation

**Learning objectives to be assessed:**

To give pupils opportunities to:

- know why Christmas is a multi-cultural celebration
- understand that Christmas only makes sense to believers in the context of Easter

**Framework for Attainment reference:**

K2 and C3

**Expectations:**

Pupils should:

- know about the development of Christianity as a multi-cultural faith and its associated teaching, as expressed through different denominations and traditions, world-wide
- be able to understand and interpret the symbolism of religious objects, stories and traditions

Alistair

### What have you learned about the Incarnation?

What makes the celebration of Christmas different around the world?

It is different because all of the countries may not be as rich as ours. They may have different languages or clothes and music. They are celebrating all over the world about Jesus's birth e.g. the retablo in peru it shows people in peru celebrating christmas

"God so loved the world that he gave his only Son..." How are the stories of Christmas & Easter linked? You can present your ideas in any way, using words or pictures or both.

Christians believe that Jesus was born to die. He built a kind of bridge between god and Earth

ASSESSMENT  
TASK  
YEAR 7

**Notes:**

Identifies several cultural features which vary, although does not use the word 'culture'. Sums up the links between Christmas and Easter economically but effectively.

**Statement:**

Can explain the influence of culture on Christian teaching and is beginning to interpret the symbolic significance of the story of the Incarnation.



## Example of pupil's work interpreted

Year: 8

Name: Melissa

Unit: Good and Evil in the Hindu Traditions

Learning objectives to be assessed:

- to know in some detail the story of Prince Rama
- to understand how the characters in the story represent the forces of good and evil

Framework for Attainment reference:

K1 and C3

Expectations:

Pupils should:

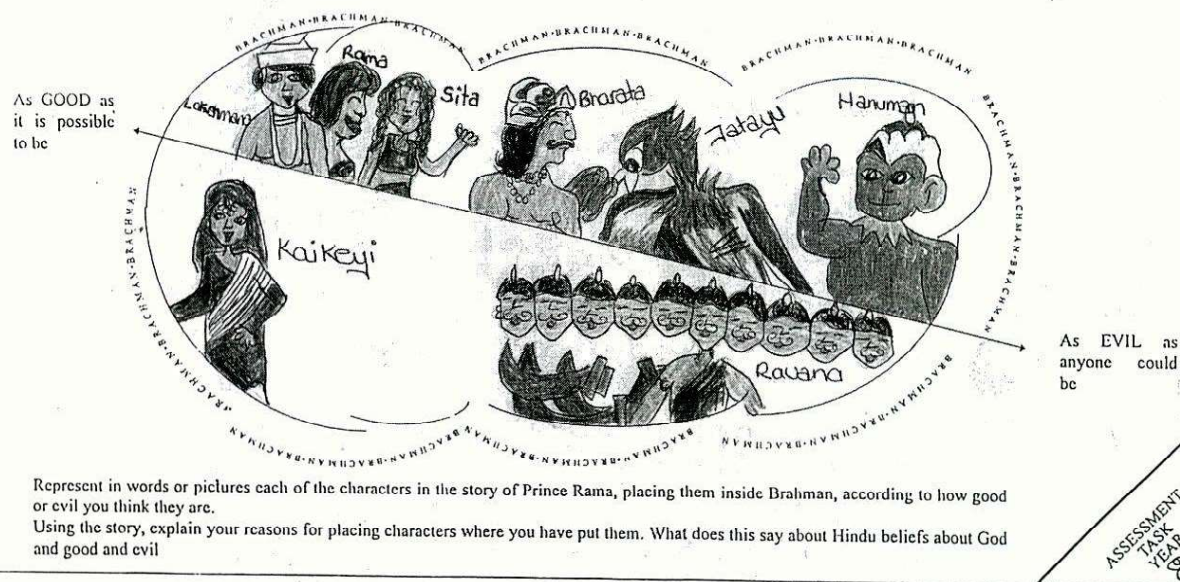
- be familiar with a range of texts, have a repertoire of religious stories and be able to recognise their sources
- be able to understand and interpret the symbolism of religious stories and traditions

Notes:

A full and conscientious response. Has extended the task, completing it in her own time. Gives a descriptive account of the character roles in the story and makes literary rather than religious connections between stories. Misinterpreted the instructions, but has adapted the task to present her ideas visually in a symbolic way. Knows the story is about good and evil, but does not explore or explain religious ideas.

The Epic Story from The Ramayana .

What have I learned about the Good and Evil in the Hindu Traditions?



Statement:

Can retell a range of Hindu stories, knows their source and is able to identify the symbolic significance of certain aspects of those stories.



## The Pupil's Explanation

Name: Melissa

### Good

### The Story From the Ramayana

### Evil

1. Lakshmana - He was Rama's stepbrother and because he loved Rama, he went with him to live in the forest for fourteen years. He helped Rama fight the demon and stuck by him.
2. Rama - He loved Sita and because of this, he risked his life to save her.
3. Sita - Sita went with Rama and Lakshmana to live in the forest because she loved Rama. She helped them by picking fruits and berries to eat for survival.
4. Bharata - Bharata had to be the next king as his mother asked his father for him to be the next king as one of her wishes. Yet, Bharata asked for Rama's sandals and ruled under Rama's name.
5. Jatayu - This bird had his wings cut by Ravana's sword because he tried to stop Ravana from taking Sita away.
6. Hanuman - The monkey chief and his army of monkeys helped build a bridge to cross over to Ravana's kingdom - Lanka. They also fought against Ravana and his people and won because of their support to Rama and Lakshmana.

1. Kaikeyi - She was the youngest queen of the King Dashratha. She made her own son king because she didn't want Rama to be the next king. She used her other wish to send Rama into the forest for fourteen years.

2. Ravana - The ten-headed demon kidnapped Sita to be his wife by tricking her into thinking he was a beggar in rags.

### The Blue Boy (connections)

The connections between these two stories are the fact that both, evil person (Ravana) and the River Serpent kidnapped a human for their own reasons. Also the evil person or serpent all had more than one head. There was always a hero in the story eg. Krishna (the blue boy) and Rama.



## Example of pupil's work interpreted

Year: 8

**Name:** Craig

**Unit:** Good and Evil in the Hindu Traditions

**Learning objectives to be assessed:**

- to know in some detail the story of Prince Rama
- to understand how the characters in the story represent the forces of good and evil

**Framework for Attainment reference:**

K1 and C3

**Expectations:**

Pupils should:

- be familiar with a range of texts, have a repertoire of religious stories and be able to recognise their sources
- be able to understand and interpret the symbolism of religious stories and traditions

*What have I learned about the Good and Evil in the Hindu Traditions?*



Represent in words or pictures each of the characters in the story of Prince Rama, placing them inside Brahman, according to how good or evil you think they are. Using the story, explain your reasons for placing characters where you have put them. What does this say about Hindu beliefs about God and good and evil

ASSESSMENT  
TASK  
YEAR 8  
C

**Notes:**

Knows the story well and can justify his interpretation of the characters. Recognises that the story expresses a fundamental Hindu belief about God. Omits to identify the source of the story. Interprets the two stories individually but does not make explicit connections. Presents his interpretation symbolically with colours as well as in words.

**Statement:**

Can interpret Hindu stories, explaining their religious significance and is beginning to understand the symbolism of those stories.



## The Pupil's Explanation

Name: Craig

I put the Holy men near Good because they killed evil Demons and worship God.

Rama is near Good because he rescues his wife and kills Ravana who is evil.

Sita is near Good because she is kind and worships good and not evil.

Dasrathu is near Good because he was loyal to his sons/daughters.

Hanuman is near Good because he help Rama and Sita.

Bharata is quite near Good and Bad because he wanted to be king not Rama.

Kaikeyi is near bad because she wanted to banish Rama for 14 years.

Ravana is near bad because he is an evil demon.

Demons are near bad because they are nasty people.

Bracken is all around the cloud because he is everywhere.

There is another story called the Blue Boy which has a evil servants who ate cattle and also little children. Krishna is good because he killed the evil serpent.

Yashoda is good because she loved her ~~son~~<sup>son</sup> and hated the serpent.



## Example of pupil's work interpreted

Year: 8

Name: Lisa

Unit: Good and Evil in the Hindu Traditions

Learning objectives to be assessed:

- to know in some detail the story of Prince Rama
- to understand how the characters in the story represent the forces of good and evil

Framework for Attainment reference:

K1 and C3

Expectations:

Pupils should:

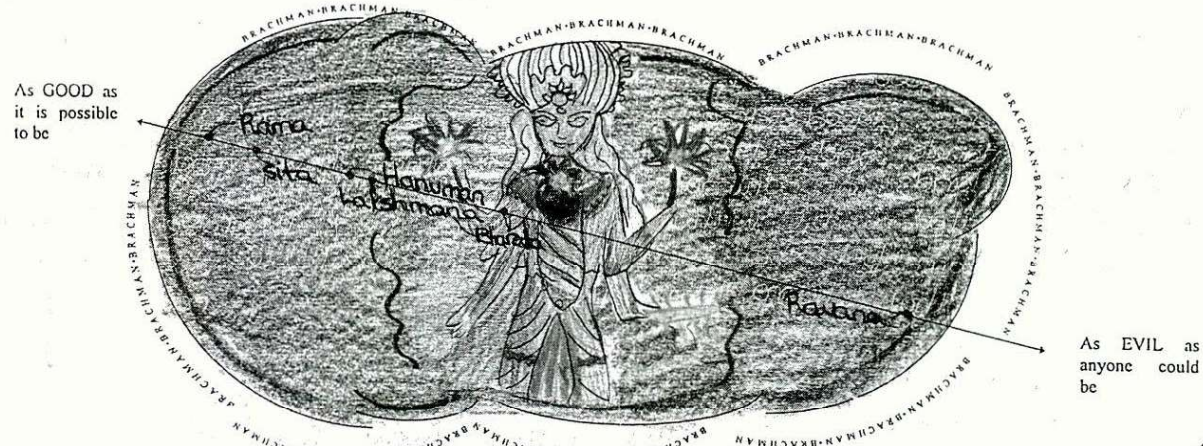
- be familiar with a range of texts, have a repertoire of religious stories and be able to recognise their sources
- be able to understand and interpret the symbolism of religious stories and traditions

Notes:

Full understanding of all the characters and analysis of their roles in the story. Recognises that the same religious themes are addressed through different characters in another story. Has understood important key aspects of Hindu belief about God and shows how they are reflected in the story.

*What have I learned about the Good and Evil in the Hindu Traditions?*

This is from the Ramayana



Represent in words or pictures each of the characters in the story of Prince Rama, placing them inside Brahman, according to how good or evil you think they are.  
Using the story, explain your reasons for placing characters where you have put them. What does this say about Hindu beliefs about God and good and evil

ASSESSMENT  
TASK  
YEAR 8

Statement:

Draws on her repertoire of stories to illustrate the idea of good and evil and makes connections between stories. Can explain and is beginning to interpret the symbolic significance of stories in the Hindu tradition.



## The Pupil's Explanation

Name: Lisa

Ravana was placed very close to evil as he was a horrible person who took Sita down to his kingdom called Lanka and wanted Sita to be his wife. Rama and Sita were placed very close to God because they loved each other and people around them. They helped look after the holy men who prayed to God and they would fight away the demons (evil men). Rama showed his love and affection to Sita by going down to Lanka and saving her from Ravana.

Hanuma was placed up by good because he was brave, clever, strong and a good fighter and helped Rama rescue Sita.

Lakshmana was placed close to God because himself and Rama are close friends and look out for each other. They made friends with all kinds of animals.

I put Bharata a bit further away from God because he seems rather stubborn but he sounds quite respectable too the way he knew that Rama was meant to be king not him.

God is like a spirit to Hindus. He is everywhere and is worshiped by most Hindus. The nearer you are to God the better you are the further away from God you are the more evil you are.

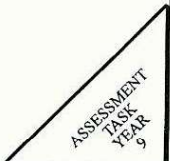
### The Blue Boy

It is another Hindu story about good and evil. Krishna is the good person and the serpent is the evil one as he is hurting people.

## Example of pupil's work interpreted

Year: 9

<b>Name:</b> Paul
<b>Unit:</b> Truth Claims
<b>Learning objectives to be assessed:</b> To give pupils opportunities: <ul style="list-style-type: none"> <li>to know more about the city of Jerusalem and its place in the faith of Jews, Christians and Muslims.</li> <li>to reflect on the nature of religious faith and how it is expressed.</li> </ul>
<b>Framework for Attainment reference:</b> K3 and A2
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"> <li>be able to discuss the motivating power of faith in the lives of religious people</li> <li>be able to take responsibility for their own learning with a sense of enquiry and personal interest, participating in a search for truth whilst recognising the need for openness</li> </ul>

<b>Name:</b> Paul	
<b>What have you learned about truth claims?</b>	
<p>Choose two of the religions which make claims on Jerusalem and explain why the city is sacred to them.</p> <p>The Jews were the first people to live in Jerusalem. They say that the land was promised to them by God. He told Abraham to sacrifice his son to prove his loyalty. Abraham was going to kill his son, Isaac but God stopped him. He then told him that Israel was theirs.</p> <p>The Jews built their great temple in Jerusalem, but it was knocked down by the Babylonians and the Romans at separate times.</p> <p>This makes it a special place because part of the temple, the wailing wall, still exists.</p> <p>The Muslims say that Jerusalem should be theirs because when Mohammed went on his night journey he went there and prayed with Moses, Abraham and Jesus. The site of the ancient Jewish temple is also where the Muslims built their Dome of the Rock. There is where Mohammed is supposed to have prayed. They say that when a person dies they should go to the Dome of the Rock where it is decided whether they will go to heaven or hell. It is special to them because the some of the rock is still there</p>	<p>Where does religious truth come from and how is it expressed?</p> <p>People express their religious truths in may different ways. It can be found in holy books like the bible or from holy people like vicars or imams. People can go on pilgrimages to sacred places and see holy artefacts. To let other people know about their religion people can encourage others to be like them. They can have holy signs or artefacts in their homes. People can dress in certain ways to let people know about their religions. Some people claim to have had dreams or visions of holy people like God or a prophet. This makes their beliefs stronger and may want to make others religious. This also is a good way of making people know that their religion is telling the truth.</p>
	

**Notes:**  
Well thought through, carefully structured. A full answer to K3. Stops short of recognising the lack of absolutes in A2.

**Statement:**  
Can evaluate the impact of faith on religious people and responds to religious questions, such as the notion of religious truth, recognising the diversity of opinions.



## Example of pupil's work interpreted

Year: 9

<b>Name:</b> Clair
<b>Unit:</b> Truth Claims
<b>Learning objectives to be assessed:</b> To give pupils opportunities: <ul style="list-style-type: none"><li>• to know more about the city of Jerusalem and its place in the faith of Jews, Christians and Muslims</li><li>• to reflect on the nature of religious faith and how it is expressed</li></ul>
<b>Framework for Attainment reference:</b> K3 and A2
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"><li>• be able to discuss the motivating power of faith in the lives of religious people</li><li>• be able to take responsibility for their own learning with a sense of enquiry and personal interest, participating in a search for truth whilst recognising the need for openness</li></ul>

<b>What have you learned about truth claims?</b>	
Choose two of the religions which make claims on Jerusalem and explain why the city is sacred to them. Jerusalem is sacred to Christians as they have the most claims on all the place where Jesus, visited, died and rose from the dead. So when Christians go and visit Jerusalem they seem much closer to God. Jerusalem is sacred to Muslims because of the Dome of the Rock. This is where Muhammed received a vision from God. This is the reason why it is sacred to them as they believe God is there.	Where does religious truth come from and how is it expressed? Religious truth comes from the bible. It is expressed when people read the bible and go to service at church. The religious truth is also expressed when people follow the religion by going to certain countries to pray and respect their God.
<small>ASSESSMENT TASK YEAR 9</small>	

### Notes:

Has made the connection between the sacred places and what followers believe about them. (K3). Gives her own views in response to A2. Limited on her understanding of where religious truth comes from.

### Statement:

Can discuss the importance of faith in the lives of religious people, responds to religious questions such as the idea of religious truth and is beginning to give her own views on the issue.

## Example of pupil's work interpreted

Year: 9

<b>Name:</b> Ian
<b>Unit:</b> Truth Claims
<b>Learning objectives to be assessed:</b> To give pupils opportunities: <ul style="list-style-type: none"><li>to know more about the city of Jerusalem and its place in the faith of Jews, Christians and Muslims</li><li>to reflect on the nature of religious faith and how it is expressed</li></ul>
<b>Framework for Attainment reference:</b> K3 and A2
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"><li>be able to discuss the motivating power of faith in the lives of religious people</li><li>be able to take responsibility for their own learning with a sense of enquiry and personal interest, participating in a search for truth whilst recognising the need for openness</li></ul>

Ian	
Year 9	
<b>What have you learned about truth claims?</b>	
<p>Choose two of the religions which make claims on Jerusalem and explain why the city is sacred to them.</p> <p><u>CHRISTIANITY.</u> Jerusalem is sacred to christians because it is where Jesus spent the last days of his life. He was also crucified there. I think christians have a strong claim on Jerusalem.</p> <p><u>Muslims</u> Muslims claim that it was from Jerusalem that the angel Jibril took Muhammed on the night journey. Muhammed could not believe it when he got there and saw a man who looked just like himself.</p>	<p>Where does religious truth come from and how is it expressed?</p> <p>I think religious truth comes from peoples various beliefs. I think it is expressed mostly by the way people act in there every day lives. The main way people show this is by praying.</p>
ASSESSMENT TASK YEAR 9	

### Notes:

Just manages a basic response despite some inaccuracies in K3. Gives his own views on the question of religious truth.

### Statement:

Is beginning to explain the importance of faith in the lives of religious people and responds to religious questions such as the ideas of religious truth, giving his own views.



## Example of pupil's work interpreted

Year: 9

<b>Name:</b> Sam
<b>Unit:</b> Truth Claims
<b>Learning objectives to be assessed:</b> To give pupils opportunities: <ul style="list-style-type: none"> <li>to know more about the city of Jerusalem and its place in the faith of Jews, Christians and Muslims</li> <li>to reflect on the nature of religious faith and how it is expressed</li> </ul>
<b>Framework for Attainment reference:</b> K3 and A2
<b>Expectations:</b> Pupils should: <ul style="list-style-type: none"> <li>be able to discuss the motivating power of faith in the lives of religious people</li> <li>be able to take responsibility for their own learning with a sense of enquiry and personal interest, participating in a search for truth whilst recognising the need for openness</li> </ul>

Year 9

*Sam*

**What have you learned about truth claims?**

Choose two of the religions which make claims on Jerusalem and explain why the city is sacred to them.	Where does religious truth come from and how is it expressed?
<p>Jews have a claim on Jerusalem because in Jerusalem is where the 10 commandments were made, the western wall is there, The Golden Gate, the Holy of Holies, the land promised to Moses, the Tabernacle and Herods temple, this city is very sacred to Jew because a lot of things in their religion is based on what happened in Jerusalem.</p> <p>Muslims think Jerusalem is sacred to them as well this is for basically the same reasons a lot of their religion is based on land marks important to them like the Golden Dome / Dome of the rock and where muhammad went to heaven from a certain rock.</p>	<p>Religious truth comes from the actual person expressing the truth, this truth is expressed by prayer, scripture, places of work and worship. It is expressed in every day life and is only true for the believer expressing their truth.</p>

ASSESSMENT TASK YEAR 9

### Notes:

Understands the link between places of significance and beliefs that make them important. Expresses some insight into issue of religious truth, recognising the individualness of it. Implies the irreconcilable nature of religious truth claims but does not state it as such.

### Statement:

Can discuss the importance of faith on religious people, recognising why places have significance and responds to religious questions with sensitivity, recognising the diversity of responses to the questions of religious truth.





**Checklist  
for  
Departments**

## *The Development of Religious Education*

Although this book has been a long time in preparation and was already overdue when work on it began, it does not assume a lack of development in Religious Education in Key Stage 3. Indeed, the book itself is evidence of a great deal of thinking about aspects of RE, particularly about what constitutes effective learning. It is seeking to bring together examples of good practice and disseminate them so that all schools can benefit. It is intended to focus the thinking of departments which are already reflective and to encourage those that are not to review the curriculum regularly and think carefully about teaching and learning.

School self review is a phrase much used these days. By implication a school which has developed strategies for self evaluation must have departments capable of a high degree of self awareness. Processes of monitoring and evaluation set up by the senior managers in a school will only be successful if they are understood by all staff and supported by key players, particularly middle managers, in this case, the Head of Religious Education.

There has never been a better time for RE to show itself to be a worthwhile subject and to raise its profile in school. The developments in KS4 have resulted in a strengthening of specialist staffing and a greater identity for departments. For the first time ever, some heads of departments now have colleagues with whom they can meet, giving them opportunities to bounce ideas around in a supportive and stimulating collaboration. That does not mean, however, that all teachers who contribute to the department will necessarily be specialists and the management of the subject is sometimes more challenging as a result.

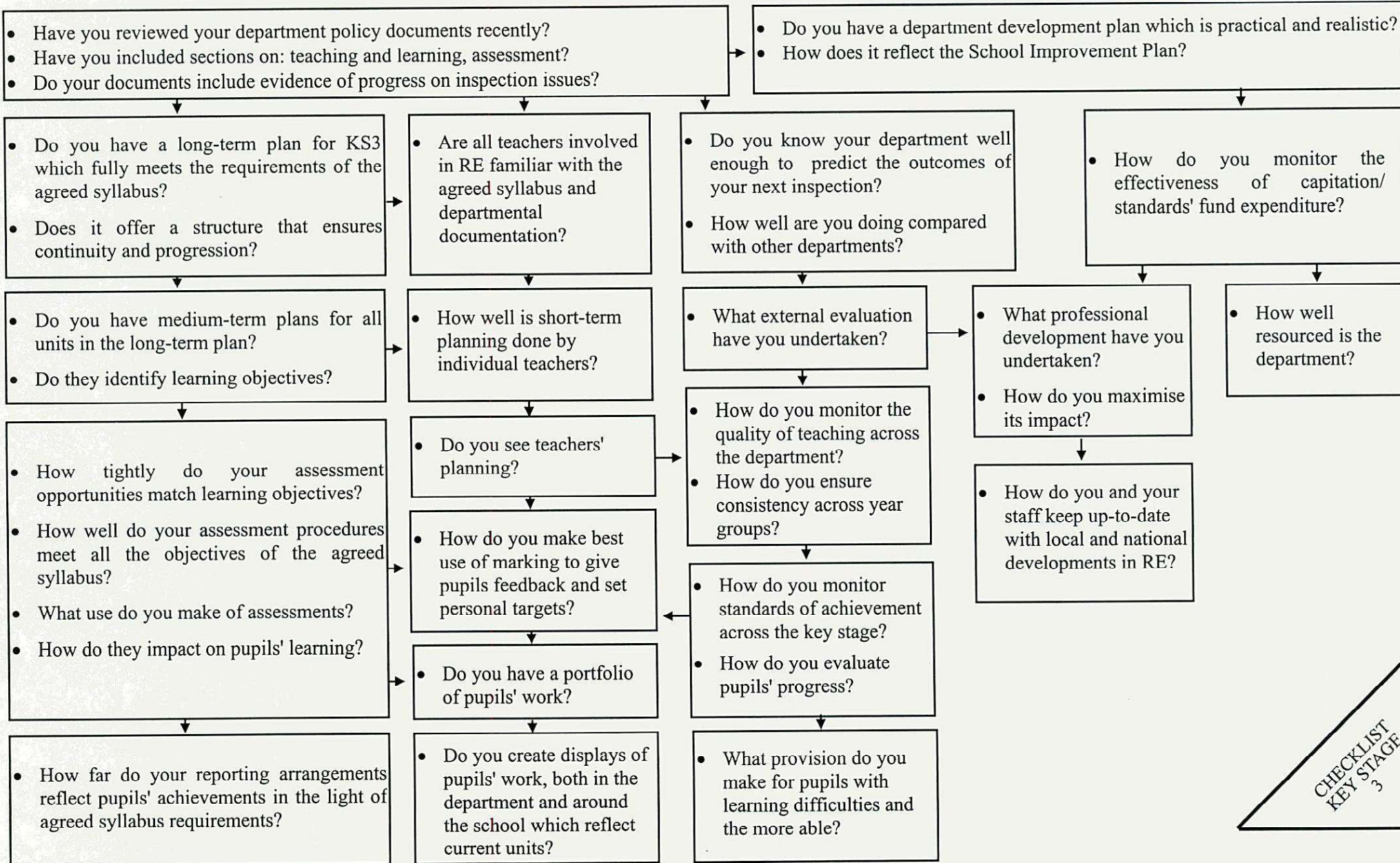
Sound development is a long process. It is most effective where it is understood to be a continuous process. It needs to involve everyone and take all members of the department along with it. Although it is recognised that this handbook will arrive in departments where there is already a curriculum, where procedures for assessment, recording and

reporting are already established and in which there has already been an in-depth external review at least once before, it is intended to support these processes of development and self review. Such activity is generally considered to be a good thing since it keeps inspectors happy when they return, as does evidence that a department has kept its issues for development on the agenda since the previous inspection and can show improvement. There is, however, a more important reason for keeping development in mind and that is the quality of experiences that pupils enjoy in RE lessons.

The checklist opposite is intended as an aide memoire for the head of department to use in whatever way is most beneficial. It might provide a useful focus for discussion at a departmental meeting; it could be the basis of preparation for re-inspection or the creation of the department development plan. It would provide a skeleton framework against which regular evaluation of the management of the department could be set. It is not intended to be more than a series of prompts. It does not pretend to be comprehensive and it cannot be interpreted strictly sequentially. It is included here as a post script to the book to create something of a context for the use of the publication.



# Checklist for Heads of Religious Education



CHECKLIST  
KEY STAGE  
3

