

Chapter 1

Spiritual Development
in
Religious Education

This chapter puts religious education securely into the context of pupils' development. It explores the meaning of the term 'spiritual development' and considers the RE department's responsibilities to lead in that area. The discussion is illuminated by the examples of classroom work designed to give opportunities for pupils' spiritual development to be addressed.

Introduction

I will pour out my spirit on all flesh: your sons and daughters shall prophesy; your old shall dream dreams and your young shall see visions...

Joel 2,28

The Truth is Out There

The X-Files

Teachers of RE in secondary schools have learned by now that when the subject of spiritual development is mentioned, the management tends to look to the RE department, because the RE department is known to deal with all that sort of thing. It is crucial therefore that there is shared understanding of this term 'spiritual', not only so that religious education can serve the pupils well but also so that appropriate signals are sent clearly to the rest of the staff. These will include the following messages:

- that spiritual development is not the province of the RE department alone, but is the proper concern of all staff and all subject areas;
- that 'spiritual' and 'religious' are not synonyms, and that the concept of spiritual development applies to all human beings, with or without religious convictions;
- that spiritual development does not have anything to do with religious indoctrination;
- that teaching methods and styles matter enormously, if pupils are to be offered opportunities for spiritual development.

The focus of the chapter is on spiritual development rather than moral, social and cultural; this is deliberate, because the spiritual area has proved to be the most debatable and the hardest to grasp. It is generally agreed that development in the other dimensions is desirable, necessary, and relevant to all, whereas it cannot be taken for granted that all teachers will make the same assumptions about spiritual development.

What is Spiritual Development?

Discussion of this aspect of development, however difficult to grasp, is not new. It has been on the agenda of Her Majesty's Inspectorate for twenty years and more. In the *Curriculum 11-16* series, HMI declared in 1977:

The spiritual area is concerned with the awareness a person has of those elements in existence and experience which may be defined in terms of inner feelings and beliefs; they affect the way people see themselves and throw light for them on the purpose and meaning of life itself. Often these feelings and beliefs lead people to claim to know God and to glimpse the transcendent; sometimes they represent that striving and longing for perfection which characterises human beings, but always they are concerned with matters at the heart and root of existence.

On this understanding, spiritual development concerns people's beliefs about what life is for, perhaps about God, certainly about something beyond themselves, always about goals, aims and values and generally about working for or aspiring to something better. The general tone of all that has followed from the National Curriculum Council (NCC), the Office for Standards in Education (OFSTED), the Department for Education and Employment and its predecessors (DFEE, DFE, DES) the School Curriculum and Assessment Authority (SCAA) and its successor, the Qualifications and Curriculum Authority (QCA) and from many local authorities, was set twenty years ago; and the point was already made explicit that the spiritual area mattered to all human beings, whether expressed in religious terms or not.

Bradford LEA, in its *Curriculum Statement*, puts the matter more succinctly:

The spiritual dimension is to do with the individual's stance in life, the inner world where feeling, imagination, mind and heart combine with values and commitments of belief and action.

This is a helpful insight; it makes clear that a person's spiritual development affects not only what they believe but how they live and act. It also makes clear that this is not just about intellectual belief, but about the feelings and the imagination, the response of the whole person, a theme picked up in a very down-to-earth fashion by Terence Copley in his *Educating for Spiritual Growth*:

The spiritual is an awareness that there is something more to life than meets the eye, something more than the material, something more than the obvious, something to wonder at, something to respond to...

David Pascall, when speaking as Chairman of NCC to the RE Council, summed up spiritual development with admirable brevity:

It is to do with the search for meaning in life and values by which to live.

Finally, Ursula King in the *British Journal of Religious Education* (Summer 1995), stresses the dynamism which should be involved in spiritual development:

Spirituality should be understood as a process of transformation and growth, something dynamic which is part and parcel of the full human development of the individual and society.

These brief quotations sum up much of the discussion which has taken place, and can, of course, be used within school to stimulate discussion among colleagues.

The thing to remember - and to stress - is that people develop anyway. Whether they analyse and articulate them or not, all humans develop some kind of understanding of what is important in life, some sense of values, and some way of living which is founded upon that understanding. Their spirituality may be rich and imaginative, or it may be stunted and

impoverished. It may value money and possessions above all, it may rest on a sense of the dignity of human life and human love, or it may seek for the vision of God and the coming of God's kingdom. It may or may not be expressed through religious commitment, but it will always be expressed in a person's way of life and the things which he or she can be seen to value.

Above all, a person's spirituality may be positive or negative, altruistic or totally self-centred, good or evil. The **direction** of a person's spiritual development matters enormously. And, despite the many other influences on their lives, the direction of pupils' development is partly in the hands of teachers.

As they look to the future, pupils will be searching for happiness and fulfilment, however they understand them. Where will they look? Will it be to money and possessions - will it be to partying and the artificial high offered by alcohol or drugs - or will it be elsewhere?

*Faces along the bar
Cling to their average day;
The lights must never go out,
The music must always play...
Lest we should see where we are,
Lost in a haunted wood,
Children afraid of the night,
Who have never been happy or good.*

W H Auden
1 September 1939

This is, sadly, what many young people aspire to and see as the good life - the bar and the rave party and the Ecstasy tablet, the escape from a reality which holds no deeper meaning. If it can offer them opportunities to work beyond being *afraid of the night*, then the stress on spiritual development in school is vitally important.

The aim, on this understanding, is to give pupils some vision of what is important in life - or better, the equipment to find their own vision - the ability to see the wonder of the world, the value of other people and their viewpoints, the excitement of discovery, the joy of creation, the fun of working, the need to serve, and perhaps even the disposition to honour truth, desire goodness, and delight in beauty.

This is a tall order; and of course, it is an ideal which can only be achieved imperfectly and with limited success. After all, striving for an unattainable goal, and perhaps getting a bit closer than before, is all part of spiritual development - for teachers as well as for pupils.



How is it achieved?

It is easy to give a glib answer: opportunities must be provided for pupils to develop. The list of *aspects of spiritual development* given in NCC's April 1993 discussion paper on spiritual and moral development (republished by SCAA in September 1995), gives some help. Pupils need to have opportunities to:

- develop personal beliefs and values
- consider the force of religious beliefs
- understand how beliefs contribute to personal identity
- respond with a sense of awe, wonder, and mystery
- appreciate feelings of transcendence (that there are things above and beyond the obvious and everyday)
- search for meaning and purpose
- develop both self-knowledge and self-respect
- develop a sense of community
- recognise the value of relationships with others
- express themselves creatively
- use their imagination
- acknowledge and experience the force of feelings and emotions

The list is far from exhaustive; it is, however, a full enough list to bring home a fundamental point which is both reassuring and challenging. What is being advocated, basically, is no more and no less than **good teaching**. This is reassuring, because this is what teachers are trying to do anyway - to get pupils to engage with issues, broaden their perspectives, develop their awareness, understanding and imagination, see beyond the obvious,

ask the stimulating question, see each other's point of view, collaborate and co-operate, reflect on their experience and so on. The things that will encourage spiritual development are the very things that lift good stimulating teaching above the pedestrian and mechanical level. There needs to be research, investigation and discovery. There needs to be reflection, discussion and argument in different groups; there needs to be a sense that what is being done is worth doing for more than exam results; there needs to be a variety of strategies to enable pupils to take some kind of responsibility for their own learning and development. There needs not to be too much of a rush - pupils need time to reflect, at appropriate points, on what is being dealt with. All this is part of the development process - not only what we do but how we do it, what the atmosphere is like in the classroom, what the relationships are like, whether pupils are praised and valued, and so on. In the words of Bananarama:

*It's not what you do, it's the way that you do it!
That's what gets results.*

What is the distinctive contribution that RE can make?

The Solihull Agreed Syllabus gives a strong lead here, and clearly shows that religious education has a major part to play in creating opportunities for spiritual development, by virtue of the specific areas with which the subject deals. The introduction to the syllabus (p2) makes it clear that pupils' development should take place in community, and lead to mutual respect, understanding, and harmony between those of different backgrounds and beliefs, so that pupils' personal identity is worked out in relationship, not in isolation. This is a useful principle, but it is above all in the organisation of the syllabus objectives and themes that spiritual development is given the central place it deserves.

The *spiritual dimension* is highlighted in the KS3 Objectives grid along with other relevant concepts; it is filled out by the highlighting of relevant skills, including empathy, reflection and sensitivity to the creative arts,

and by the stressing of appropriate attitudes, all of which are directly relevant. The heart of the matter is reached, however, in the *Exploration of Human Experience* section, where it is explicitly stated that pupils will be expected to examine and reflect upon their own emotions, moral sense, experiences, qualities, and their own responses to fundamental questions of human existence - in short, their own spiritual development. In fact, just as in the case of teaching methods and styles, a department that is already doing a good job in implementing the Solihull Agreed Syllabus must, by definition, be making a significant contribution to its pupils' spiritual development.

Six examples follow. One is a complete unit of work; the others are particular specimen activities. Each is accompanied by a brief explanation of the opportunities it is intended to open up for spiritual development. The examples are drawn from current schemes of work, and employ a variety of methods, but have one feature in common: in all of them, pupils are given the chance to engage with the issues raised, to let the material have some personal impact, and to learn **from** the material rather than just about it. In every case, the opportunities do not necessarily arise out of the material alone but are created by the method employed to communicate it to pupils.

It should become clear from these examples that good, stimulating, and imaginative religious education cannot fail to be creating opportunities for spiritual development. It is hoped that this chapter will have provided not only the reassurance that RE is heading in the right direction already, but also the challenge and the stimulus to pay particular attention to this area, and to set a valuable example to colleagues too. Thus RE can do all that is in its power to ensure that pupils are given the opportunity to develop in a positive and healthy direction, to see the right kind of vision, and to dream the right kind of dreams.

Mapping the Lesson

Year: 7	Title: The Passover Meal	Time allocation: Variable
Purpose <ul style="list-style-type: none"> • To give pupils an opportunity to appreciate the meaning of a spiritual dimension to life. • To draw out the close link between the original Passover event and its annual re-enactment. 		Notes: <p>The important thing here is to make very clear the close link between the original experience of the people of Israel on their last night of slavery in Egypt, and the annual celebration of it by their spiritual descendants. If the link is successfully made, then suddenly the saving act of God is no longer mere ancient history, but part of the living tradition and experience of a faith-community; not a dry event in an ancient narrative, but something which every year is part of the living experience of every faithful Jew, and something which teaches the Jews about the nature of the God who is part of their lives.</p>
Outline of activity: <ul style="list-style-type: none"> • link a study of the Passover meal closely with a study of Exodus. • present the Passover meal in an accurate, captivating fashion, eg re-enactment such as tasting of food etc. • draw out the close link between each aspect of meal and the original experience of the people of Israel. 		<p>The close correspondence between the original event and its annual re-enactment roots the Jewish people in their traditions and connects them to the past. The impact of this connectedness on Jewish identity is an aspect of the spiritual dimension for pupils to explore. This could be the introductory lesson to a flexible learning experience which might conclude with a visitor in school or a synagogue visit..</p> <p>Suggested questions:</p> <ul style="list-style-type: none"> • <i>Why is it important for Jews to remember the Passover?</i> • <i>Why is it necessary to act it out year after year?</i> • <i>What does the celebration do for a Jewish person?</i> • <i>Why is it 'Next Year in Jerusalem!'?</i> • <i>What links you with the past?</i> • <i>How does your family show you where you belong?</i> • <i>What do you hope for?</i>
Resources: <p>The Passover story in Exodus 12:1-36</p> <p>Seder plate - foods</p> <p>Video, if available - eg <i>Judaism through the Eyes of Jewish Children</i> CEM</p>		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION, CEREMONIES AND FESTIVALS					
Concepts			Attitudes		
BELIEF IN GOD	SPIRITUAL DIMENSION	RELIGIOUS SYMBOLISM	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	SENSITIVITY
Jews believe God: <ul style="list-style-type: none"> • is part of their lives • listens • saves • is the source of their hope 	The lives of Jewish people are rooted in the past. History is present in the living traditions.	of: <ul style="list-style-type: none"> • the Seder Plate • particular food • actions 	Everyone has a right to connect with their personal and shared past.	Valuing: <ul style="list-style-type: none"> • a sense of tradition • the past • marks and celebrations of personal and shared identity 	to: <ul style="list-style-type: none"> • the beliefs and practices associated with Pesach.
THE PASSOVER MEAL (PESACH)					
Skills			Exploration of Human Experience		
USE OF SOURCES	EMPATHY	APPRAISAL	SPIRITUAL LIFE	HUMAN QUALITIES	FUNDAMENTAL QUESTIONS
artefacts information presented in a variety of forms a believer	with those who: <ul style="list-style-type: none"> • are in touch with the past • have nothing but the past • live with expectation 	How important is the celebration in the life of a Jew? What difference does it make?	How does the past impact on my life? How do I know who I am?	faith commitment hopefulness a sense of community	How does God save today?

YEAR: 7

Mapping the Lesson

Year: 7	Title: Visions and Dreams	Time allocation: Variable
<p>Purpose</p> <ul style="list-style-type: none"> • Pupils to consider their response to the question: <i>What are your visions?</i> • Pupils to be given an opportunity to consider their own values, aims and priorities. 		<p>Notes:</p> <p>This is a specimen activity, not a unit of work. It could arise in a number of contexts - eg from study of people of faith or influence, or of visionary founders of faiths or movements, or of human commitment or even ecological responsibility. This activity will fit into a variety of contexts; it will always bring pupils face to face with their own values and priorities, and enable them to reflect on their own ideas and those of others: ie a good opportunity for spiritual development.</p>
<p>Outline of activity:</p> <ul style="list-style-type: none"> • Use the quotation from Joel 2:28 to explore what 'visions' might mean. • Invite pupils to consider their individual responses to the questions, <i>What do visions reveal? What are your visions?</i> (closing their eyes may help them to focus their thinking). • Preparation of individual statement, or poster, or speech, or poem.... • Discussion and sharing of ideas. • Possible preparation of a class or group outcome. • Consideration of what is needed for a vision to become reality. 		<p>The activity could be used as an introduction to work on Pentecost, picking up the quotation from Joel in Peter's speech in the Acts of the Apostles. It could be used to inspire reflection about the future of the planet.</p> <p>Reference: Acts 2:17-21.</p> <p>These ideas can be explored in the contexts both of human aspirations and inexplicable experiences.</p> <p>Suggested questions:</p> <ul style="list-style-type: none"> • <i>What are visions?</i> • <i>Who has them?</i> • <i>What might it mean to have a vision?</i> • <i>What would life be like without something to aspire to?</i> • <i>How do we (society) respond to the inexplicable?</i> • <i>What is your vision for the world?</i>
<p>Resources:</p> <ul style="list-style-type: none"> • Quotation from prophet Joel (see chapter heading) • Text of Dr Martin Luther King, <i>I have a Dream</i> speech. • The statements of vision/aspiration. 		

Potential C.A.S.E. Developments

Knowledge: SACRED WRITINGS, THE INFLUENCE OF RELIGION					
Concepts			Attitudes		
BELIEF IN GOD	BELIEFS	SPIRITUAL DIMENSION	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	ECOLOGICAL RESPONSIBILITY
Some people believe God communicates through visions and dreams.	For some people the highest ideals are expressed in religious terms.	There is more to life than can be understood, explained and quantified.	I can have a dream. Everyone is entitled to have a dream.	What is a vision? What do visions reveal?	Humanity needs to have a vision for the world.
VISIONS AND DREAMS					
Skills			Exploration of Human Experience		
EMPATHY	REFLECTION	EVALUATION	SPIRITUAL LIFE	PEOPLE OF FAITH	DAILY EXPERIENCES
with those who: <ul style="list-style-type: none"> • have a vision • have a dream • have nothing to aspire to 	What is my vision? What does my vision need to become a reality.	To recognise the limits of reason and logic in evaluating someone else's experience.	Some people inhabit a world which is not confined by the physical or material.	Some people are prepared to share their dreams despite the danger.	of: <ul style="list-style-type: none"> • aspiring • dreaming • being inspired

YEAR: 7

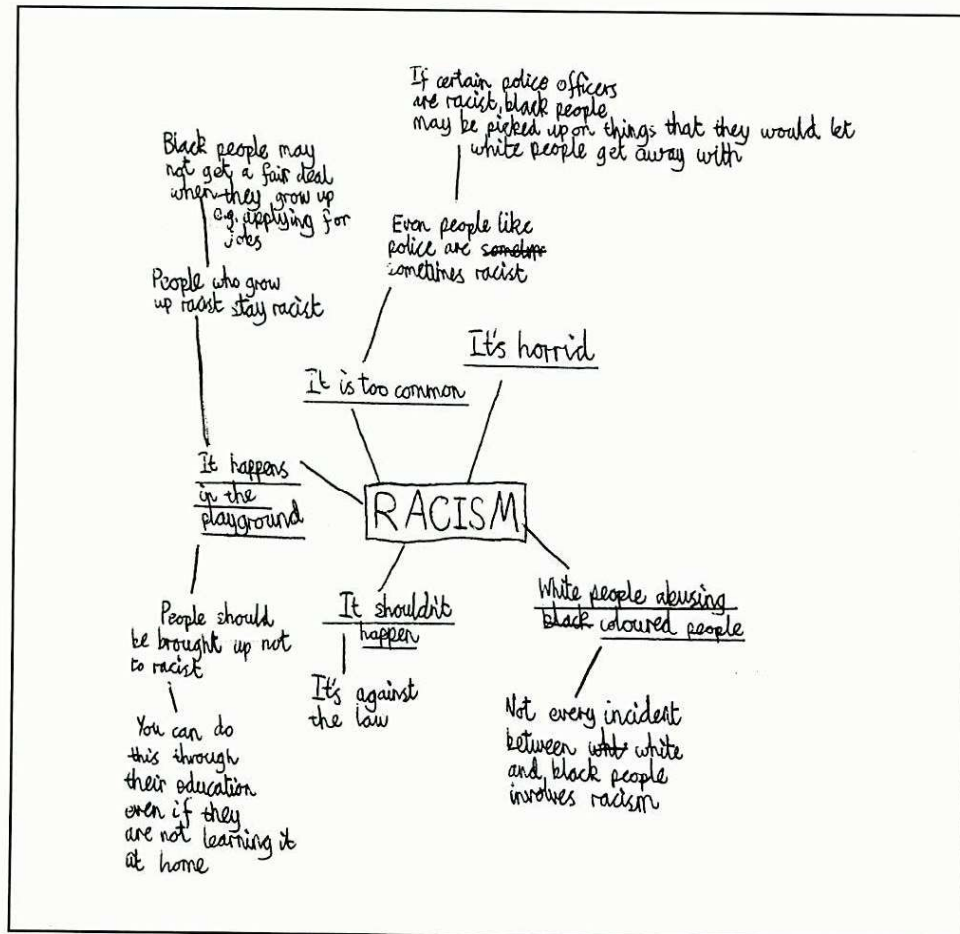
Mapping the Unit

Year: 8	Title: The Power and Impact of Non-Violence	Time allocation: 7 x 70 mins
<p>Purpose To give pupils opportunities to:</p> <ul style="list-style-type: none"> • know about one man of faith, and the influence of his faith on his actions • understand the influence of Christian commitment on one man's life and his responses to prejudice and racism • reflect on their own attitudes to issues of justice. 		<p>Notes:</p> <p>Discussion at the beginning of lesson 4, before showing the video, threw up clearly the perplexity of pupils at the principle of non-violent protest which arose out of the Christian principles of the movement's leaders. The Biblical basis seemed to be well enough understood (though some rightly observed that not all Christians agree on the application of the principle); however, pupils found it hard to believe that, in practice, non-violence could lead to any other outcome than ignominious and painful defeat. However, the most powerful image from the video was of the mounted police baton-charges against the marchers, who stood in line singing hymns as the police laid into them. The impact was immense, and reduced the class to stunned silence; there was unanimous agreement subsequently as to where not only the greater dignity but the real power was to be found. This was spiritual development at the cutting edge.</p> <p>In lesson seven, the updating of the Concept Map revealed an increased depth of thought, understanding and empathy, indicating that not only academic but also spiritual development had been taking place.</p>
<p>Outline of lessons in unit:</p> <ol style="list-style-type: none"> 1. Concept mapping on 'Racism' (see lesson plan) and following example. 2. Group work (mixed ability) Pupil responses to racism - preparation of a range of activities including role-plays, posters and recorded statements. 3. The Montgomery Bus Incident. Outline and explanation of research task on the background, experiences and belief of the leader of the Civil Rights Movement. 4. Video focusing on aspects of the Civil Rights protest and discussion. 5/6. Work on a negotiated research task, eg: research on the background and motivation of one of the prominent non-violent protestors, eg: Mahatma Gandhi, the Dalai Lama. Discussion of the principles of non-violence and the difficulties it brings. Use the example of Nelson Mandela whose lifetime's commitment to non-violence had to be compromised. 7. Return to Concept Map to be updated again in the light of pupils' learning. 		<p>Assessment:</p> <p>Pupils' learning is assessed through evaluation of the completed concept map at the end of the unit.</p>
<p>Resources: Video tape - focusing on the 3 marches to Montgomery and the winning of the right to vote. eg <i>Martin Luther King, The Legacy</i> Thames TV 1988 - with accompanying book.</p>		

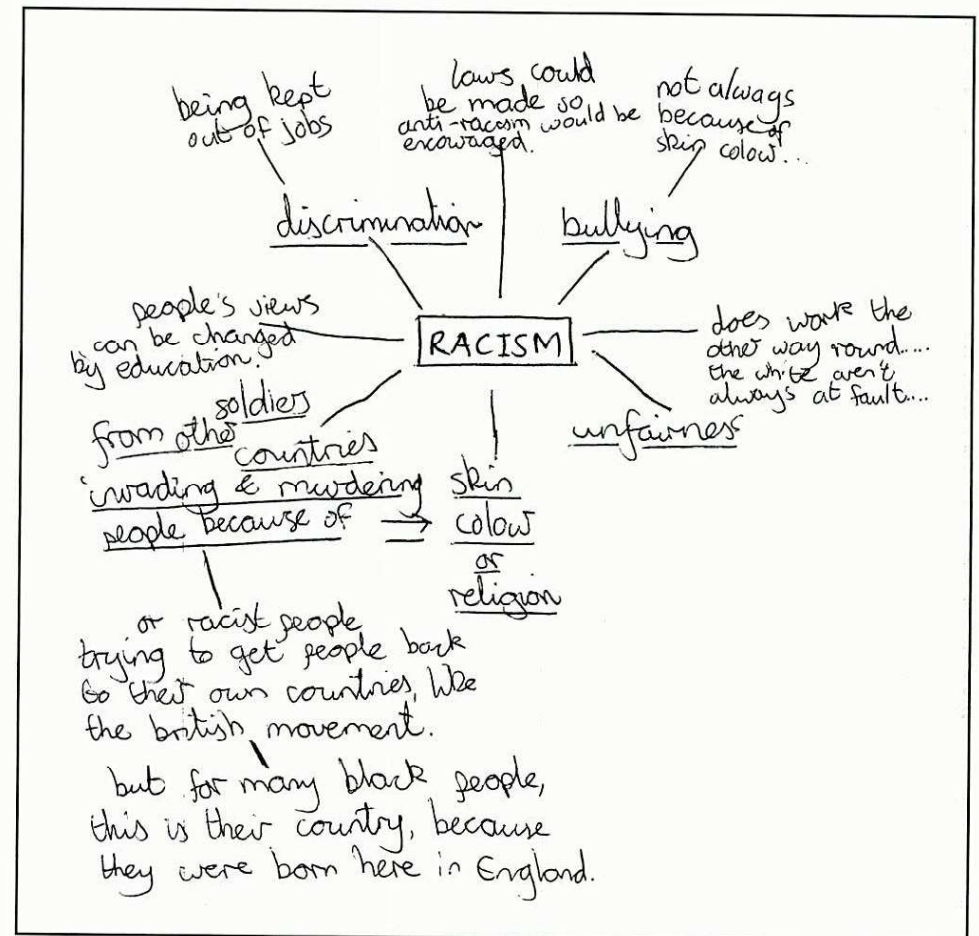
Lesson Plan:	Year: 8	Unit: The Power and Impact of Non-Violence	Lesson: 1
<p>Focus</p> <ul style="list-style-type: none"> Developing and understanding of what constitutes racist behaviour. 		<p>Procedure/Organisation:</p> <ol style="list-style-type: none"> 1. Explain idea of concept-map, with example (on a non-related topic). 2. Pupils make individual concept-map on 'racism'. 3. Create a composite map on board, each pupil contributing at least one word/idea. 4. Group-work: analyse a response to situation, presented in pictures. Report back. This helps pupils analyse what is distinctive about racist behaviour compared to other anti-social behaviour. 5. Pupils add to concept-map (in different colour) anything which they now think should be added. 	
<p>Targets:</p> <ul style="list-style-type: none"> to engage every pupil in considering racism. to challenge pupils' assumptions. to give every pupil an opportunity to contribute to discussion and advance in understanding of the causes and nature of racist behaviour. to establish a conceptual framework which can be foundation of further work. 			
<p>Resources:</p> <p>Illustrations of incidents of racist and other incidents.</p>		<p>Homework:</p> <p>Pupils to write definitions of the following terms: racism, prejudice, stereotype, discrimination.</p>	

Two Concept Maps

These were completed in two stages, at the beginning and end of the first lesson of the unit. The initial ideas are underlined. These represent a mixture of basic knowledge and emotional reactions. It is apparent, even at this stage, that some development of ideas, or of the ability to articulate them, has occurred.



The spiritual development is largely in the exchange of ideas and the development of empathy with those in different and difficult situations.



Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING, INFLUENCE OF RELIGION, WORLD PERSPECTIVE, MORALITY					
Concepts			Attitudes		
THE SPIRITUAL DIMENSION	UNIVERSALITY OF RELIGION	MORALITY	RESPECT	ENQUIRY	SENSITIVITY
There is dignity and power in the non-violent resistance of the oppressed.	Concern about human rights is an issue for everyone, especially those who profess a religious faith.	Prejudice and racism are immoral	Human beings have a basic human right to respect and dignity	Why do some people deny others their human rights? Why is injustice endemic? How effective is the non-violent response?	To those who struggle against injustice
THE POWER AND IMPACT OF NON-VIOLENCE					
Skills			Exploration of Human Experience		
EMPATHY	REFLECTION	EVALUATION	PEOPLE OF FAITH	HUMAN QUALITIES	MORALITY
with those who: <ul style="list-style-type: none"> • are different • are discriminated against • struggle • have no voice 	How do I react to people who are different from me? What would I be prepared to die for? How non-violent could I be?	of: the effectiveness of non-violence in the fight for justice	Martin Luther King Mahatma Gandhi Nelson Mandela The Dalai Lama	courage commitment perseverance faith self-sacrifice	What do I believe about justice? How should I respond to injustice?

YEAR: 8

Mapping the Lesson

Year: 8	Title: God tests Abraham	Time allocation: Variable
Purpose <ul style="list-style-type: none"> To give pupils an opportunity to reflect on the difficulty of one person explaining his or her faith to another; To illustrate the very personal nature of faith. 		Notes: <p>This activity would fit naturally into a unit on the patriarchs of the Jewish faith, or 'Faith in Action'.</p> <p>It gives pupils an opportunity not only to engage in some empathy work, but also to reflect on how hard it is for one person to explain his or her faith to another. The actions of faith defy logical explanation. The spiritual insights to come from this experience are about the very personal nature of faith and the great difference in individual perspectives and priorities which faith brings with it.</p> <p>These insights come from the encounter with the material and allow pupils to reflect on what they believe.</p> <ul style="list-style-type: none"> <i>Why might God push someone as far as Abraham is pushed in the story?</i> <i>What is it like to feel really tested?</i> <i>What personal qualities did Abraham need?</i> <i>What was the most important quality?</i> <i>What is the most important quality you possess?</i> <i>When have you ever found it difficult to tell someone about something desperately important to you?</i>
Outline of activity: <p>Tell the story of God's challenge to Abraham to sacrifice Isaac.</p> <p>Discuss God's motivation and Abraham's response.</p> <p>Ask pupils to write/record an account of this incident from the point of view of Isaac, including</p> <ul style="list-style-type: none"> his feelings on the way to the mountain his reaction to his father's explanation <ul style="list-style-type: none"> Discuss/share responses. 		
Resources: <p>Story of Abraham and Isaac, Genesis 22:1-17.</p>		

Potential C.A.S.E. Developments

Knowledge: SACRED WRITINGS, INFLUENCE OF RELIGION AND FOUNDERS OF FAITH					
Concepts			Attitudes		
THE SPIRITUAL DIMENSION	BELIEFS	COMMITMENT	ENQUIRY AND INTEGRITY	SOCIAL AWARENESS	TOLERANCE
God: <ul style="list-style-type: none"> • challenges • takes people to the limit • provides • tests 	Faith: <ul style="list-style-type: none"> • cannot be understood • disturbs • challenges 	Abraham was prepared to sacrifice his son.	What is faith? What price human life?	Valuing faith and individual commitment.	Religion is a powerful motivating force in the lives of some people.
GOD TESTS ABRAHAM					
Skills			Exploration of Human Experience		
APPRAISAL	EMPATHY	REFLECTION	PEOPLE OF FAITH	HUMAN QUALITIES	FUNDAMENTAL QUESTIONS
How could faith persuade a man to sacrifice his own son?	with <ul style="list-style-type: none"> • Abraham • Isaac • God 	What would I have done if I had been Abraham or Isaac? Where do I put my faith and trust?	Abraham Isaac	faithfulness courage vision trust	What is the price of faith and commitment to God? Why do people believe?

YEAR: 8

Mapping the Lesson

Year: 9	Title: The Trial of Jesus	Time allocation: Variable
<p>Purpose</p> <ul style="list-style-type: none"> To give pupils an opportunity to consider the factors which affect people's views of Jesus, both in his own time and today. 		<p>Notes:</p> <p>All the fear, anger, resentment and prejudice that surrounded Jesus during his ministry came to a head in the events of his trial.</p> <p>Every player in the drama had an agenda, for different reasons, and wanted to see a result. They all believed their call was just and their cause right.</p>
<p>Outline of activity:</p> <p>Examine the trial of Jesus;</p> <p>Draw out the various ways in which he gave offence to certain authorities;</p> <p>Ask pupils to complete a dossier on the trials, drawing out;</p> <ul style="list-style-type: none"> charges made against Jesus arguments for the 'prosecution' arguments for the 'defence' <p>If appropriate, role-play the trial, expanding on the Biblical account.</p>		<p>Pupils might consider in paired or group discussion:</p> <ul style="list-style-type: none"> <i>Who had justice in the trial?</i> <i>Was the right decision reached? Why (not)?</i> <i>Who has the right to say?</i> <i>If you had been there, what position would you have taken?</i> <i>What do you think would happen to Jesus if he were tried today?</i> <i>What affects your judgements?</i> <i>Whose responsibility is justice?</i> <i>Why is it important to seek justice?</i>
<p>Resources:</p> <p>The narrative of Jesus' trial:</p> <p>Luke 22:54-71, 23:1-24.</p>		

Potential C.A.S.E. Developments

Knowledge: FOUNDERS OF FAITH, SACRED WRITINGS					
Concepts			Attitudes		
THE SPIRITUAL DIMENSION	MORALITY	COMMITMENT	RESPECT	ENQUIRY AND INTEGRITY	COMMITMENT
Christians believe Jesus was human and divine. There is more to the person of Jesus than can be known.	Everyone deserves justice. Justice is everyone's responsibility. There is more to justice than meets the eye.	Taken to extremes commitment becomes prejudice and a negative motivating force.	Even prisoners have the right to dignity. Everyone has the right to justice.	Who has the right to make judgements? Why is it important to seek justice? What is justice?	I can show a commitment to justice and recognise it in others.
THE TRIAL OF JESUS					
Skills			Exploration of Human Experience		
EMPATHY	APPRAISAL	REASONED ARGUMENT	HUMAN QUALITIES	EMOTIONS	MORALITY
with those who are <ul style="list-style-type: none"> • tried • unjustly condemned • blinded by their own motives 	All the players have their own reasons for wanting Jesus condemned. Their motivations include fear, self-righteousness, prejudice.	Having considered the motives of the individuals concerned, what do I think?	steadfastness courage humility strength of character	fear hatred serenity courage	What do I believe about justice? When am I blinded by the conviction that I am right?

YEAR: 9

Mapping the Lesson

Year: 9	Title: Cults and Sects	Time allocation: Variable
Purpose <ul style="list-style-type: none"> • To develop an evaluative approach to religious practices and institutions; • To explore the influences of religious commitment; • To draw out the understanding that commitment which is unwisely made can be very far from positive. 		Notes: <p>This material offers an opportunity to draw pupils' attention to the dangers of cults.</p> <p>In particular, it is valuable to give them some insight into the recruitment techniques commonly employed by the cults and to equip them to recognise and resist such techniques.</p>
Outline of activity: <ul style="list-style-type: none"> • Show the video <i>'Deceivers'</i> possibly in small sections, split up by discussion and recording. • Analyse the recruitment techniques of cultic groups. • Consider the features of human experience which make people vulnerable to these techniques. • Discuss the experiences of people who testify on the video, both during their membership and when they try to leave the group. • Encourage group research and reporting back on different groups. 		<p>This could be part of a unit which focuses on religious truth. The truth claims of any religious movement can be challenged and discussed, but this becomes increasingly important in the case of cults.</p> <p>It is worth discussing the reasons why cults are so successful in recruiting young people who are seeking to fill a spiritual vacuum in their lives.</p>
Resources: <ol style="list-style-type: none"> 1. Video, <i>Deceivers</i>. CVG Television, First House, 1 Sutton Street, Birmingham B1 1PE 2. Research material. 		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION, MORALITY					
Concepts			Attitudes		
THE SPIRITUAL DIMENSION	COMMITMENT	MORALITY	RESPECT AND SELF RESPECT	SOCIAL AWARENESS	ENQUIRY AND INTEGRITY
There is increasingly a search for a sense of meaning and purpose which leads the vulnerable into new age rather than recognised religion.	Some people make unwise commitments.	It is wrong to deceive and 'trap' others.	Everyone has the right to make his/her own decisions and to be free.	I must be aware of the: <ul style="list-style-type: none"> • potential threat of cultic groups. • right of everyone to believe. 	What is truth? Whose truth is acceptable? How can truth claims be challenged effectively?
CULTS AND SECTS					
Skills			Exploration of Human Experience		
USE OF SOURCES	REFLECTION	EVALUATION	SPIRITUAL LIFE	EMOTIONS	MORALITY
video personal testimony promotional material	Where do I find my meaning in life? How vulnerable am I to hidden persuasion?	After studying recruitment techniques, cult practices etc., how do I react? How concerned should we be? How far are these groups genuine?	It is important to recognise everyone's need for: <ul style="list-style-type: none"> • truth • meaning • purpose • security 	vulnerability fear despair relief	What do I believe about 'truth'? Who has the right to tell me?

YEAR: 9

Resources and Further Reading

Coles, Robert, *The Spiritual Life of Children*, HarperCollins, 0-00-599310-5.

King, Ursula, 'Spirituality' in *New Handbook of Living Religions*, Blackwell/Penguin.

Priestley, Jack, *Spirituality in the Curriculum*, Hockerill Educational Foundation Lecture 1996.

Halstead, J Mark and Taylor, Monica J, *Values in Education and Education in Values*, Falmer Press, 0-7507-0510-8.

SCAA, *Spiritual and Moral Development*, Discussion Paper No. 3 (Sept 1995) and *Education for Adult Life*, Discussion Paper No. 6 (July 1996), available by phoning 0171-701 6064.

Watson, Brenda (ed), *Priorities in RE*, Falmer Press, 0-75070-071-3, especially the chapter by Nicola Slee, 'Imagination, Spirituality and Art in RE'.

Brahma Kurmaris World Spiritual University, *Living Values*, available from Global Cooperation House, 65 Pound Lane, London, NW10 2HH.

Castle, Anthony P, *Quotes and Anecdotes*, Kevin Mayhew, 0-86209-558-1.

De Mello, Anthony, *The Song of the Bird*, Fount.

Mayne, Michael, *This Sunrise of Wonder*, Fount, 0-00-627870-1.

Templeton Foundation, *Looking Inwards, Looking Outwards*. CEM.

Wood, Angela and Richardson, Robin *Inside Stories*, Trentham Books, 0-948080-68-X.

Chapter 2

Using

the Religious Community

Using The Religious Community

This chapter considers what constitutes a religious community and discusses most effective ways for making use of local religious groups to resource pupils' learning.

What is the Religious Community?

Everyone has an innate need to belong to a social group. This grouping, in which common ideas and beliefs are identified and usually co-defined, forms the basis for a community. In organised religious terms it is the people who define and live out the faith. Often organised on a local basis with a centre for meetings to take place, these communities may belong to a wider group or fellowship which can be worldwide. The local religious community of any religion becomes the focus for worship, displays of commitment, identification with a wider community, moral conscience and service of others.

Why use the Religious Community?

There are many reasons to make purposeful use of local religious communities. The following list identifies the benefits which become apparent from experience, but it is not intended to be exclusive.

- Pupils in the school may belong to a particular religious community and to focus on it affirms the faith and background of those pupils, encourages their commitment and raises their self-esteem.
- Studying first-hand the real lives of members of faith communities gives pupils the best experience they could have in school of what it might mean to be a committed religious person and a member of a religious group.

- Through contact with faith communities, pupils will be encouraged to develop an understanding of commitment, tolerance, sensitivity and respect.
- Involving believers in lessons will make religious education more real and encourage pupils to see it as a study of contemporary people and living belief.
- Experience of religious communities will provide insight for pupils into the religious world which cannot be gained from other modes of learning.
- Creating these opportunities will enhance and enrich the schools' provision for pupils' spiritual, moral, social and cultural development.



How can the Religious Community be used?

Whilst most teachers of religious education are familiar with visiting places of worship, or inviting visiting speakers into lessons, it is important to realise that there is more to a community than just the building. The purpose of using the community as a resource is to enable pupils to see that religion is a living, real entity within their own local community. Visits to places of worship are important but there must be an explicit objective or focus for that visit and ideally this will be for the pupils to explore an aspect of the life of the community. For example, the emphasis on a visit to a shared church might be ecumenism, looking at ways in which communities within the same religious tradition try to understand each other. A visit to a gurdwara could focus on Sikh concerns for justice, equality and social action. A visit to a mosque for Friday prayer could help pupils to understand the nature of Ummah and worship as an expression of faith.

These examples are suggested to exemplify the need to move away from the building itself as the focus, with its layout, content and artefacts, to a stronger emphasis on the experience of religious people themselves, especially how they view their community and express their beliefs.

Members of faith communities can also be invited into the classroom to talk about and be questioned on particular aspects of life within the community, from the nature of belief and commitment to moral stances on differing views.

To be effective, both of these methods need careful preparation and planning to enable maximum learning to take place. The planning will involve making a prior visit to the place of worship to negotiate the arrangements and ensure the quality of the experience pupils are to have there. The pupils also need to prepare and be prepared. The sacredness of the building, whether or not there are worshippers present, needs to be



recognised and acknowledged with appropriate behaviour. Pupils need to know what is expected of them, what to look for and must be given the opportunity to prepare profitable questions. It is useful to give specific vocabulary beforehand to enable maximum benefit from the visit.

There should be a balance between planned activity and time for reflection. Every successful visit will include opportunities for exploration and the raising of questions about the community, their beliefs and practices and about the pupils themselves, in the light of the experience. However well planned these experiences are, their spontaneous nature means their outcomes cannot always be determined. It is important for teachers to realise that, even if it feels potentially risky, the process must be kept open. Everyone involved must be prepared to be surprised.

Mapping the Visit

Year: 7	Title: Expressions of Faith - Visit to an Orthodox Synagogue	Time allocation: 1½ hours
<p>Purpose</p> <p>To give pupils opportunities to observe how an Orthodox Jewish Community expresses its belief in God, its view of Jewish history and itself, and to understand the symbolism used.</p>		<p>Notes:</p> <p>Preparation before the visit:</p> <p>The boys will need head coverings.</p> <p>Key words for pupils to know will include <i>Torah Scrolls, Ark, bimah, menorah, tallit, tefillin, Rabbi</i></p>
<p>Outline of visit:</p> <ul style="list-style-type: none"> • Before entering the Synagogue, pupils to look for evidence that the building is a Jewish place of worship and a focus for the community. • Brief introduction to the Synagogue by a Rabbi or a guide explaining how, when and why the building is used. • Pupils introduced to the Torah Scrolls as the Word of God for the community. Discussion of use of Scrolls, their sacredness and importance to the community. • Exploration of the stained-glass windows. How do these show beliefs, history, faith? 		<p>Key questions to be raised:</p> <ul style="list-style-type: none"> • <i>How is God portrayed or represented?</i> • <i>Why is a lamp burning before the Ark?</i> • <i>Why are the Torah Scrolls important to the community?</i> • <i>How does the community express its history - not only in the biblical history of Jews but also more recent 20th Century history?</i> <p>After the visit:-</p> <p>Discussion of experiences</p> <p>Write poem</p> <p>Make stained-glass windows</p>
<p>Context:</p> <p>This visit could be part of a unit of work on:</p> <p>Shabbat Pesach Sacred writings</p>		

Potential C.A.S.E. Developments

Knowledge: SACRED WRITINGS, INFLUENCE OF RELIGION					
Concepts			Attitudes		
BELIEF IN GOD	COMMITMENT	SYMBOLISM	ENQUIRY	SENSITIVITY	TOLERANCE
<p>Jews believe:</p> <ul style="list-style-type: none"> that God cannot be represented with any image God speaks to the community through sacred writings 	<p>Jews, by their attendance at the Synagogue, display their commitment to their faith and their community.</p>	<p>The symbolism of:</p> <ul style="list-style-type: none"> The Ark The Everlasting Light The Menorah The Torah Scrolls stained glass windows 	<p>Why is this building special to the people who use it?</p> <p>Why is the Torah central to the Jewish faith?</p>	<p>To understand the religious codes of behaviour and dress and why they should be respected.</p>	<p>To respect the right of Jews to worship using their own language and symbols.</p>
VISIT TO AN ORTHODOX SYNAGOGUE					
Skills			Exploration of Human Experience		
USE OF SOURCES	REFLECTION	CREATIVE ARTS	PEOPLE OF FAITH	FUNDAMENTAL QUESTIONS	DAILY EXPERIENCE
<p>a speaker</p> <p>a building</p> <p>stained glass windows</p> <p>objects used in prayer</p>	<p>How do I feel in this building?</p> <p>Where is my special place?</p>	<p>Stained glass windows can express religious beliefs, stories, hopes.</p>	<p>Rabbi</p> <p>The local Jewish community.</p>	<p>Where is God?</p> <p>How can God be known?</p>	<p>Some people find God:</p> <ul style="list-style-type: none"> in a building in the community through sacred writings.

YEAR 7

Mapping the Visit

Year: 7	Title: Visit to a Local Anglican Church	Time allocation: 1 x 70 minutes
<p>Purpose</p> <p>To give pupils an opportunity to deepen their understanding of Christian symbols in the church building and the vestments worn by clergy.</p>		<p>Notes:</p> <p>Pupils must be prepared for the visit. They need to understand the purpose and what constitutes appropriate behaviour.</p> <p>Clergy also need to be carefully briefed as to the focus and purpose of the visit as well as understanding the ability levels within the group.</p>
<p>Outline of Visit:</p> <ul style="list-style-type: none"> • Pupils are given a short time to absorb the atmosphere of the church. • The Vicar talks through the symbolism of the vestments, how they are placed and worn, the significance of their colours and their history. Hopefully he or she will put them on. • Pupils are given the opportunity to look around the church in pairs or small groups to find and record in some way the symbols present. 		<p>Time is allowed for pupils to be quiet and reflect on the atmosphere the church creates before the activities begin.</p> <p>Encourage a variety of follow-up work from the visit allowing evaluation and reflection.</p> <p>Some pupils will benefit from prompt questions and/or a writing frame.</p> <p>Pupils will be familiar with the Cross and the Ichthus from their work in Key Stage 2 so it would be good to encourage them to make other symbols which were noted and drawn during the visit.</p> <p>After the visit, pupils could design and make a stole, incorporating symbols discovered on the visit in the design. It could be sewn or made in paper to give the effect of the real thing and pupils could be invited to explain their designs to the class.</p>
<p>Context:</p> <p>This builds on pupils' earlier learning and could be the beginning or the culmination of a unit on Christian symbols.</p>		

Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING, CEREMONIES AND FESTIVALS					
Concepts			Attitudes		
BELIEF IN GOD	BELIEFS	RELIGIOUS SYMBOLISM	ENQUIRY	SENSITIVITY	TOLERANCE
Christians believe God and Jesus can be found in the celebration of the Eucharist.	Religious beliefs can be expressed through: <ul style="list-style-type: none"> • clothes • colours • symbols • objects 	Chalice Paten Eucharistic Vestments including: <ul style="list-style-type: none"> • Stole • Chasuble Church building furniture	Why is this building a special place? How can colour reflect mood and atmosphere?	What should my conduct be in a place of worship? Why should I behave in this way?	To accept and respect the right of people to worship in their chosen building.
VISIT TO LOCAL ANGLICAN CHURCH					
Skills			Exploration of Human Experience		
USE OF SOURCES	REFLECTION	CREATIVE ARTS	SPIRITUAL LIFE	PEOPLE OF FAITH	DAILY EXPERIENCE
a building a speaker objects and symbols inside a church	Where is my special place? How do I use colour to express my moods?	Special clothes can: <ul style="list-style-type: none"> • express Christian belief and church seasons, through colour and symbol • stimulate curiosity 	A building can foster and encourage the spiritual life.	Local clergy The local Christian community	Some people visit a church daily or weekly to take part in a communion service.

YEAR 7

Mapping the Visit

Year: 8	Title: Visit to an Orthodox Church	Time: 1 x 70 minutes
<p>Purpose:</p> <p>To give pupils the opportunity to see how members of an Orthodox Christian community express their beliefs through a building and through art and to help them to understand the symbolism used.</p>		<p>Notes:</p> <p>Before the visit, pupils should be introduced to key words. These would include:</p> <p>icons iconostasis Royal doors sanctuary.</p> <p>Key questions to be raised:</p> <ul style="list-style-type: none"> • <i>How can a building create an atmosphere of holiness?</i> • <i>How can God be experienced through paintings?</i> • <i>Why are there no chairs?</i> • <i>Why are the walls covered with icons?</i> • <i>How does this building make you feel?</i> • <i>What might it be like to worship here?</i> • <i>How does the community express its cultural identity through the Church?</i>
<p>Outline of visit:</p> <ul style="list-style-type: none"> • Before entering the Church, pupils should be invited to look for any evidence which suggests the cultural identity of the community. • Once inside the Church, the pupils should have the opportunity to sit and reflect, feeling the atmosphere created by the icons and the decor of the building. • The priest should talk to the pupils about worship in the Church, how the building allows for the celebration of Liturgy and the symbolism of the building. • Pupils to explore the icons, identifying common elements. 		<p>After the visit:</p> <p>Pupils could research the life of a saint whom they have seen in an icon and make an icon.</p>
<p>Context:</p> <p>This visit could be used as the stimulus for a unit on Orthodox Christianity or on Icons or it could be the climax to such a unit.</p>		

Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING; INFLUENCE OF RELIGION; WORLD PERSPECTIVE					
Concepts			Attitudes		
BELIEF IN GOD	COMMITMENT	RELIGIOUS SYMBOLISM	ENQUIRY AND INTEGRITY	SENSITIVITY	TOLERANCE
Some Christians believe that the holiness of God can be experienced through worship in a special building.	By attending their Church the Christians display commitment to their faith and community.	Symbolism of: <ul style="list-style-type: none"> • icons • the building • candles 	How can God be known? Where can God be found? How can a building be an expression of holiness?	For some people God is a real presence, experienced through icons and the Church.	Everyone has the right to worship in their own special building.
VISIT TO AN ORTHODOX CHURCH					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	CREATIVE ARTS	PEOPLE OF FAITH	EMOTIONS	DAILY EXPERIENCES
Iconostasis Icon Orthodox Liturgy Sanctuary	speaker icons building	Icons are windows into heaven and express the holiness of God.	Orthodox Priest.	awe wonder surprise joy	For some Christians worshipping God is a daily activity.

YEAR: 8

Mapping the Visit

Year: 8	Title: Visit to a Mosque	Time: 1x 70 mins
<p>Purpose:</p> <p>To give pupils an opportunity to visit a mosque and to hear a first hand account of Hajj and the importance of Mecca to Muslims.</p>		<p>Notes:</p> <p>Pupils must be prepared before the visit as to its purpose and appropriate behaviour.</p> <p>The pupils will need to have suitable covering for their heads when inside the mosque, and on entering the mosque they will be expected to remove their shoes.</p>
<p>Outline of Visit:</p> <ul style="list-style-type: none"> • A Muslim, preferably a Hajji, guides the pupils around the mosque. If appropriate this might include the mortuary. • Pupils ask questions about Hajj and Mecca. 		<p>Inside the mosque the pupils should try and identify anything which shows the importance of Mecca, the mihrab in the Qibla wall for instance, but there might be pictures of the Ka'aba as well.</p> <p>If the mosque has a mortuary then pupils could be shown <i>ihram</i> and the connection between Hajj and a Muslim's spiritual journey could be explored.</p> <p>The mosque should be prepared in advance as to the exact purpose of the visit.</p> <p>Key Questions to be raised:</p> <ul style="list-style-type: none"> • <i>What visual images of God can you see?</i> • <i>Why is the mosque decorated with calligraphy?</i> • <i>How does the Muslim community show Mecca to be important?</i> • <i>Why is a dead Muslim clothed in ihram?</i>
<p>Context:</p> <p>This could be a lesson in a unit on</p> <ul style="list-style-type: none"> - A 'Journey with a purpose - Hajj' - The Authority of the Qur'an 		

Potential C.A.S.E. Developments

Knowledge: FOUNDERS OF FAITHS, PRAYER, CEREMONIES AND FESTIVALS					
Concepts			Attitudes		
BELIEFS	THE SPIRITUAL DIMENSION	COMMITMENT	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	SENSITIVITY
Muslims believe they: <ul style="list-style-type: none"> • are close to Allah at Mecca • have a duty to make a pilgrimage • should pray five times a day 	Places and spaces can be holy. Actions show intention to worship God.	Muslims commit themselves to travelling with a purpose and praying five times a day.	Muslims believe they are all equal and Hajj is an expression of that belief.	Valuing: <ul style="list-style-type: none"> • commitment • a sense of purpose • faith • sacrifice 	Others' sacred places must be regarded with sensitivity and respect
VISIT TO A MOSQUE					
Skills			Exploration of Human Experience		
USE OF SOURCES	REASONED ARGUMENT	EVALUATION	SPIRITUAL LIFE	FUNDAMENTAL QUESTIONS	DAILY EXPERIENCES
Visit Believer	What do I think about the place of the mosque and the importance of Mecca in the life of a Muslim?	What impact does Hajj have on the individual? How is a person changed? What good does it do?	of: <ul style="list-style-type: none"> • prayer • pilgrimage • change • worship 	What do Muslims believe about death and how do they express their beliefs?	For Muslims, faith in Allah is a way of life, permeating every aspect of daily life.

YEAR 8

Mapping the Unit

Year: 9	Title: 'Do this in remembrance of me'	Time allocation: 6 x 70 minutes
<p>Purpose: To give pupils opportunities to know and understand the theological basis for beliefs about Easter and the variety of practices in the celebration of the Eucharist across denominations.</p>		<p>Notes: During the course of the unit, pupils have to make contact with a number of churches of different denominations. As well as visiting two churches as a group, they are encouraged to make at least one visit on their own and to look at the notice boards of as many other churches as possible, noting the name, location and denomination of each one. If possible, they could collect church newsletters or magazines. The focus is always on the celebration of the Eucharist.</p>
<p>Outline of lessons in unit:</p> <ol style="list-style-type: none"> 1. <i>'Do this in remembrance of me'</i>. Discuss what the words mean, to whom they might be addressed and by whom. Tell the story of the Last Supper and talk about how it is remembered in churches. Prepare pupils for the task, sharing objectives and assessment details. 2. Group work: Using the task sheet and a telephone directory, pupils have to draw up a list of churches with locations and telephone numbers. Individual pupils are allowed to make telephone calls, ensuring that no church is contacted more than once. The group has to decide first on the questions to be put to the churches. Pupils also need to prepare a recording sheet for the subsequent visits. 3/4. Visit two churches of different denominations. Invite clergy to show how the Eucharist is celebrated and talk about it and the beliefs which underpin the celebration. 5. Individual writing task using pupils' recording sheets. This could be used as an assessment activity. 6. Christian unity. Brainstorm similarities and differences in the celebration of the Eucharist and the variations in interpretation of the sacrament. Discuss the word 'Ecumenical' and what it means. Tell the story of the Resurrection appearance on the road to Emmaus in which Jesus is recognised only when he breaks bread. Invite pupils in pairs to discuss the phrase <i>'Do this in remembrance of me'</i> and to decide which is the most important word and to present the words in a way which illustrates their relative importance. 		<p>The final task is deceptively simple. It demands a great deal of understanding both of the theology and the practices associated with the Eucharist. Discussion of pupils' responses to the task would also be worthwhile.</p> <p>There are many print resources which could be used as background for pupils. See, for example:</p> <p>CEM <i>Teaching RE: 11-16 Eucharist</i></p> <p>also</p> <p>CEM <i>What the Churches Say</i>.</p>

Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING, FOUNDERS OF FAITH, WORLD PERSPECTIVE, FESTIVALS					
Concepts			Attitudes		
'BELIEFS	THE SPIRITUAL DIMENSION	RELIGIOUS SYMBOLISM	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	TOLERANCE
The majority of Christians celebrate the sacrament of the Eucharist but interpretations and practices differ.	The celebration of the Eucharist unites Christians and divides churches.	of: <ul style="list-style-type: none"> • bread • wine • breaking • sharing • words 	Valuing: <ul style="list-style-type: none"> • commitment • difference • listening 	Why do Christians disagree? Why isn't there just one church? What hope is there for Christian Unity?	All Christians have the right to hold their particular beliefs.
'DO THIS IN REMEMBRANCE OF ME'					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	REASONED ARGUMENT	SPIRITUAL LIFE	HUMAN QUALITIES	DAILY EXPERIENCES
eucharist sacrament ecumenism ecumenical unity denomination remembrance	Visits to churches Contacts with clergy Church magazines and noticeboards	What is the significance and impact of these words for Christians and why don't they agree?	Words can transcend differences of interpretation and be celebrated. For some people, words can create an-other reality.	faithfulness commitment imagination loyalty spiritual awareness	For some Christians the Eucharist is a daily celebration.

YEAR: 9

Mapping the Visit

Year: 9	Title: Community & Social Action - A Visit to a Gurdwara	Time allocation: Variable
Purpose To help pupils to realise that a religious building is not only used for worship but that it is the centre of a community which practises social action.		Notes: Preparation before the visit:
Outline of Visit: <ul style="list-style-type: none"> • Before entering, pupils to note how the Gurdwara advertises its presence within the neighbourhood. • Before entering the Prayer Hall, remove shoes and cover heads, and wash hands. • In the Prayer Hall allow the pupils to sit for a short while, watching and listening to the events. Arrange for a reading to be in process. The females will be on the left, males on the right. • Hopefully pupils will see Sikhs bringing gifts and Karah Prashad will be distributed. • Arrange for a member of the community to talk to pupils in the langer about how Sikhs help the community. • Plan to stay long enough to accept hospitality (probably a soft drink and biscuits) offered by the community. 		Pupils will be expected to remove their shoes and cover heads. They are likely to have to sit separately inside the Prayer Hall according to gender. They will be offered Karah Prashad which should not be refused. They should show respect to the Guru Granth Sahib by not turning their back to it or pointing feet towards it. They might want to take a gift of food. Key words - Gurdwara; Guru Granth Sahib; Khalsa; Langar; Kara Prashad. The questions to be raised: <ul style="list-style-type: none"> • <i>How does the Gurdwara serve the Sikh community?</i> • <i>How do members of the community help each other?</i> • <i>In what way is everyone treated equally?</i>
Context: This visit could be part of a unit of work on, eg: The Sikh Gurus Belonging (The Khalsa) Sacred Writings Sikh Rites of Passage		After the visit: Discussion of experience Reflective writing on experience

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION, MORALITY

Concepts

Attitudes

BELIEFS	COMMITMENT	MORALITY	RESPECT	SENSITIVITY	TOLERANCE
Sikhs believe that everyone is equal and an expression of this is the Langar.	shown through: <ul style="list-style-type: none"> a continuous daily reading of the Guru Granth Sahib. providing food and drink in the Langar. 	Equal and fair treatment of others comes from a study of the teachings of the Gurus.	Everyone has the right to be treated equally and fairly.	Shown through: <ul style="list-style-type: none"> appropriate dress taking a gift receiving Karah Prashad. 	People can freely express their religious beliefs.

VISIT TO A GURDWARA

Skills

Exploration of Human Experience

USE OF LANGUAGE	USE OF SOURCES	EMPATHY	PEOPLE OF FAITH	MORALITY	DAILY EXPERIENCES
Gurdwara. Khalsa Langar Karah Prashad Guru Granth Sahib	a building a speaker	with those who: <ul style="list-style-type: none"> serve others are served worship 	The Gurus A Khalsa Sikh The local Sikh community	Do I value equality? How far do I treat everyone equally? Where do my values come from?	Some Sikhs visit the Gurdwara daily to share in worship, community and fellowship.

YEAR 8

Mapping the Lesson

Year: 9	Title: Sikh Beliefs and Worship: A Sikh Visitor	Time allocation: 1 x 70 minutes
Purpose: To give pupils an opportunity to understand and reflect on Sikh belief and worship.		Notes: Pupils must be given the opportunity before the lesson to prepare and discuss the questions they will put to the speaker. They can also be encouraged to ask questions in response to what they hear from the speaker. Encourage pupils to ask open questions. (This is a good opportunity to highlight the difference between closed and open questions.)
Outline of Visit: <ul style="list-style-type: none"> • Visitor from the gurdwara speaks to the class for about 20 minutes on beliefs and worship using artefacts, (eg: Chauri and Khanda etc.) • Pupils are given the opportunity to put questions to the visitor regarding beliefs and worship and the impact of faith on life. • Pupils record the key points in an appropriate way and support the account with their own impressions. 		It is important to make sure pupils are sensitive to the speaker (English may be a second language) and that he or she can be understood. Pupils might provide gifts of food for the speaker to take back to the gurdwara. It may be helpful, once the speaker has left, to brainstorm the main points and provide stimulus questions to help pupils' recording. The actual recording could be a homework task. This process would be applicable to any session involving a visitor.
Context: Visitor and artefacts		



Visit to a Gurdwara.

The features that made the Gurdwaras most noticeably a Sikh temple from the outside were the Sikhian Sahib on the roof and the double writing on the walls. The building appeared very small, sandwiched between commercial buildings. A sign asking that visitors over their heads caused much self-conscious embarrassment. Our shoes were removed and we were later told that as long as we followed these guidelines, we would always be welcome at the gurdwara.

As the party moved along a narrow, unadorned passage, many noses (including my own) wrinkled at strange smells, perhaps from the Indian cooking in the langar (common kitchen).

It was obvious to me as I entered the worship hall that I had overestimated the size of the Gurdwara. However, this, along with the friendliness of the Sikhs who met us, made it all the more welcoming.

The palis (canopy) and talak (platform) were the most predominant features in the room, along with numerous pictures lining the walls. Many of these showed horrific suffering endured by the Sikhs who were persecuted in the past. It appears to me that Sikh followers take this as part of their history very seriously and close to heart.

The party was seated together although at Sikh gatherings, the men and women, boys and girls would be separated to prevent "mixing" conduct. The different seating areas are equally the

same and the Sikh faith believes greatly in equality between the genders.

The gentleman who spoke to us talked mainly about the Gurm Granth Sahib, the Sikh's holy book containing scriptures, and the present guru for the Sikhs. Written in the Punjabi language, the Gurm Granth Sahib contains 1430 pages, 31 chapters, and takes five people 48 hours to read. Waved over the holy book is the Chaur Sahib. Traditionally meant to protect the Gurm Granth Sahib from birds and insects, this "fan" of feathers is used as a sign of respect. The talak keeps the Gurm Granth Sahib above the congregation once it is brought down from the room in which it is kept.

Around the platform, we could see individual food offerings and a box for gifts of money, which again were entirely voluntary. This money is used for repair work, (which we saw taking place as we arrived), expansion of the building, and for supplying Karah (sacred food to be used in the langar. An iron bowl containing Karah churned (whisked), sugar, and water). This was given as the holy food to the congregation, and would be traditionally served in the langar, rather than the cogs and cups we were generously given by our Sikh hosts.

Although short, this visit was a very enlightening experience. Not only did I see inside a Sikh place of worship, but I felt the generosity and hospitality of the Sikh community.

Mapping the Day

Whole School	Title: An Indian Day in School	Time allocation: 1 Day
<p>Purpose</p> <p>To give opportunities for pupils to experience Indian food, music and dance, within a Hindu context.</p>		<p>Notes:</p> <p>This was a day's activity during the school's Activities Week, but it could easily be arranged to cover one hour sessions over a number of weeks. It involved Year 9 pupils but it could be a focus for any year group or a whole school activity.</p> <p>Several parents offered to help out with the cooking, dancing and Puja.</p>
<p>Outline of Day:</p> <ul style="list-style-type: none"> • Introduction - Puja of Lakshmi by a Hindu. • Making rangoli patterns to welcome Lakshmi at Diwali. • Demonstration and making of food by a Hindu. • Pupils allowed to make and then eat the food. • Classical and modern Hindu music is played throughout the day. • Pupils are taught some simple dance movements. • Demonstration of Hindu dancing • Pupils evaluate the day and their learning. 		<p>When this event was originally planned, it was intended to involve contributions from Muslims as well as Hindus but concerns were expressed by some Muslim parents. The focus of the day consequently became more explicitly Hindu.</p> <p>In repeating the event, it would be good to broaden the experience, involving, if possible, Sikhs and Indian Christians as well.</p> <p>The day was, however, most successful. Pupils learned through first-hand experience how far religion pervades the whole of life for some people. They realised for the first time something of the variety of forms of expression of religious faith, particularly in the field of creative arts. They are still talking about it twelve months later.</p>
<p>Context:</p> <p>This event was organised to raise the profile of RE in school during Activity Week. It could be the climax to a unit of work on Religion and Culture or specifically on Diwali.</p>		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION; CEREMONIES AND FESTIVALS					
Concepts			Attitudes		
BELIEF IN GOD	BELIEFS	RELIGIOUS SYMBOLISM	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	SENSITIVITY
Hindus believe that God: <ul style="list-style-type: none"> • can be represented through images like Lakshmi • can enter people's homes • should be worshipped 	Hindus believe that the whole person, using all of the senses, should be involved in worship and celebration.	That religious beliefs can be expressed through: <ul style="list-style-type: none"> • music • dance • food • art 	Everybody has the right to display their own religious beliefs using their cultural heritage.	How can culture express religious beliefs? How do religious beliefs transcend cultural barriers?	For some people stories, dance and music are sacred ground.
INDIAN DAY IN SCHOOL					
Skills			Exploration of Human Experience		
USE OF SOURCES	EMPATHY	CREATIVE ARTS	SPIRITUAL LIFE	PEOPLE OF FAITH	DAILY EXPERIENCES
visiting speaker dancer music artefacts	with those who: <ul style="list-style-type: none"> • celebrate • worship • rejoice 	Classical Hindu dance. Rangoli Patterns.	of: <ul style="list-style-type: none"> • dancing • an expression of the whole person • using the senses 	Hindu speaker Hindu dancer	Some people start each day with prayer.

YEAR: ALL

Resources and Further Reading

For guidance on briefing visitors from faith communities, see:

PCfRE *Religious Believers Visiting Schools* from PCfRE, Royal Buildings,
Victoria Street, Derby, DE1 1GW, 01332 296655.

For details of places to visit, see:

King *Places of Worship in Birmingham*, Westhill RE Centre, Birmingham

For information on faith communities, see:

The Muslim Educational Trust
130 Stroud Green, London N4 3RZ
0171 272 8502

The Jewish Education Bureau
8 Westcombe Avenue, Leeds LS8 2BS
0532 663613

The Council of Sikh Gurdwaras
PO Box 2318
Hockley, Birmingham B19 2EZ
0121 523 4144

For details of churches, contact:
The Solihull Council of Churches

Chapter 3

Information Communication Technology in Religious Education

This chapter offers insights into the most productive use of information communication technology in the RE classroom, giving advice about software and step-by-step guidance in how to use it.

Introduction

National Curriculum statutory documents highlight the importance of incorporating Information Communication Technology into schemes of work. In return for reinforcing and developing skills identified by the cross-curricular theme, the host subject receives opportunities for exciting and effective learning within its own priorities. Despite a traditional shortage of good specialist software, a growing number of departments are discovering the potential benefits for Religious Education.

No single methodology can assume responsibility for delivering all aspects of a subject. When Religious Education is concerned with reflection on the numinous it will not wish to be confined by the relatively rational limitations of a machine; issues of vital concern to humanity must be considered through human interaction. Learning in Religious Education cannot be reduced to the highly structured programs which predominate in some subjects.

However, where technologies are seen as tools rather than ends in themselves, they can make a significant contribution. Well-managed video material may provide exciting and challenging stimuli; a colourful illustration may provoke responses from hearts and minds untouched by words. Within this framework computers may be used to develop concepts, to elicit responses or to inspire evaluation. Effective teachers select from the full range of material that reflects the exciting array available.

Principles

Maintaining a balance

In order to retain integrity, schemes of work must establish a sense of balance in which the most effective methodologies are used. Although we must recognise a responsibility to contribute to whole-school policies, Religious Education lacks the curriculum time and the resources to lose sight of its own priorities. No tool should be seen as so desirable that it dominates curriculum time for its own sake, and computers should only feature where they offer the most productive use of time. For example, word-processing may inspire the confidence in those with learning difficulties which facilitates deeper responses; for those who communicate freely on the written page it may cause unnecessary frustration. Interrogating a database may provide more detailed current information for consideration in evaluative work, but the benefits gained must be measured against the time used to master the technology. Communication via the Internet may be fashionable but the costs incurred will only be justifiable where relationships are formed more productively than by other means.

RE Priorities

Information Communication Technology is already used to:

- inspire critical thinking and reflection
- encourage empathy
- promote understanding
- retrieve key information

ICT methods may assist in the acquisition of knowledge, the development of concepts, skills, attitudes and the exploration of human experience required by the Solihull Agreed Syllabus. Where limitations exist they are attributable to the inadequate quantity of specialist software rather than an

intrinsic ability of the technology to make contributions. It is to be hoped that software writers will recognise the full range of RE aims in future projects. Libraries of RE software demonstrate that early products, prepared in isolation from teachers, focused unduly on the acquisition of knowledge that was largely irrelevant. Religious Education could make good use of the techniques employed to produce simulations for the home games market.

Methodologies

Although DFEE statistics suggest that a typical RE department is likely to have fewer pieces of hardware than most other subjects, this need not mean that it cannot make good use of information technology. Even where whole-school demands severely restrict access to computer-rooms, secondary school departments can learn from colleagues in the primary sector who incorporate individual or small-group work into schemes of work. Examples of good practice include:

- using a word-processing package to encourage detailed RE responses from a group who lack self-confidence in literacy skills, while others use more traditional vehicles.
- assisting differentiation by extending more able pupils. This might take the form of exercises in open-learning centres or libraries in which CD-Roms access topical data for evaluative work. For example **The Daily Telegraph on CD-Rom** * might provide invaluable current insights into Anglican views on euthanasia or Muslim perspectives on the status of animals within creation.
- allowing the InterNet to provide opportunities in communication between pupils and members of faith communities. In this way, for instance, pupils in Dorset with little direct experience of ethnic minorities converse with Hindu peers, gaining insight into the significance of pilgrimage experiences.

- using a highly structured program such as **Chris the Bat** * as part of a rotation of exercises. Such programs enable pupils to return to previously attained positions on separate occasions.
- creating files for **Clicker** * which encourage pupils to consider the possible characteristics of the ineffable.
- using **Aspects of Religion** * as a resource to provide visual stimulus on a theme such as Christian Baptism. This can be particularly effective where Acorn computers are linked to the larger screen of a television set.

Some of these activities are also appropriate for whole-groups in computer-rooms, but we must resist the temptation to assume that the computer will dominate all parts of a lesson. As with all resources, most effective learning occurs where the use of ICT facilities is made discriminately.

Implications for assessment

The use of ICT in RE work should not earn extra marks *per se*. A hand-written assignment should receive the same credit as its word-processed twin. However, ICT methods may effect results that are more detailed, topical and original in RE content; in this event it must be appropriate to award higher grades.

Mapping the Lesson

Year: 7	Title: The Nature of God	Time allocation: 1 lesson x 70 minutes																																					
<p>Outline of lesson:</p> <ol style="list-style-type: none"> Pupils work in groups of 8-12 which reflect the full range of literacy ability in the class. Ideally the computer is played through a television so that the words are clearly visible to all. The computer group is divided into two teams. Each member of both teams uses the computer in turn (without drawing undue attention to the criterion, the teacher should arrange team members in order according to their reading ability). Points are awarded as follows:- <table border="1" data-bbox="147 788 922 976"> <tr> <td>selecting a word/phrase not already used - 1 point</td> </tr> <tr> <td>reading the word/phrase out loud - 1 point</td> </tr> <tr> <td>explaining why some people might use that word/phrase to describe 'God' - 1 point</td> </tr> </table> The game should be repeated with bonus marks for words not used on the first occasion. Pupils use either individual computers or pen and paper to show their conclusions. 		selecting a word/phrase not already used - 1 point	reading the word/phrase out loud - 1 point	explaining why some people might use that word/phrase to describe 'God' - 1 point	<p>Notes:</p> <p>If the subject is to meet modern educational standards particular care must be taken to involve all pupils in this lesson, irrespective of their belief system. Pupils who claim no personal experience of, or belief in, the numinous, should be invited to respond in ways that reflect what they have heard from others.</p> <p>The success of the lesson rests on the 'Clicker' file designed by the teacher beforehand. The selection of words/phrases included in the grid may be associated with different traditions but must both reflect pupils' experiences and offer opportunities to deepen understanding. Similarly the level of the vocabulary will range from that accessible to all, to that available to the most able.</p> <p>Hence the grid for a Year 7 special needs group might be:</p> <table border="1" data-bbox="952 834 2067 1169"> <tr> <td>good</td> <td>kind</td> <td>pure</td> <td>loving</td> <td>powerful</td> </tr> <tr> <td>unique</td> <td>perfect</td> <td>timeless</td> <td>wise</td> <td>angry</td> </tr> <tr> <td>demanding</td> <td>all-knowing</td> <td>omnipotent</td> <td>holy</td> <td>the creator</td> </tr> <tr> <td>a judge</td> <td>a spirit</td> <td>indescribable</td> <td>distant</td> <td>unavailable</td> </tr> <tr> <td>natural</td> <td>the sustainer</td> <td>omnipresent</td> <td>against evil</td> <td>the truth</td> </tr> <tr> <td>beyond death</td> <td>timeless</td> <td>fearless</td> <td>without hate</td> <td>without envy</td> </tr> </table>					good	kind	pure	loving	powerful	unique	perfect	timeless	wise	angry	demanding	all-knowing	omnipotent	holy	the creator	a judge	a spirit	indescribable	distant	unavailable	natural	the sustainer	omnipresent	against evil	the truth	beyond death	timeless	fearless	without hate	without envy
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beyond death	timeless	fearless	without hate	without envy																																			
<p>Resources:</p> <p>Hardware: Acorn Series</p> <p>Software: Style/Junior Impression</p>		<p>Using 'Clicker' not only introduces terms to be considered but gives pupils opportunities to write difficult words correctly without causing problems with spelling. This is particularly beneficial to pupils who have learning difficulties associated with levels of literacy.</p>																																					

Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING, SACRED WRITINGS					
Concepts			Attitudes		
BELIEF IN GOD	THE SPIRITUAL DIMENSION	SYMBOLISM	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	TOLERANCE
God is: <ul style="list-style-type: none"> • a mystery • different things to different people 	There is more to God than can be understood or described.	of words	I can have my own ideas which are valid.	What is God like? How do we know? How can God be described?	People have their own images of God and language to describe them.
THE NATURE OF GOD					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	FUNDAMENTAL QUESTIONS	SPIRITUAL LIFE	DAILY EXPERIENCES
omnipotent holy sustainer spirit pure	Words ICT	What are my ideas of God? How can I express them?	Is there a God? How do people know? What might God be like? What words would describe God?	Words can be used to describe the indescribable but they cannot give the whole picture.	For some people these words describe a reality in their lives.

YEAR: 7

Mapping the Lessons

Year: 7	Title: Symbols in Religion	Time Allocation: 2 lessons x 70 minutes
<p>Outline of lessons:</p> <ol style="list-style-type: none"> 1. The term 'symbol' is explained at the end of the previous lesson. 2. For those pupils with weak ITC skills, a file of frames is prepared in advance using 'Impression-Style'. The page includes 6-10 frames. More competent pupils should devise their own layout. 3. A directory labelled 'Symbols 1', containing six files allows pupils to drop pictures of secular symbols into alternate frames. 4. Pupils explain the significance of the symbols. 5. The first file is saved. 6. The pattern is repeated for 'Symbols 2' which contains religious symbols. 7. A box of books provided by the School Librarian/department enables pupils to investigate the significance of these symbols. 8. Pupils record their conclusions. 9. The second file is saved. 10. Both files are printed. 		<p>Notes:</p> <p>These activities could feature as part of a flexible learning scheme, using a multi-media facility such as the School Library.</p> <p>The practice of using other media in conjunction with ICT is to be encouraged.</p> <p>This use of ICT enables pupils to draw together easily their own experiences of symbols in everyday life with less familiar religious ones.</p> <p>Those wishing to maximise scarce opportunities with ICT facilities might produce secular and religious symbols on the same page (as in exemplar).</p>
<p>Resources:</p> <p>Hardware: Acorn series</p> <p>Software: Impression-Style ClipArt-Symbols (Technology departments usually have a wide range of files!) Clip-Art Symbols 2 (from decData or scanned images)</p>		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION, PRAYER					
Concepts			Attitudes		
BELIEFS	RELIGIOUS SYMBOLISM	UNIVERSALITY OF RELIGION	ENQUIRY & INTEGRITY	SENSITIVITY	TOLERANCE
can be expressed in symbolic shapes and words	Religious ideas can best be expressed in shapes which have a deeper meaning than they seem at first glance.	All religious traditions have their sacred symbols.	Valuing: <ul style="list-style-type: none"> • effective communication • powerful images • ICT 	Symbols which are not immediately accessible to me are sacred to some people.	Sacred symbols must be respected.
SYMBOLS IN RELIGION					
Skills			Exploration of Human Experience		
USE OF SOURCES	EVALUATION	REASONED ARGUMENT	SPIRITUAL LIFE	FUNDAMENTAL QUESTIONS	DAILY EXPERIENCES
A variety of symbols. ICT	How effective is the symbol as a form of communication? How did each one originate? How do symbols work?	What do I see as the value of symbols? When do I communicate through symbols?	Deep spiritual insights are sometimes communicated through symbols.	How can the spiritual essence of belief be communicated?	For some people, religious symbols capture their belief and impact on their lives.

YEAR: 7

Mapping the Lesson

Year: 8	Title: Faith in Action - St Columba	Time allocation 1 lesson x 70 minutes
<p>Outline of lesson:</p> <ol style="list-style-type: none"> 1. Load 'Living Stones'. 2. Go into 'Print' option. 3. Select 596 and save onto disc text file - <i>From a Far Away Island</i> - History. 4. Import that file into Impression - Style, name it as Col and save. 5. Load file Columba file from disc. 6. Highlight relevant paragraph from file Col and import it for answer 1 on file Columba. 7. Repeat until tasks 1-6 are complete. 8. Print. 9. Pupils read six paragraphs and complete task 7. 		<p>Notes: Religious education needs to find inspiring ways of presenting the witness of people of faith. This is particularly so when the life belongs to a time and culture which is difficult to access. Using modern technology can lead the mind through initial resistance to the point where imagination is engaged. This introduction to the life of St Columba provides a good example.</p> <p>Where access to CD-Roms are limited, activities 1-4 can be prepared in advance by the teacher.</p> <p>Pupils do need to have competent reading skills, but this lesson will appeal to those who have little confidence in written skills.</p> <p>NB links with KS3 History curriculum.</p>
<p>Resources:</p> <p>Hardware: Acorn series</p> <p>Software: 'Living Stones' 'Impression-Style'</p> <p>For information about St Columba, see: <i>Murray Peace and Adventure</i> Wild Goose Publications</p>		

Potential C.A.S.E. Developments

Knowledge: CHRISTIAN TEACHING INFLUENCE OF RELIGION, PRAYER, MORALITY					
Concepts			Attitudes		
BELIEFS	THE SPIRITUAL DIMENSION	COMMITMENT	ENQUIRY & INTEGRITY	SENSITIVITY	ECOLOGICAL RESPONSIBILITY
Some people express their beliefs in God by taking up the life of a religious	Places can have significant spiritual importance for people. Iona is described as a 'Touching Place'.	A monk commits himself to a life focused on God.	Valuing: <ul style="list-style-type: none"> • a life dedicated to God. • a place of spiritual significance. • an area of human experience which goes beyond the physical world. 	to others' sacred: <ul style="list-style-type: none"> • stories • places • images • role models. 	Columba was in tune with the beautiful island he made his home.
THE LIFE OF ST COLUMBA					
Skills			Exploration of Human Experience		
USE OF SOURCES	EMPATHY	REASONED ARGUMENT	SPIRITUAL LIFE	PEOPLE OF FAITH	HUMAN QUALITIES
ICT	with those who: <ul style="list-style-type: none"> • try to serve God • fail in some way • never have anything to aspire to • find themselves eventually 	What do I think about: <ul style="list-style-type: none"> • the life of a monk? • the life of Columba? • the importance of Iona? 	can be found in: <ul style="list-style-type: none"> • a place • the example of a person • words 	St Columba	devotion faith fortitude courage remorse

YEAR: 8

Mapping the Lessons

Year 8	Title: Palm Sunday	Time allocation: 2 lessons x 70 minutes
<p>Outline of lessons:</p> <ol style="list-style-type: none"> 1. Prior to the lesson pupils should be thoroughly familiar with the content of the story. 2. Pupils are invited to consider that there may be more than one perspective from which to view the events. This may be assisted by studying two newspaper accounts of a topical issue. 3. As a group pupils discuss what those perspectives might be. 4. Pupils use a prepared file for a word-processing package such as 'Impression-Style' to produce two newspaper accounts of the same events with interviews, comments etc reflecting perspectives in accordance with editorial control. 5. Using professionally made 'Draw' files such as those supplied by DecData gives a more professional set of graphics. However, some staff prefer to see pupils' artistic skills complementing the relatively stark ITC presentation. <p><u>Extension work:</u> consideration of the role of newspapers in society today.</p>		<p>Notes:</p> <p>Writing newspaper articles is a time-honoured activity in RE lessons. It is an effective way of encouraging pupils to empathise with other people's perspectives on a situation. In considering the emotions of significant characters in particular situations, pupils are encouraged to show sensitivity and respect for different viewpoints even when they conflict with their personal positions. This in turn evokes the tolerance needed to participate fully in a pluralistic society.</p> <p>At best, pupils write two articles, seeing the same situation from two perspectives. In the example opposite pupils describe possible reactions to the disciples and friends. Equally valid would be Egyptian and Hebrew views of the Passover or secular and Hindu responses to statues drinking milk-offerings at the Neasden mandir.</p> <p>Traditionally the disadvantage of this activity is the time it takes pupils to produce a format for their report that is acceptable to them - drawing headlines with stencils etc. Using a programme like 'Impression-Style' to produce the format, pupils' time is used efficiently on what is to be assessed, ie the content itself. The end results should be one that the pupils will be proud of, but one that will reflect their abilities in RE skills.</p>
<p>Resources:</p> <p>Hardware: Acorn series</p> <p>Software: Impression-Style* 'Christ' files - DecData*</p>		<p>Acknowledgement is given for the illustration on pupils' work to: David Cornforth, Sherton Software, Angel House, Sherton, Malmesbury, Wiltshire, SW16 0LH.</p>

Potential C.A.S.E. Developments

Knowledge: SACRED WRITINGS, CHRISTIAN TEACHING, FOUNDERS OF FAITH, FESTIVALS					
Concepts			Attitudes		
BELIEFS	MORALITY	SYMBOLISM	RESPECT & SELF-RESPECT	ENQUIRY & INTEGRITY	TOLERANCE
Beliefs motivate people and sometimes cause them to see only one perspective.	There are always several perspectives on any issue.	of a story.	I can write as a reporter with balance and impact.	Valuing: <ul style="list-style-type: none"> • objectivity • fairness • openness • accuracy • the power of words • someone else's opinion 	Everyone has a right to his or her own opinion.
PALM SUNDAY					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	EVALUATION	HUMAN QUALITIES	MORALITY	DAILY EXPERIENCES
Imaginative writing for newspaper reporting.	ICT	Who has the authentic version of events? What difference does bias make?	Fairness Openness The ability to listen to others' points of view	How do I respond to another person's opinion? How much am I swayed by what people say or write?	There are always several ways to view a situation.

YEAR: 8

Mapping the Lesson

Year 9	Title: What it means to be a Sikh	Time allocation: 1 lesson x 70 minutes
<p>Outline of lesson:</p> <ol style="list-style-type: none"> 1. Load <i>Aspects of Religion</i> disc into CD Rom unit. Access main menu of program. 2. Select Sikhism from choice of eight religions. 3. Select video option and watch general introduction to Sikhism. 4. Select 'Matrix' option and investigate illustrations and text on 'People', 'Communities', 'Festivals', 'Worship', 'Beliefs', 'Places', 'Scriptures' and 'Artefacts'. 5. Save text and pictures as required onto floppy disc for later use. 6. Return to main menu and select 'Personal View'. 7. Select relevant questions and listen to responses. Textual copies are available simultaneously. Note - features include the ability to toggle size of text. 8. Save responses onto disc as appropriate. 9. Incorporate saved material into assignment. <p>Differentiation: Less able pupils and those with little ICT experience may bypass activities 3 and 4.</p>		<p>Notes:</p> <p>If Religious Education is to be more than just an academic study it must use original sources wherever possible, and present opportunities for pupils to build bridges between their own lives and the experiences of others.</p> <p>Unfortunately logistical problems prevent most RE schemes of work from expecting all pupils to meet members of the faith traditions they are studying. Even in areas such as Solihull where suitable contacts are available, the number of visits needed for all pupils in a year group to be involved appropriately presents the teacher with insuperable problems. Even if arrangements could be made, problems of language and inconsistencies in presentation may cause unwarranted deviation from the planned objectives.</p> <p>Presenting the views of real people through a combination of media, a program such as <i>Aspects of Religion</i> presents a practical alternative in that interviews are available at the school's convenience. With a wide range of colourful illustrations and text written by MEG's Examinations Officer this versatile program represents outstanding value for money.</p>
<p>Resources:</p> <p>Hardware: Acorn series (PC version also available)</p> <p>Software: <i>Aspects of Religion</i></p>		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION, FOUNDERS OF FAITH, MORALITY					
Concepts			Attitudes		
BELIEF IN GOD	COMMITMENT	MORALITY	ENQUIRY & INTEGRITY	SENSITIVITY	TOLERANCE
Sikhs believe: <ul style="list-style-type: none"> • that God is one • that their faith is a way of life • that they are attached to God 	Sikhs commit themselves to God and express that commitment in worship and their lives.	Sikhs believe it is important to be part of the world but not to get attached to it.	Valuing: <ul style="list-style-type: none"> • faith • commitment • community • learning • a variety of resources. 	Everyone has right to his/her beliefs.	I can learn from Sikhs about their faith through ICT. I need to recognise the importance of faith to Sikhs.
WHAT IT MEANS TO BE A SIKH					
Skills			Exploration of Human Experience		
USE OF SOURCES	REFLECTION	APPRAISAL	HUMAN QUALITIES	MORALITY	DAILY EXPERIENCES
ICT	Where do I get my perspective on life from? What is important to me?	What is the impact of their faith on the lives of Sikhs? What is the benefit to me of ICT?	faithfulness a sense of community commitment: <ul style="list-style-type: none"> • to others • to equality • to justice 	How do I respond to people who are different from me?	For Sikhs, faith is an expression of identity.

YEAR: 9


Mapping the Lesson

Year: 9	Title: The Influence of Beliefs on Religious Buildings	Time allocation: 2 x 70 minutes
<p>Outline of lessons:</p> <ol style="list-style-type: none"> 1. The group as a whole is introduced to the topic of the portrayal of 'God' in different traditions, drawing comparisons perhaps between the Muslim, Hindu and Christian traditions. 2. Pictures of how these beliefs are manifested in corresponding places of worship are used to demonstrate implications. 3. Pupils are given a choice of methodologies (ie ICT or hand-drawn), to produce designs for the interior of particular buildings. <p><u>Extension work:</u> consideration of buildings from other traditions eg Sikhism.</p>		<p>Notes:</p> <p>The extent to which beliefs influence architecture is a vital part of studying religious buildings. Rather than merely learning the technical terms for features, it is vital that an understanding is gained into why those items are included.</p> <p>For example, statues of the Virgin Mary in a Roman Catholic church might lead to consideration of the role of Jesus' mother in prayer; the central importance of the Guru Granth Sahib in a gurdwara provokes questions on how God might communicate with today's world. In the task illustrated, Year 9 pupils used mathematical and ICT skills to demonstrate Muslim attitudes to idolatry. Such cross-curricular co-operation can be to mutual benefit - in this instance attitudes to Arab culture were improved through the realisation of its early contributions to mathematics.</p> <p>A program such as 'Draw' enables pupils to achieve satisfying results with minimum cost to RE time. Those who produced this work lacked experience or enthusiasm for ICT but recognised the benefits of using it rather than using alternative methods. From the teacher's perspective this method allowed more opportunities for pupils to produce the conclusions that could receive RE marks.</p> <p>Alternative tasks might include drawing plans for Muslim and Christian graveyards to demonstrate the significance of relevant rites of passage.</p>
<p>Resources:</p> <p>Hardware: Acorn series Software: 'Draw'</p>		

Potential C.A.S.E. Developments

Knowledge: INFLUENCE OF RELIGION					
Concepts			Attitudes		
BELIEFS	SYMBOLISM	UNIVERSALITY	ENQUIRY & INTEGRITY	SENSITIVITY	TOLERANCE
Religious belief can be expressed through the architecture of religious buildings and the artefacts within them.	Objects in religious buildings express symbolic meaning.	All religious buildings express something of the faith of the worshippers.	What makes a building sacred?	Religious buildings should be respected as sacred places demanding an appropriate code of conduct.	Every person has the right to worship in his or her own place and to have it respected.
THE INFLUENCE OF BELIEFS ON RELIGIOUS BUILDINGS					
Skills			Exploration of Human Experience		
USE OF SOURCES	REFLECTION	CREATIVE ARTS	SPIRITUAL LIFE	EMOTIONS	DAILY EXPERIENCES
I.T. Religious building Religious artefacts	Which buildings are important to me and why? What makes an object symbolic for me?	For Muslims religious belief can be expressed through geometric and arabesque patterns	religious buildings: <ul style="list-style-type: none"> • reflect beliefs • provide a focus for prayer and worship • are more than bricks & mortar 	feelings of: <ul style="list-style-type: none"> • security • belonging • identity • joy 	For many people the place of worship is a reminder of their faith and a centre for their community.


YEAR: 9




This symbol shows facilities that are provided for disabled people

MY WORK

The cross is the symbol of Christians. It is important because Jesus died on the cross. Some people wear a cross around their neck and you can see them on the altar in a church




ON SYMBOLS



This is a sign that shows there may be danger because someone is working in the area. Motorists should look out for this sign!


A crescent and five pointed star is the symbol of Islam. You can see it on the roofs of mosques, like the one at Highgate. Some Muslim countries include it in their flags.



An interview with Gurpreet Singh

For my investigation into Sikhism I had to find out how their religion might affect a person's life. Some of my friends arranged to interview someone but I used a CD-Rom program called "Aspects of Religion".


It gave me all kinds of information and pictures on festivals, ceremonies, places and lots more. I saved some of the text and pictures to include in my work, and I enjoyed watching the video. Here you can see two of the pictures. They are of Guru Gobind Singh and Guru Nanak.



But most useful was the section called 'Personal View'. I could see a picture of a Sikh man called Gurpreet Singh. The program allowed me to ask questions like:

- What is central to your life as a Sikh?*
- How does being a Sikh affect you socially?*
- What is a typical day for a Sikh?*
- How does Sikhism regard other faiths?*
- What benefits can Sikhism bring?*
- What should others know about your faith?*

I could hear his voice but when I wasn't sure what he was saying I could read it from the text. He used some words I had never heard of before, but the program lets you look them up and gives extra notes. I saved onto disc some of his reply. I have included here what he replied to the last question.



For me really, Sikhism is not so much a religion, it's a way of life and being a way of life Sikhism gives me, like a perspective or life. For instance, it's very easy in this world to get involved in worldly pursuits like wealth and relationships and money and goods and so on, but Sikhism tells us that these things are all going to stay behind after we die anyway and there's no point getting too involved in them. So as a Sikh it's important for me to get involved in the world but not to be attached to it, so it's that attachment that breaks because of Sikhism. Our minds are always supposed to be attached with God and so no matter what we do we're always in the habit of praising God."

<u>Pupil A</u>	<u>Pupil B</u>
<p>pure I think that god is pure because he fights evil</p>	<p>a spirit I know God is a spirit because you can't see him as you can other people.</p>
<p>powerful I think that god is powerful because i once heard a story about god helling a sick man</p>	<p>a judge God is judge because he judges if people go to heaven or hell.I have herd this said on many occasions from people reading from the bible or in prayers.</p>
<p>wise I think that god is wise because when he made birds he made worms for them to eat</p>	<p>indescr-ible I think he is indescr-ible. No one has ever seen him face to face. People imagine him to have diffrent features. For example, myself being white may think of him as a white man, but a person from a different country who was black may think of him as a black man.</p>
<p>loving I think god is loving because he is always ther to lisen when you have a problem</p>	
<p>the creator I think that god is the creator because when you look out into your garden you think that could't have been an accident</p>	<p>timeless God is timeless he will never die, he was there from the begining of the world and will be there at the end.This is proven in the bible.</p>

Illustrations of Pupils' work using Information Communication Technology

THE LIFE OF ST. COLUMBA

1 Put into this frame a paragraph about Columba in Ireland and Scotland:

Columba was born in Ireland to a royal princess. From a young age he liked working for the church and during his lifetime he founded hundreds of churches in Ireland and Scotland.

2 Put into this frame a paragraph about Columba and manuscripts:

One of Columba's favourite jobs was to copy manuscripts. This had to be done by hand and took a long time. Columba is thought to have copied one manuscript without permission; when the king ordered him to give it to his master, Columba refused and fought a terrible battle during which many people died.

3 Put into this frame a paragraph about Columba and Iona:

He took twelve monks and sailed to Iona. From there he travelled taking the Christian message to those who had never heard it.

4 Put into this frame what happened as Columba died:

One evening in June 597, back on Iona, Columba went to the abbey. When the other monks arrived they saw a bright light around Columba. They gathered around him while he blessed them and then he died. A storm raged for days afterwards, preventing anyone from visiting Iona, leaving the monks alone for Columba's funeral.

5 Put into this frame a paragraph about Columba's monks at Iona:

Monks spent their days in worship, at work or learning. Worship took place several times a day. Work meant, for example, milking the cows, sowing seeds, copying manuscripts or making clothes from wool.

6 Put into this frame a paragraph about Iona today:

Today there is still a community on Iona, but it is not made up of monks. Instead, people of all ages come from many countries, backgrounds and churches to seek new ways of living the Christian gospel.

7 In this space write a paragraph about Columba. You must include the words: Scotland; Christian message; Iona.

St Columba was a christian. He spoke to people in Scotland about how much God loves them. He set up a monastery on an island called Iona. His favorite job was to copy manuscripts.

Name: Andrew Group 725

JEWISH CHRONICLE

17 Nisan
3 shekels

KING OF PEACE

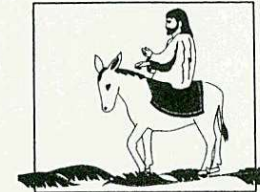
The streets of Jerusalem were filled with wild scenes of joy as Jesus entered our city today. Crowds showed their pleasure by laying down palm leaves and shouting 'Hosanna' at seeing Jesus the healer.

So much has been heard in recent weeks about the miraculous events that happen wherever Jesus is. Blind men can now see and lame people walk. Even those possessed by demons are cured.

Some critics are saying that he is coming as a king. If they had seen him today they might have felt better. A donkey is hardly the transport of a king.

The only threat seems to be the popularity of such an unconventional teacher.

However, Simon Peter, regarded by many as the leader of Jesus's disciples said today; "If you listened to Jesus he talks only of peace. Maybe what he says to some people does stir them up, but no way is he a violent man. Those crowds today wouldn't be behind him if he was bringing revolution".



THE JEWISH BARRIBLIE says: How can it be a bad thing that such a popular religious teacher has come to the holiest of cities? Clearly his way is to challenge some of the most respectable religious teachers, but what harm is there in words? The people of Jerusalem have voted with their feet today, and Jesus's critics dare not ignore such popular support.

SANHEDRIN STAR

17 Nisan
3 shekels

CULT CLAMOURS

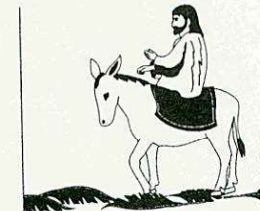
Today crowds of trouble-makers, including many foreigners went out to meet the controversial cult leader Jesus.

Ripping down branches from nearby trees, they shouted enthusiastically as Jesus, the son of a carpenter from Nazareth led his followers into the holy city of Jerusalem.

For some time disturbing stories have been reaching the Sanhedrin about this strange cult. Wild and exaggerated rumours of mysterious healing by Jesus have common for months.

More worryingly, the words 'Messiah' and 'King' are now being used to describe their leader by some in the crowd.

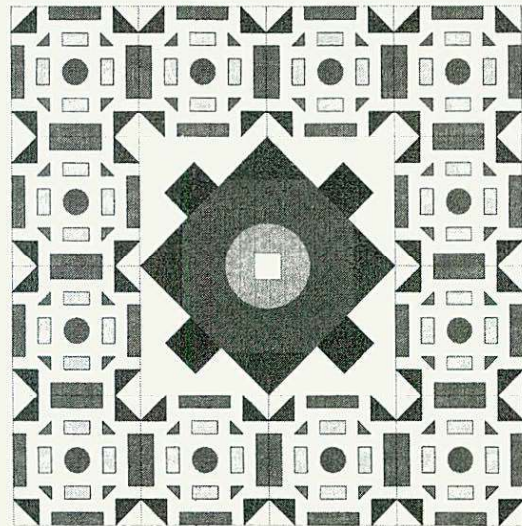
We interviewed Caiaphas, our High Priest. "If Jesus really is coming to Jerusalem leading an army of supporters, he will cause nothing but trouble among the Romans. No true Jew will accept this man as the



Messiah. If our reports are true he is also guilty of blasphemy and we cannot tolerate this.

THE STAR says: What does Jesus think he is doing? Is he looking for trouble? It seems surprising that he has chosen to come to the very place where his critics are strongest.

He must be plotting to lead his army against Romans and the Jewish people alike. This may be only the start of the trouble!



My design for the wall of a mosque

The walls of a mosque are elaborately decorated with symmetrically designed patterns. This is because to have pictures of God would be to insult Him as nobody knows what he looks like and to portray Him as either human or as an animal would be a sign of disrespect. There are no pictures portraying great religious leaders either as this would take people's minds off prayer.

Resources box:

Aspects of Religion

Thomas Nelson & Sons Ltd
Nelson House
Mayfield Road
Walton-on-Thames, Surrey
(01932 252211) (FAX 01932 246109)

The Daily Telegraph on CD-Rom

Chadwyck Healey, Cambridge Place
Cambridge CB2 1NR
(01223 311479)

The Life of the Buddha

Jesus as his Contemporaries saw him.

Computers in RE Project
Dept of Theology & Religious Studies
St David's University College
Lampeter, Dyfed SA48 7ED
(01570 424708) (FAX 01570 423641)

Living Stones

Culham College Institute
The Malthouse
60 East St Helen St
Abingdon, Oxon OX14 5EB

Assorted Clip Art

DecData
PO Box 97
Exeter EX4 4YA
(01392 221702)

Gates B 'The Value of the Internet for Religious Education' in *Resource* Summer 1998 PCfRE

See also: The PCfRE RE from IT Project (REfIT) details from Jeremy Taylor, Project Director, PCfRE, Derby
(01332 296655)

Chapter 4

Bringing Religious Education to Life for Pupils with Learning Difficulties

This section of the handbook focuses on meeting the needs of individual pupils. Along with the following chapter, it addresses the issue of differentiation in the context of both pupils with learning difficulties and the more able. It is intended to help the teacher in a main stream school who is seeking to provide challenging and stimulating learning experiences for pupils of widely differing abilities.

Introduction:

The term 'special educational needs' is generally understood to refer to pupils who are not 'average' but have particular learning difficulties or are more able. In reality all children have specific needs, whatever their ability. Some have well developed linguistic capacities, perhaps accessing new material best by listening; other think spatially, responding most enthusiastically when learning depends on visual presentation; some individuals think kinaesthetically, and therefore they learn best by touch. It is not possible for a teacher to meet all these needs all the time. In order to manage pupils' learning in the classroom, teachers tend to classify pupils in any group as either average in ability or above or below average. The classifications are frequently relative. The development of a wide variety of teaching and learning strategies helps to ensure that pupils at least have the opportunity to work in a preferred mode some of the time. For pupils with learning difficulties, this is even more crucial.

All pupils need to feel valued as individuals but those pupils at the lower end of the ability range need to be especially affirmed and encouraged to form positive views of themselves. This is achieved in an atmosphere of encouragement where pupils experience success and feel valued. The R.E. curriculum therefore needs to be made accessible in ways that are stimulating and exciting and build on pupils' strengths.

What is a pupil with SEN?

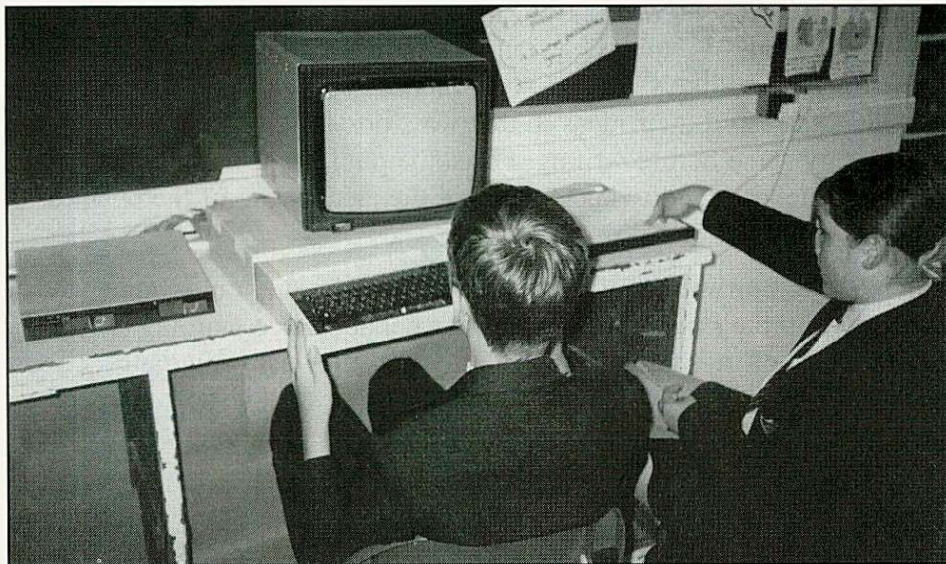
In every school, there is a group of pupils for whom a special educational need is clearly identified through the process of the S.E.N. Code of Practice. Those pupils will have a clearly defined statement of individual need which should influence and inform the structure of learning experiences offered to them across the curriculum. The specific need may arise from a difficulty with literacy or behaviour or both, and will be addressed directly through detailed individual educational programmes (IEPs).

The majority of pupils on the S.E.N. register will not be statemented. All of these children will have individual needs which will affect their access to the curriculum and their attitudes to learning. These pupils may experience difficulty with reading, spelling, punctuation and handwriting. Some pupils may be good orally but experience difficulty with extended writing, others find copying from textbooks and the board arduous. Other pupils may be slow, clumsy and lack co-ordination. In order to meet the needs of these pupils, the R.E. teacher will need to liaise with the S.E.N. Co-ordinator to explore the nature of the specific barriers to learning experienced by the pupils and discuss appropriate strategies for coping in the classroom. Practical suggestions can only be made tentatively since the needs of pupils who come into this category are so varied. Whatever the individual need, the teacher must be aware of its precise nature, something of the pupil's background and have a repertoire of strategies for addressing the situation.

"R.E.'s boring, Miss!"

It is worth asking what characterises the experience of many pupils with learning difficulties. In the worst scenario, a pupil may go from lesson to lesson on any day on a diet of low level activities such as cloze procedure or word search exercises or activities which involve colouring, all of which have an in-built element of control. He or she may have to struggle with text which is difficult to access and cope with the disappointment and dissatisfaction of unfinished work.

This is just as likely to be the pupil's experience in R.E. as in other curriculum areas, and probably more so. Where this is the case there is often a superficial treatment of the material, with an over emphasis on fact, resulting in little opportunity for pupils to be engaged. An over dependence on text books and work sheets produces a real sense of predictability and offers little opportunity for learning. The worst scenario is bleak indeed.



"What are we doing today in R.E, Sir?"

Religious Education certainly does not have to be difficult to access for less able pupils. The imagination does not depend on ability for its development, nor do the emotions. Since so much religious material defies logical thinking and can only be approached through faith, which is inappropriate in the classroom, or through the world of the imagination, it is open to pupils of all abilities if presented in a way that engages them. Techniques discussed later in this book which put pupils directly in touch with religious material through story, drama, fantasy, art and artefacts all have particular benefits for those with learning difficulties. Each of those techniques serves to make abstract concepts concrete and allows pupils to encounter religious material experientially. Where it is possible to involve pupils in first hand experiences in or outside of the classroom there is particular benefit for the less able, although sometimes the edge can be taken off an interesting experience by the realisation that "I suppose we'll have to write about it afterwards!", a chore for some pupils. Creating structured talking time in a variety of contexts, through questioning and discussion, is valuable for all pupils' learning, but especially for the child who may be disadvantaged by a writing task. Talking needs to be planned for and stimulated rather than discouraged in the classroom.

All of this could perhaps best be summed up by advocating an emphasis on process rather than on content and product. The process of learning can be explored in discussions with pupils so that they are aware of how it takes place. It is an interactive process for which they share the responsibility.

The more varied the repertoire of teaching styles, the more unpredictable the lessons become. Once pupils begin to wonder what will happen in R.E. lessons because teachers are prepared to take risks, their expectations change and lessons generally become more enjoyable for all. It is when pupils give more of themselves in lessons that teachers have a greater chance of getting to know them and understanding better how they learn.



However, just as the diet of endless cloze procedures would be dire, lesson after lesson of all-singing, all-dancing activity would be exhausting, especially for teachers. There has to be a balance between active involvement and structured, more formal tasks, which is where less able pupils are sometimes unproductively occupied or flounder and fail at tasks that are beyond them.

Practical Strategies

There is no substitute for having a sound knowledge of pupils and their individual needs and strengths, but this is difficult to acquire when the R.E. teacher regularly meets several hundred pupils every week, most of them for just one lesson. For pupils on the Special Needs Register, even at Stage 2, there will be information on record which is a source of support to individual teachers. The R.E. teacher will benefit from accessing that information and using it to understand better the nature of an individual pupil's special need. Teachers need to be involved in helping the pupil to meet the targets which have been agreed in his or her IEP.

A target may be as straightforward as 'sit still while the teacher is talking'. If the rules of the game are changed for any reason and moving around is permitted as part of the activity, the pupil needs to know that the requirement to sit still is lifted. Mixed messages are very difficult to understand.

Once a teacher knows precisely what the capabilities of particular pupils are, it is possible to structure learning experiences that have an appropriate level of challenge built in, with high expectations but also a real possibility of success.

Where possible, it is good to give pupils choice. It may be that choice of activity can be built into the lesson or that there is choice in the resources available. Giving pupils the responsibility for choosing eliminates the situation where teacher-organised differentiation by task sometimes creates an identified group of pupils who feel labelled and become disaffected.

If pupils will be restricted in their response to a creative task by the demands on their literacy skills, they might be given the choice of an alternative form of expression. Pupils who have support from the S.E.N. Department are likely to be experienced with a tape recorder and confident to record their ideas in that way, possibly wanting to use it as a preparatory stage before writing. For some pupils working on a computer with a spellcheck facility takes much of the anxiety out of the business of writing.

Paired or group work gives less able pupils the opportunity to be supported by their peers in a context of collaborative learning where the emphasis is on a shared responsibility for the task. Vigilance on the teacher's part will be necessary to ensure the less able do not spend all their time on colouring title pages for the final presentation!

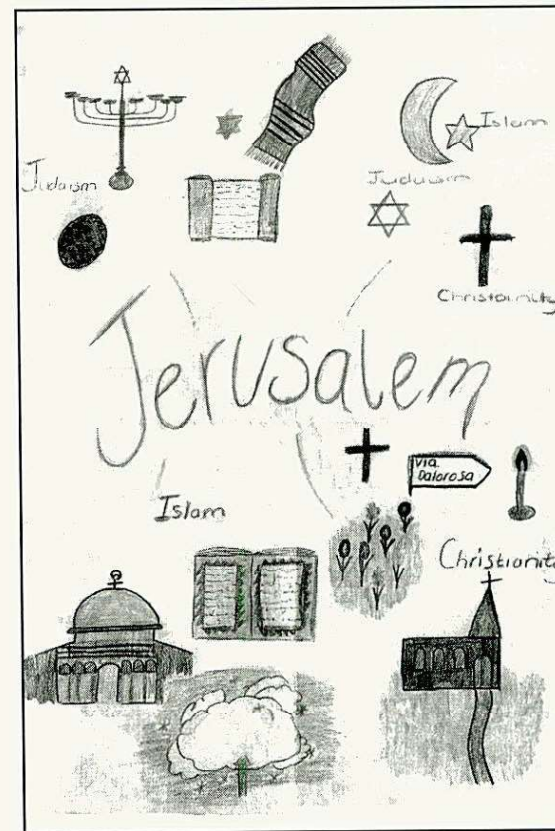
The mechanics of finding the way through a piece of text confounds and discourages some pupils. They can be helped in one of a number of practical ways. The teacher's use of a highlighter pen can create a more manageable and easily identified 'track' through the information and if this is done in dialogue with the pupil(s), it focuses attention on the specific task and gives the pupil an opportunity to clarify exactly what is expected. This means that pupils all work from the same task sheet and it has the advantage of being flexible, in that once pupils are familiar with the process and as their literacy skills improve, the amount of highlighting can be reduced.

This also serves to show the pupil what is most important in the material. It strips the concepts down to a manageable framework to which detail and colour can be added where appropriate, once the essential concept has been grasped.

The strategy of producing simplified activity sheets for less able pupils can be helpful in some circumstances. Sometimes it is enough, once the teacher is satisfied that pupils' reading capabilities enable them to access the text, to cut down on the amount of information without changing the task. If the task itself is to be differentiated, it needs to be done in a way that maintains appropriate challenge. In an attempt to make a task accessible, the temptation is to resort to over-simplified, low level activities.

Many pupils can think and talk about robust issues but are hindered in their recording of their ideas. Supportive material is often produced by teachers to help pupils with key words or give them a framework within which to write or questions to help the sequencing of their ideas.

The examples which follow are suggestions that might make some of the tasks outlined elsewhere in this book accessible to pupils who have learning difficulties. They will not all work for everyone because of the 'special' nature of the S.E.N. issue. But they may help a teacher who is struggling to do his or her best for all pupils to develop more strategies for supporting them. Each example is supported by case study information about a particular pupil for whom the strategy has worked well and a piece of that pupil's work. None of the ideas expressed here is any more than simply good practice in any classroom. Where they work they are worth developing so that the needs of all can be met some of the time. Miracles take a little longer!



Mapping the Strategy

Year: 7	Strategy: Word Processing	Unit: Images of God
<p>Purpose:</p> <p>To alleviate the stress caused to some children who experience problems with letter formation. Frequently these pupils are aware of difficulties with their spelling which limit the range of vocabulary that can be spelt correctly.</p>	<p>Principles:</p> <p>For a pupil whose literacy skills are not as advanced as his/her oral skills, the use of the word processor enables the recording of ideas. This facility can benefit pupils who struggle with letter formation, reverse the order of letters or display other dyslexic tendencies.</p> <p>The spell check function can be used as a learning tool. When this function is applied to a completed piece of work the pupil has the opportunity to decide from the option which is the correct word. As part of a structured programme this can improve the pupils' spelling. Working on the computer has an in-built motivating effect.</p> <p>For pupils for whom adult programmes like Works or Word might be too difficult, there are packages which are designed specifically for children, eg Pages.</p>	
<p>Context:</p> <p>The first unit of work in Year 7 on Images of God concludes with a writing task of pupils' own image of God.</p>	<p>Resources:</p> <p>Word Processing Packages: Word, Works, or Pages</p>	
<p>Activity:</p> <p>All the previous learning from the unit was drawn together in a discussion about the wide variety of images of God. Pupils suggested characteristics of God raised by these images. They were invited to think about their own images of God and to write these down for homework.</p>		

MY GOD

I believe that god lives in heaven, heven is in space some were out there , when you died you then go up there and if you have been good in your last live you can have a new live. god is an hero he save all the lives that he can.

Independent work completed by the pupil

Pupil: Stephen

Year: 7

Special Need:

Handwriting poor, problem with letter formation. Has significant spelling problems. Low reading age but oral ability good. Quite good general knowledge. Has become discouraged due to problems with literacy although enjoys withdrawal support with reading because it is an area of success for him. Stage 2 on the SEN Code of Practice.

Personal Benefits:

When Stephen word processes his work there is a greater satisfaction for him because he is more likely to complete it and the presentation is much better than hand-written pieces. His self-esteem is enhanced by his success. Confidence in the process itself and the outcome has encouraged him to go to the SEN department regularly at his own initiative to use the computer. The facility has helped him to focus on word formation and sentence structures. His confidence with religious words has also increased.

Mapping the Strategy

Year: 7	Strategy: Sequencing	Unit: Pesach
<p>Purpose:</p> <p>To help pupils who have difficulty in ordering thought processes and putting the correct sequence of events together when asked to do a writing exercise.</p>		<p>Principles:</p> <p>For a pupil with a limited vocabulary there are difficulties in creating structured pieces of written work. These pupils may be demoralised when they have their marked work returned to them, especially if they have written very little. To help remedy this problem a sequencing exercise could be tried. This type of activity helps a pupil produce a more structured piece of work.</p> <p>The teacher has a clear view about the outcomes of the activity.</p> <p>The task must be written at the comprehension level of the pupil.</p>
<p>Context:</p> <p>This strategy has been used in the flexible learning unit on Pesach. After the first lesson which introduces Pesach, the separate groups begin their research. Group One has to know and be able to retell the historical story behind the celebration. This sequencing activity is done at the beginning of the second lesson.</p>		
<p>Activity:</p> <p>The pupil is introduced to the story. This could be done by the teacher telling the story, listening to an audio tape recording or watching a video of the story.</p> <p>The pupil is then given the text of the story in separate sentences on pieces of card and is invited to arrange them in sequence and to read the story.</p> <p>A second set of cards is then introduced which has key phrases and the pupil's task is to sequence these and retell the story in complete sentences, using the cards as a prompt. Finally the task can be done if necessary using just key words and the pupil invited to write his or her own version of the story using the cards as prompts.</p>		
		<p>Resources:</p> <p>Prepared cards telling the Pesach story</p>

Pupil: Sarah

Year: 7

Sarah

The story ~~pharo~~ p^haraoh

The hebrews were slaves to the egyptians
The hebrews wanted to be free. Moses asked
pharo to let them go free but Pharo said NO
and so he prayed to god. God sent out lice,
Frogs, locusts, but that didnt work. but after pharo
son death he changes his mind. They walked
the Red Sea splited into 2 parts ~~when~~ they
thought pharo was chasing them. When they
go to the other side they were free.

Completely independent writing without prompts, after using the cards and sequencing the story.

Special Need:

Handwriting poor and problems with letter formation. Significant reading and spelling problems. Poor vocabulary skills. Needs very clear and structured instructions which match her comprehension level.

Stage 2 on Code of Practice and is currently receiving support for reading, spelling and handwriting.

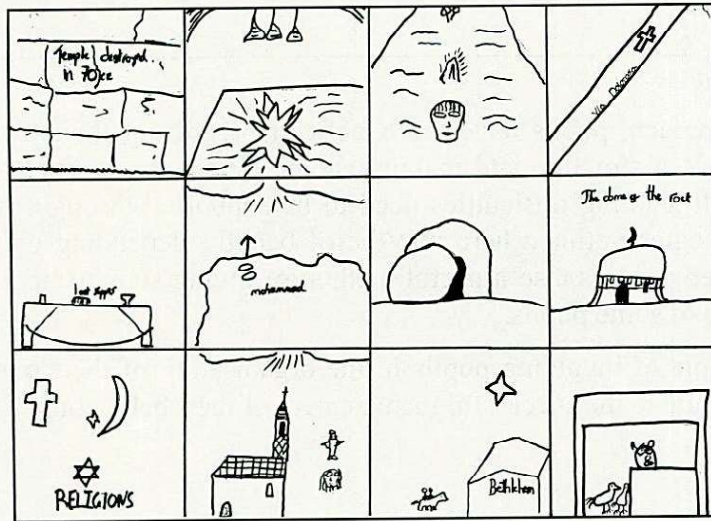
Personal Benefits:

Great satisfaction from being able to complete an extended piece of writing which contains minimal spelling mistakes caused by poor copying skills.

She has a better recall of the story.

Mapping the Strategy

Year: 8	Strategy: Using a concept keyboard	Unit: Pilgrimage
<p>Purpose:</p> <p>This technique is used with lower ability pupils to develop literacy skills and to reinforce their knowledge of the religious material in a creative way. However, the principal benefit is the experience of success which enhances self-esteem and enjoyment of RE.</p>		<p>Principles:</p> <p>It is assumed for the purpose of this activity that pupils are familiar with the concept keyboard. The best way to help pupils to understand the concept keyboard is to involve them in making their own programmes, but they do need to have the process demonstrated first. This group had been introduced to it in the 'Images of God' unit, in Year 7.</p>
<p>Context:</p> <p>This is lesson 4 (and 5) of a six week unit on Pilgrimage. Pupils will have heard a Muslim talking about Hajj, discussed the nature of pilgrimage, and worked with a set of photographs of Christian places of pilgrimage. This activity is one of a number open to pupils.</p>		<p>It is helpful if pupils are initially given paper for the overlay which is marked out with a grid corresponding to the areas on the sensor pad. As pupils become more confident, it is possible to increase the number of options on the overlay. Pupils have instant feedback through the programme; the big yellow tick does wonders for their self-esteem!</p>
<p>Activity:</p> <p>Pupils have been discussing the nature of pilgrimage in the context of the Hajj and various Christian sites.</p> <p>There are 2 parts to the activity</p> <ul style="list-style-type: none"> • First a group of pupils is directed to make an overlay for the concept keyboard featuring significant sites in Israel. Travel brochures are a valuable source of illustrations or pupils can make their own. They also have to produce a set of questions or statements or words which link with each picture. These are installed into the programme. • Once this is complete, the game can be played by pupils who have designed it and others. (In the next lesson). 		
		<p>Resources:</p> <p>BBC Computer with Concept keyboard Treck program by Hazelsoft (available from Suite) A3 paper, holiday brochures</p>



where do Jews go which is in Israel?
 Muslims place in Israel?
 where is the eternal flame which represents
 the killing of people in the holocausts in the
 second world war?
 where was Jesus born?
 what main religions are there in Israel?
 what happened at the church of the Holy sepulch?
 what was Jesus born in?
 How did Joseph and Mary get to Bethlehem?
 why is the mosque in Israel called the
 dome of the rock?
 what did Jesus have in the upper room?
 where was Jesus buried?
 which road did Jesus walk on whilst he
 carried his crucifix?

Pupil: Andrew

Year: 8

Special Need:

Difficulty with handwriting, resulting in poor presentation.

Difficulty with factual recall.

Low self esteem.

Stage 1 on the SEN Code of Practice.

Personal Benefits:

When Andrew used the concept keyboard his self esteem was enhanced due to the experience of designing a piece of work which was valued by himself and other pupils.

The process of making the overlay helped Andrew to remember key places of pilgrimage.

Mapping the Strategy

Year: 8	Strategy: Structured Independent Learning	Unit: Faith in Action
<p>Purpose:</p> <p>This way of working is designed to give pupils responsibility for their own learning and increase their sense of independence. Active involvement in the learning process can decrease the potential for disruption in whole class lessons.</p>		<p>Principles:</p> <p>In this approach, pupils have the benefit of organising their own learning within a given structure and making choices about the resources they use. Pupils with learning difficulties need to be supported through the process. Other strategies outlined here may be of benefit, depending on individual need. Paired work is also a useful method of giving support and increasing confidence of some pupils.</p> <p>The principle of involving pupils in the organisation of their own learning can contribute to the successful management of their behaviour.</p>
<p>Context:</p> <p>Pupils were given a choice of famous Christians whose lives demonstrated faith in action. The enquiry tasks included investigation into why the person was remembered, what his or her motivation had been and how this reflected belief in Jesus. Four weeks were spent on the investigation, undertaken by children individually.</p>		
<p>Activity:</p> <p>Lesson 1: Role play on the parable of the Good Samaritan.</p> <p>Lesson 2: Making posters on the parable of the Sheep and the Goats.</p> <p>Lesson 3: Setting up the investigation. Brainstorming famous Christians. Introducing resources available. Completing first part of the profile sheet.</p> <p>Lesson 4:) Individual investigations.</p> <p>Lesson 5:)</p> <p>Lesson 6:)</p> <p>Lesson 7: Feedback from investigations. Discussion: 'What is a Christian's responsibility towards others?'</p>		<p>Resources:</p> <p>Faith in Action Series</p> <p>Encarta '95</p> <p>Pupils encouraged to visit a library to discover further information</p>

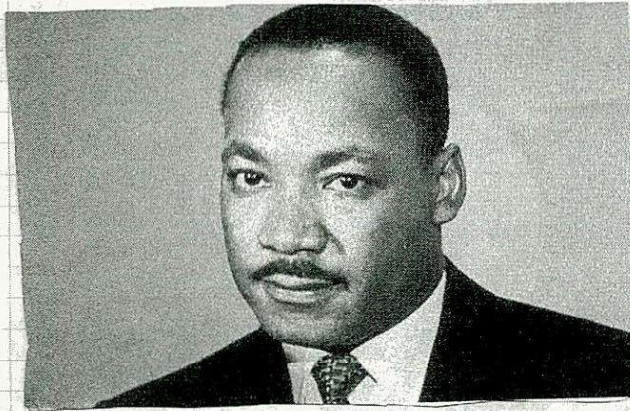
Pupil: John

Year: 8

The story of Martin Luther King

one day a man took his son to get some new shoes. He sat at the front seat. A white man came to serve to him and said I will serve you if you sit on that chair at the back and the black man said why should I move because there is now one in the shop. Then the white man said I can't serve you here. So the black man said you serve me here or I don't buy any more. and the white man refused to serve the black man.

The black boy was Martin Luther King



7

Special Need:

Copes academically but presents behaviour problems in the classroom. Is unable to sit still. Deliberately disruptive behaviour includes calling out and making silly noises. Has discussed his behaviour with the SENCo. Has agreed specific, short-term targets to modify behaviour. Has responsibility for evaluating and recording his behaviour. Reports daily to SENCo. Stage 2 on Special Needs Register, likely to go to Stage 3.

Personal Benefits:

John chose Martin Luther King for his study because there was something in the story that resonated with his own experience. He said his grandfather had been subjected to racism in a Japanese Prisoner of War camp. This was the trigger that engaged him totally in the task. The way of working also helped him because he did not have to sit still and listen to the teacher, a situation in which he admits he has real difficulties.

John was very proud of his completed assignment. His profile sheet shows his own evaluations of his efforts were positive.

Mapping the Strategy

Year: 9	Strategy: Writing Frames	Unit: Easter
<p>Purpose:</p> <p>This technique supports pupils who find extended writing difficult. It gives confidence, helps pupils to structure their ideas and relieves the anxiety created by the blank page.</p>	<p>Principles:</p> <p>Writing frames provide a structure for pupils who have difficulty with extended writing.</p> <p>To produce a writing frame there needs to be clear assessment criteria. The teacher writes prompts for the beginning of paragraphs to enable the pupil to respond to each of the assessment objectives.</p>	
<p>Context:</p> <p>This activity comes at the end of the unit on Easter and forms an assessment task.</p>	<p>Resources:</p> <p>Prepared writing frame</p>	
<p>Activity:</p> <p>The teacher encourages pupils to recall the work covered in the unit on Easter.</p> <p>Most pupils were asked to produce a piece of extended writing in response to:</p> <p><i>"Death is the end, nothing happens afterwards"</i></p> <p><i>How might a Christian respond to this statement, having a belief in the Easter Story?</i></p> <p><i>What is your opinion? Make sure you explain your answers.</i></p> <p>For pupils like Denise the assessment is made using a writing frame which helps to structure her response to the task.</p>		

Pupil: Denise

Year: 9

Special Need:

Handwriting poor, problem with letter formation. Has significant spelling problems, poor sentence formation which leads to difficulties with extended writing. Low reading age but verbal ability good. Quite good general knowledge. Has displayed behaviour problems.

Stage 2 SEN Code of Practice and receives one to one withdrawal with SENCo for one hour per week.

Personal Benefits:

When Denise has been given an extended writing activity she has found it extremely difficult to the point of not even attempting it.

However, the writing frame encourages Denise and helps her to organise her thoughts. There is also the satisfaction of finishing an extended piece of writing and obtaining a grade. Her self-esteem is enhanced by this success.

The Meaning of Easter

At Easter Christians remember The Death of Jesus
and the ~~resurrection~~ Resurrected

For Christians the story of Easter means Christians ~~believe~~ ^{believe} that
no one dies.

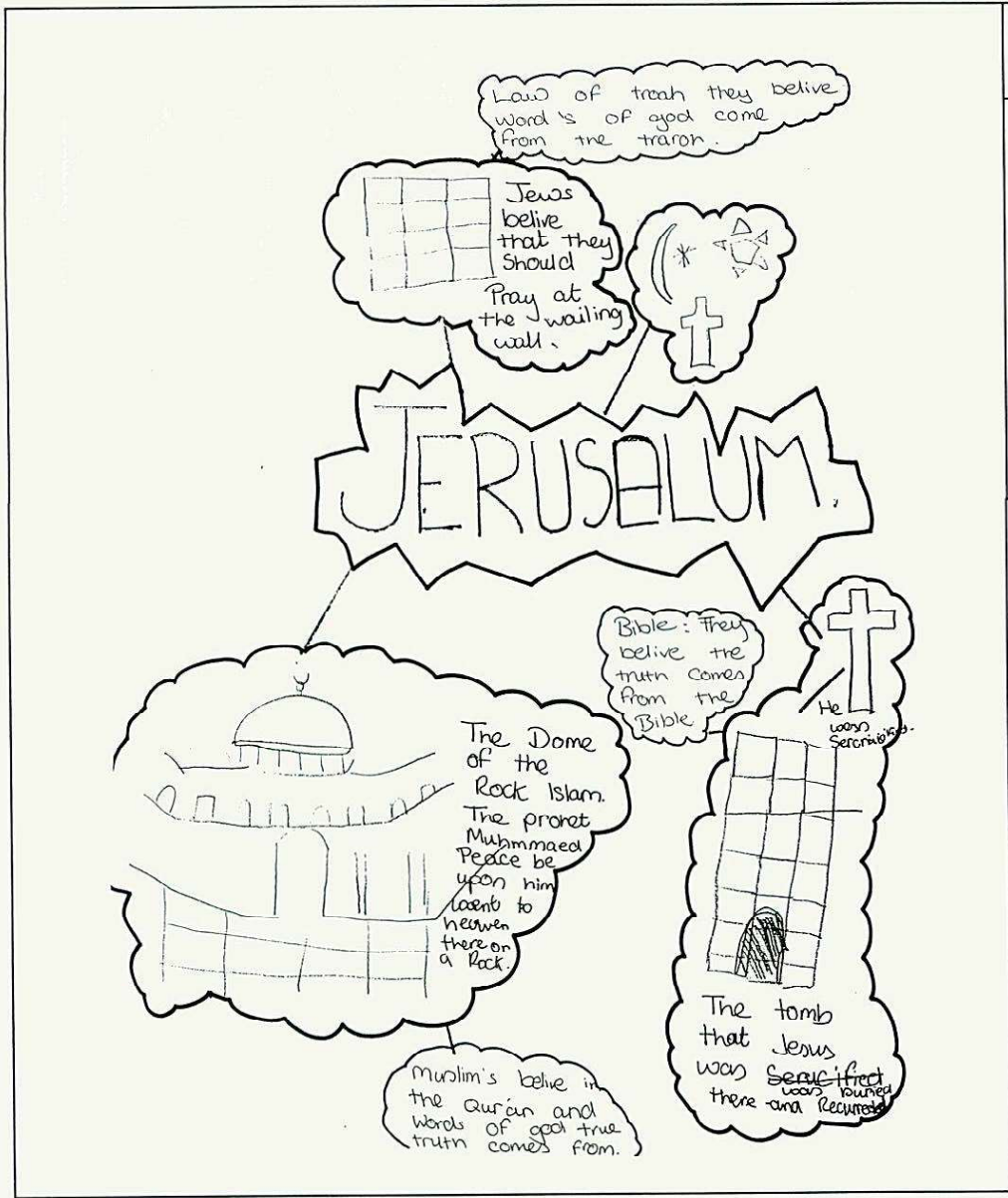
Some people believe that when you die that is the end.
A reason for believing this would be false because if you die
then how come Jesus came back from the dead.

Christians believe that death is not the end because your soul lives
forever

My belief about life after death is true, because so many have
~~that~~ said that they have seen God and others
have had ~~hypnotism~~ ^{hypnotism} and said about
past lives

Mapping the Strategy

Year: 9	Strategy: Mind-mapping	Unit: Truth Claims
<p>Purpose:</p> <p>This strategy enables pupils to gain an overview of the religious material, to see the whole picture and make connections between aspects within the work.</p>	<p>Principles:</p> <p>Mind-mapping engages the right hemisphere of the brain. It encourages pupils to make use of images and gives them the opportunity to see the whole picture at a glance. Most learning techniques rely on a well developed left brain facility, the area of logical thinking and linguist ability. Where both hemispheres of the brain can be engaged in the learning process, opportunities are maximised. This can happen particularly with less able pupils whose artistic abilities demonstrate clearly that they are right brain thinkers.</p> <p>This technique can be used as a way of sharing objectives with pupils at the beginning of a unit as well as a summative exercise as outlined here.</p>	
<p>Context:</p> <p>This activity comes at the end of the unit on Truth Claims and forms an assessment task for her.</p>	<p>Resources:</p> <p>A3 plain paper</p> <p>Coloured pens</p>	
<p>Activity:</p> <p>The teacher:</p> <ul style="list-style-type: none"> • recaps, with pupils' help, the nature of mind-mapping. • explains that this is an assessment task. • outlines the assessment criteria: <ul style="list-style-type: none"> coverage of principal concepts coherence in logical connections ability to use visual images as well as words effective use of colour. <p>Pupils complete A3 mind-map during remainder of lesson and for homework.</p>		



Pupil: Amar

Year: 9

Special Need:
 Very poor reading skills, approximate reading age of 8 year old. Poor spelling skills. Weak linguistically. Finds written work difficult.
 Stage 2 on SEN Code of Practice.

Personal Benefits:
 Amar finds it very difficult to express himself through spoken and written work. Mind maps allow him to use his own personal pictures to express his understanding of the religious material. He demonstrates the ability to think spatially; mind mapping provides an opportunity for Amar to express an overview of a unit where extended writing would not.

Resources and Further Reading

Ott, P. *How to Detect & Manage Dyslexia* Heinemann

Alan S Brown *Religious Education and the pupil with learning difficulties*

Cambridge University Press 1987

SCAA *Supporting Pupils with Special Educational Needs: Key Stage 3*

Grieve, R & Hughes, M *Understanding Children* Blackwell

Wood, D *How Children Think & Learn* Blackwell

Solity, J & Bull S *Special Needs: Bridging the Curriculum Gap* OUP

Chapter 5

Religious Education and More Able Pupils

The aim of this chapter is to outline practical ways in which schemes of work in religious education might be augmented for more able pupils.

Introduction:

Currently, the term 'able' is used to refer to the top 25% of the ability range, the term more able to the top 10% and the term most able to the top 2%. There is some difficulty in providing a precise procedure for determining such children. What can be used as a measuring stick? IQ tests, for example, do not tell us very much about a person's capacities for artistic creativity and interpretative skills, which are much more personal and intuitive rather than logico-mechanical.

Some research has shown that very often an experienced teacher would be able to recognise and characterise an able child. This is not infallible, and there is much evidence to suggest that children who display poor behaviour can also be very intelligent. Unfortunately, this cannot always come to fruition within the structure of a school. Given more resources than are available, it might be possible to identify all able children, but in reality, teachers are struck by those who display a certain attitude and approach to their work within the normal parameters of a classroom teaching and learning situation.

The pupil who comes into this group might display some of the following characteristics:

- an ability to concentrate upon a particular piece of work, or ponder over one fact for much longer than other pupils,
- the capability to complete work which is set for the group as a whole quickly and accurately,
- a very high standard of presentation of work indicating that pupils control the subject matter rather than letting it control them,

- the competence to read a source and be able to select all the key points easily,
- the capacity to see how the topic relates to other topics which have been studied, and sometimes relate them to their wider, more general knowledge,
- a faculty to interpret the material in a way unforeseen by the teacher, noticing the ambiguities and similarities in a source, which must first be resolved before choosing which line to take,
- the capacity - and this is a very high order skill - to approach a source with questions of his/her own, and then generate new questions when he/she has identified the key points and the unresolved and contentious parts.

Although there might be other indicators, these will help to identify the able pupil. Once identified, his or her needs can be considered in curriculum terms.

What are Extension and Enrichment?

The terms 'extension' and 'enrichment' are frequently used, sometimes synonymously, to describe the process of addressing the needs of able pupils.

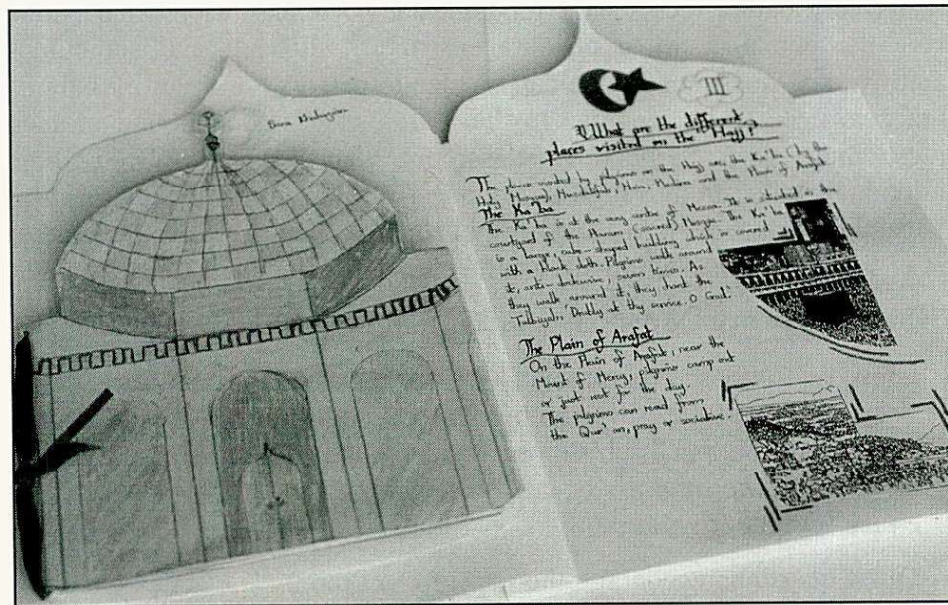
A topic that is extended is simply made longer. More questions of the same type might be added to seek to make a child's knowledge and understanding of a topic more comprehensive. If, however, a topic is enriched, it goes beyond this linear extension of the material and broadens a pupil's understanding and experience laterally.

A study of the artefacts inside a mosque might be extended to consider the people who go to the mosque, the worship which takes place and the beliefs which all of this reflects. The topic would be enriched by linking these beliefs to the notion of belief itself, to the beliefs of other religions, to issues such as the relationship between submission to authority and personal self-direction, and to how the same sort of issues might occur politically, and personally.

Metaphorically, one might simply say that *extending* a topic allows the topic to run around more widely within its stable, whereas *enrichment* is about opening the stable door and letting it go. The trick is, of course, in helping it go somewhere.

Enhancement and Enrichment in Religious Education

There is a basic difference which needs to be recognised between quality and quantity. Because more able children may finish set tasks quickly, it is tempting to give them more questions to do. In such a situation, the purpose of the further task needs to be clarified. Does the pupil need more knowledge or a deeper understanding and higher skills of evaluation? This is to move more deeply into the subject matter of which a pupil has a knowledge already, rather than to cast the general net of knowledge even more widely.



Practicality often demands that different topics are dealt with in different lessons, and when these lessons are once a week, lateral enrichment can be difficult. How is the pupil to be encouraged to see how particular aspects of the subject relate to other areas and other subjects? It is good to take a few minutes during each lesson to recall previous lessons, and explain/explore how the present topic fits in with this. Set up occasions as often as possible for, as it were, zooming out from the topic to think about the larger questions with which a topic started, before zooming back in. A scientist looking through a microscope reminds himself/herself that what has been viewed is but part of a larger world when one stops looking through the narrow eyepiece. Do not allow the topic to become bogged down within its own terminology and time-frame. Set up opportunities to show the living dimensions of what is being explored.

If we expect a lateral view, we must prompt the children to think laterally. It is important to open up the present line of enquiry in the light of the questions which are dealt with, or raised in previous topics. There is a basic danger that pupils will confuse the factual elements of each religion when this is done, but one of the best safeguards is to return to the basic questions which were asked. A general guideline is to look back at the basic questions which opened up the issue to start with, like "Do you remember why Christians and Muslims might have wanted a building to worship in?" One is making a link with the basic issue, not with the factual content.

Depth needs to be facilitated, not by making some shallow comparison as to what is similar between what a Muslim and a Christian does, but a return to the basic concepts upon which a particular form of worship or practice is built. Religious Education is about a study of belief and practice, but it is necessary to look more precisely at the conceptual understanding or intuition on the basis of which the beliefs were put into words and rituals were inaugurated or evolved.

Such in-depth responses might best be facilitated through different types of questions, focusing on:

- *Existential issues*, which relate to the situation and context of the student;
- *Conceptual issues*, where a student starts to look at subject matter differently;
- *Higher order thinking*, where a breakthrough is facilitated so that a student responds on a deeper and more profound level to the subject matter.

Questions and Questioning

More able pupils respond to the same subject matter as any other pupil as determined by the syllabus. They might have the same textbooks or worksheets available, but the way in which this subject matter is mediated needs to be different. The teacher has an active role, helping the pupil to see and draw out significant points and questions, at least at the beginning; questioning is an activity which requires teacher input and response.

Unless the teacher shuts out all opportunities to question, more able pupils are capable of raising a myriad of difficult and complex issues. Experience can help the teacher to anticipate certain questions, but only from a range of alternatives that are too many to write down in a lesson plan. The teacher of Religious Education is expected to respond to such spontaneous questions. The range of questions which one needs to pursue in relation to the Agreed Syllabus will not necessarily come naturally to the pupils because of their limited age and experience of the subject; it is necessary, therefore, to stimulate them.

Pupils need to be helped to understand how and why it is important to *see* more rather than just *know* more. In the modern age there has been an information explosion, yet pure information lies dormant until something is done with it. More information does not necessarily increase wisdom; this comes about through the way in which a person chooses to use it.

Religious Education is not so much about consuming more information, it is to do with asking more penetrating questions about that information; this facilitates depth.

It is a challenge for younger minds to accept that some questions do not have absolute answers. There is a purpose in explaining something provisionally, without *explaining it away*, and with recognition that the explanation might alter in the future. This fluidity can work against Religious Education because all of the important questions require an answer that draws upon a pupil's experience at the time of asking the question.

If key questions can be identified, pupils will give answers, but the question can be revisited at any future time and an answer can be given based upon an experience that has grown. To this extent, questions are organic in a way that answers are not. The right questions, carefully framed, open up the material.

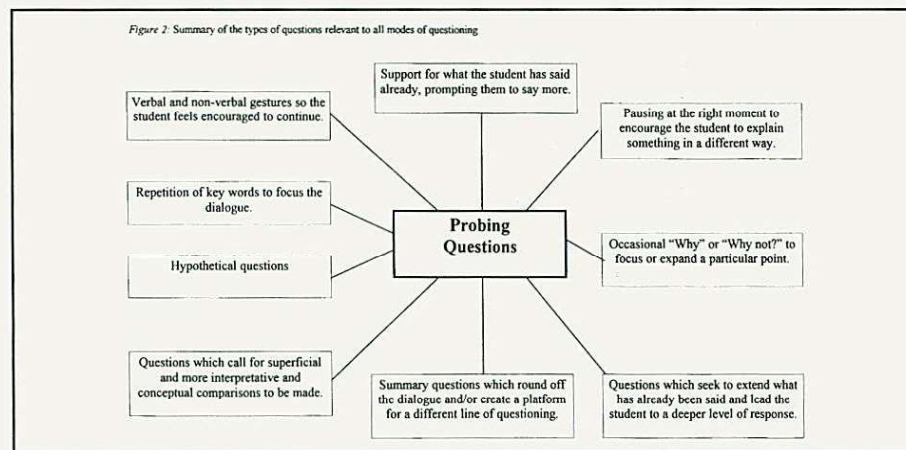
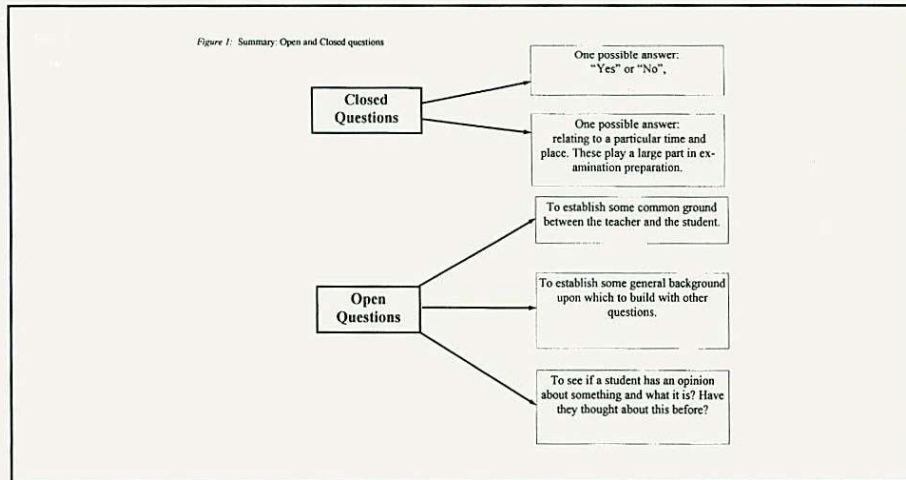
The range of questions relating to Religious Education is vast. Religion, by its very nature, deals with fundamental questions. More able pupils have the potential, when encouraged, to ask difficult and sometimes controversial questions which can challenge personal and family beliefs. Teachers need to be sensitive to the notion of critique implied in such questioning, particularly in a classroom where there will be some individuals with strong religious beliefs. However, a mature approach to the subject will show it to be worthy of such critique as well as the higher order thinking demanded by more able pupils if it is to be taken seriously.

There are three main groups of questions:

- **Closed** questions, where the answer can only be one thing or another. For example, after visiting a church, in the questions: *Did you like the church?* the answer is either *yes* or *no*. Where we ask *How many seats are there in the church?* the answer is going to be a number which will either be right or wrong.
- **Open** questions encourage the pupil to say more. The statement *I too felt like that when I first went into a place of worship* is a veiled

question as it seeks to establish a relationship between the questioner and questioned.

- **Probing** questions seek to help the pupils to explore their thoughts and feelings. A probe in medicine is something that explores a part of the human body.

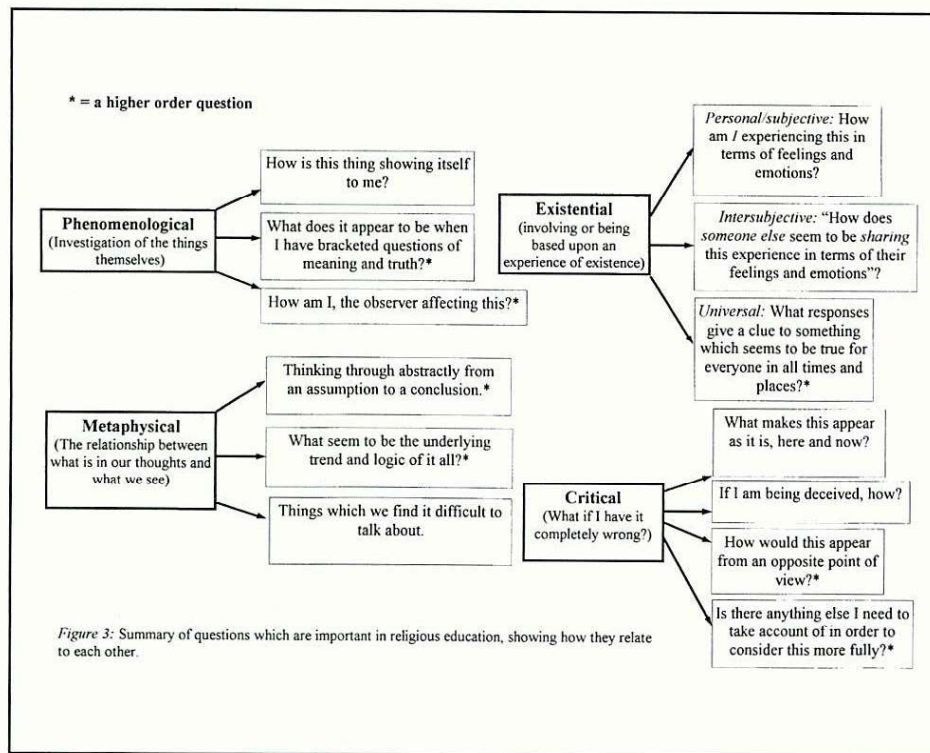


Closed, open and probing are three basic types of questions that are used in one form or another by teachers. These need to be set in the context of the main types of questions which religion asks. These could be described as *existential*, *metaphysical*, and *critical*.

- *Existential* questions are those which involve or are based upon an experience of being in the world. Most religious enquiries start with a personal question, reaction or response to something that happens in the world. *Intersubjective* questions involve the inherent human feeling that exists in relationships, either intimately with other individuals or more anonymously with a country and the rest of the world. *How does someone else seem to be sharing this experience in terms of their feelings and emotions?* is an intersubjective question. *Universal* questions really are the last stage of existential questioning. They seek to consider what might be of fundamental importance for an individual's own world and/or the world in general.
- *Phenomenological* questions call for a return 'to the things themselves' (Edmund Husserl). This means taking a fresh approach to things as they are experienced, without presupposition, and then attempting to describe them as faithfully as possible.
- *Metaphysical* questions go alongside phenomenological ones and stimulate consideration of the relationship between inner ideas and everything else that exists in the world.
- *Critical* questions need to be handled most carefully. The focus needs to be kept on evaluation or critique rather than criticism, since that can be threatening.

Planning Considerations

- What are the aims and objectives? What hidden aims might be fulfilled if a pupil were to move through and beyond these? If they are anticipated and identified, pupils have more chance of fulfilling them.
- Which aspects of flexible learning give the pupils the opportunity not only to extend, but enrich their experience of the subject? Some topics lend themselves more easily to extension and some to enrichment. All things do not have to happen in all places.
- Which aspects of work extend pupils' study-skills (eg do they learn how to do a controlled-conditioned test, a piece of research, evaluation, accumulation of facts, stimulus response?) Not all of these points are covered by one unit of work, but it is possible to map out the experiences which are received in Religious Education as a whole.
- How can the wider resources available in the school as a whole be of use?
- What kind of questions need to be asked during discussion work? One needs to decide what sort of responses one aims to facilitate. For example: closed-response (facts), open-questions (expecting to pick up on a variety of responses). Effective discussion requires a number of different questioning strategies.
- What do existing text books and other resources give by way of enrichment? Most textbooks fall short here. In some cases, one may add a few enriching questions on a separate sheet which take the subject matter further. It is possible to produce a home-made unit of work each year which takes the best of the books and re-shapes it along the lines suggested here.



Religious Education is naturally extending and enriching. It is concerned with higher levels of reflective activity at its earliest stages. It is what might be called a response subject that is concerned only partly with technique and content; real understanding comes when pupils reflect on what is before them, ask questions of it, and gain insight by means of combining the fruits of this with their own experiences.

Examples

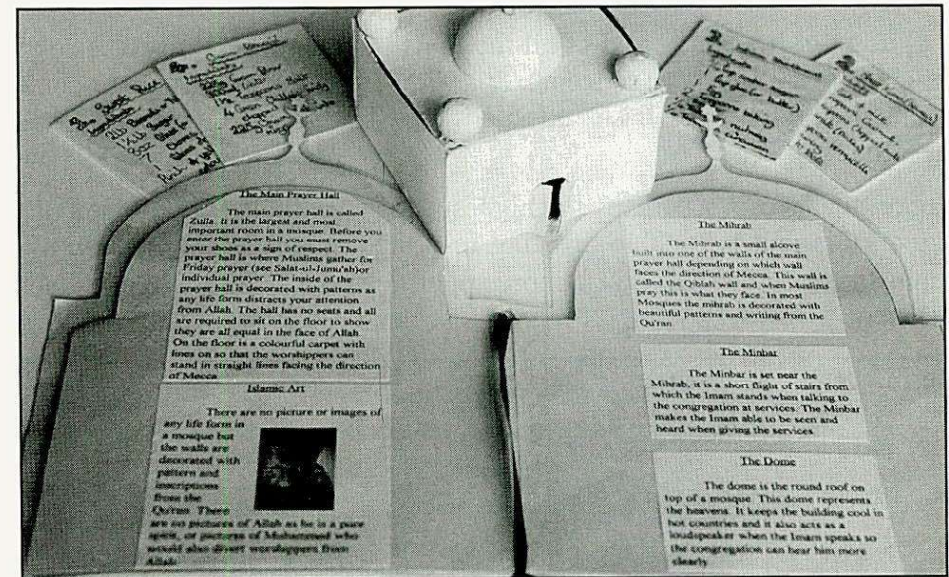
The development of work for the more able is really an issue to do with the way in which the delivery of the Agreed Syllabus is differentiated for different ability levels. The curriculum for all pupils including the less able and the more able is bound by the same concepts, knowledge, skills, attitudes and exploration of human experiences which structure the Agreed Syllabus.

Therefore an approach which relies exclusively upon producing extra worksheets is misleading. Provision for the more able is as much to do with the way in which the subject is taught, the way in which questions are asked, and the way in which pupils are encouraged by the teacher, to deal with the topics. This does not necessarily require a fundamental change in the resources which are currently in use but a re-think of the way in which they may be used.

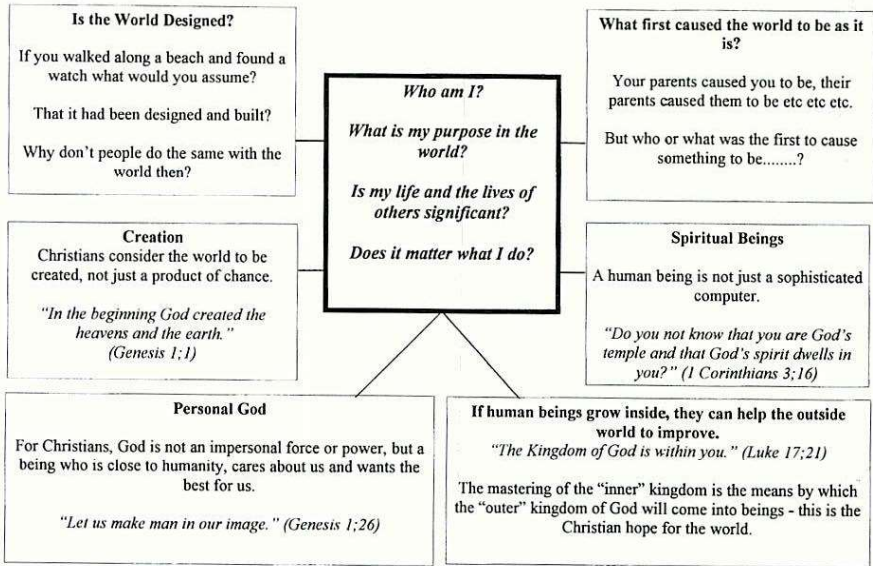
What follows is a series of examples:

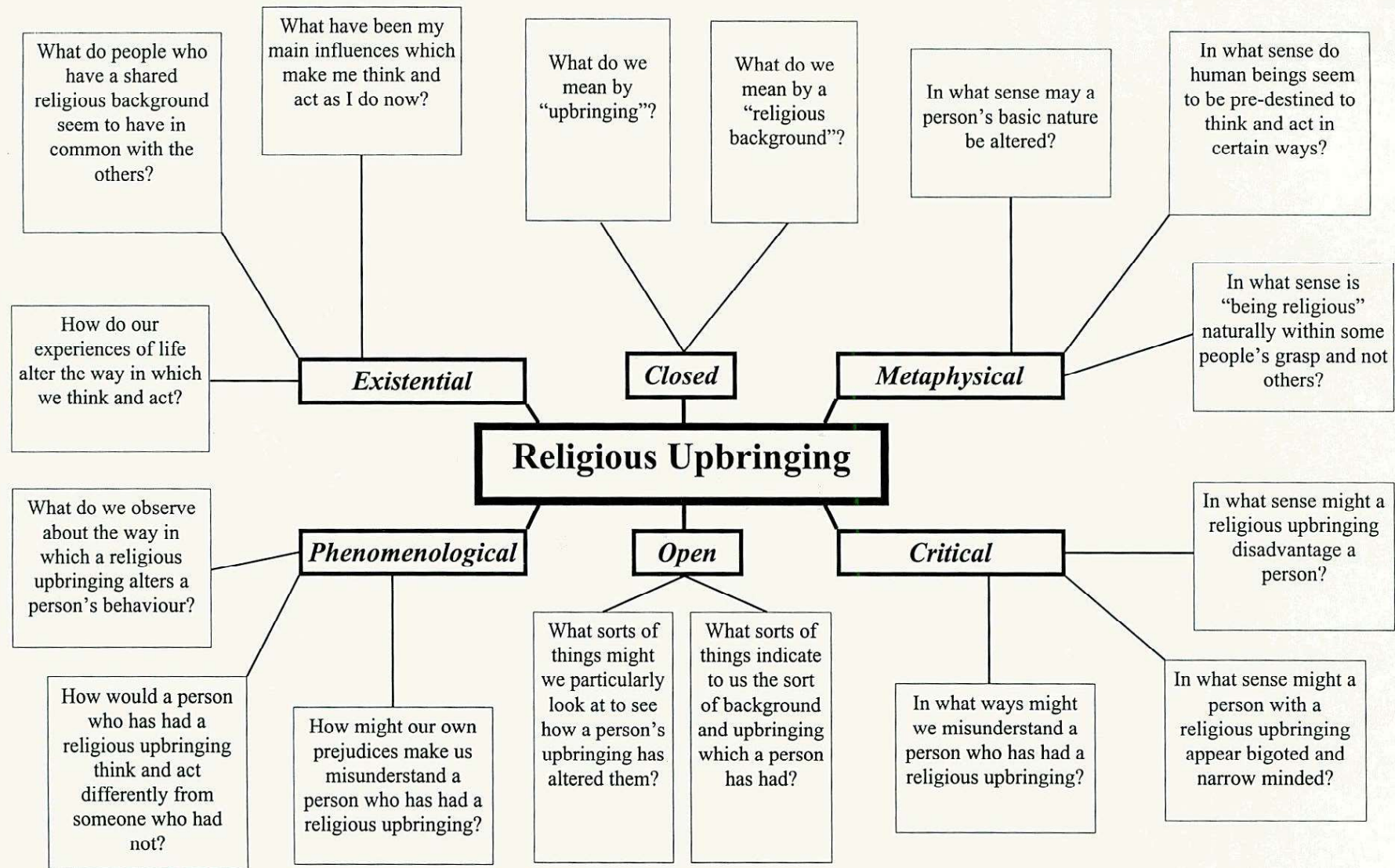
- Believing in God (Year 7)
- Why Stories? (Year 7)
- Hindu Beliefs (Year 8)
- Action through non-violence (Year 8)
- Christianity (Year 9)
- Sikhism (Year 9)

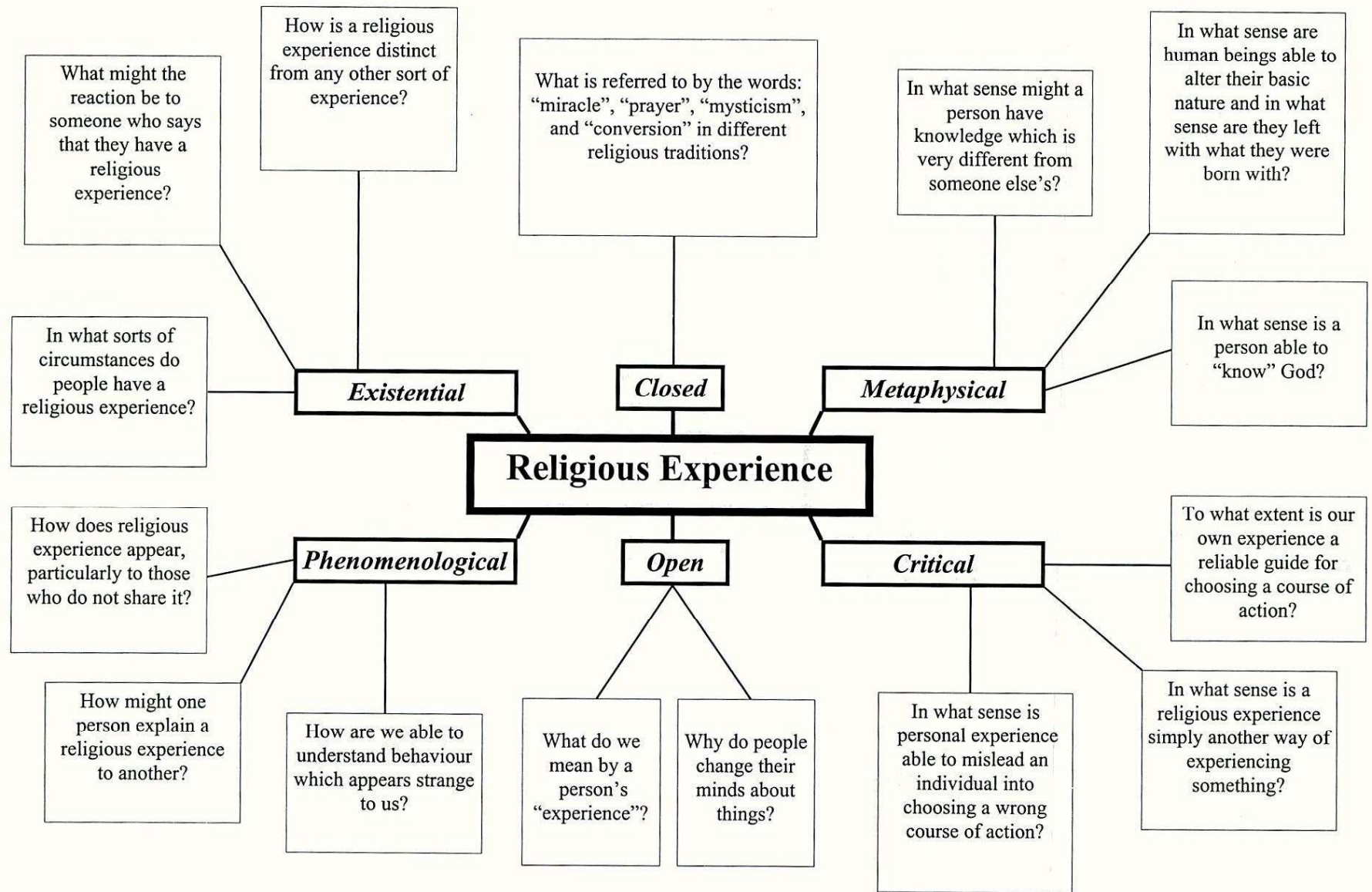
They assume that the teacher will have the same resources available as at present and offer a different way in which they might be used. The aim is to apply the principles so far enumerated. It must be stressed that exemplars cannot cover all possibilities. If the principles are considered to be sound, then teachers can implement them in their own way in the planning and delivery of their lessons.



Mapping the Questioning

Year: 7	Title: Believing in God	Time allocation: Variable
<p>Purpose:</p> <p>To help pupils understand:</p> <ul style="list-style-type: none"> • how a religious upbringing and experience might lead some people to believe in God • how some people experience and interpret life in a way which leads them to believe that the world was designed and has some ultimate purpose 		<p>Notes:</p> <p>Give some consideration to the classroom arrangement. As there is a strong emphasis upon discussion, it would be useful to arrange the chairs in a circle and establish some protocols for answering and listening to each other as a prerequisite.</p> <p>This unit could well be used <i>through</i> another one. For example, if it were used alongside the "Why stories?" unit, elements from this unit could be drawn upon to extend and enrich themes and ideas generated by the stories. For example many of the existential questions which follow could be used by bouncing them off the actions of the characters in a story: Abraham was so willing to do as he was told: <i>In what ways does our upbringing shape what we ultimately believe?</i></p>
<p>Outline:</p> <p>The emphasis in this unit is upon allowing a more able pupil to survey the field of enquiry with which religion concerns itself. It focuses in upon fundamental questions giving the opportunity for some realisation of the complexity of the issues.</p> <p>It is abstract by nature, and of all the units outlined it requires a basic ability to be able to grasp issues conceptually, without reference to factual content. For younger children, the basic questions can be broken down into manageable elements.</p> <p>Conceptual grasp is perhaps the highest goal in religious understanding. To this extent, this unit is capable of being re-visited at any level of study, as a more sophisticated mind will give a more sophisticated response to these fundamental issues.</p>		
<p>Resources:</p> <p>In itself, this unit does not require resources. See notes.</p>		





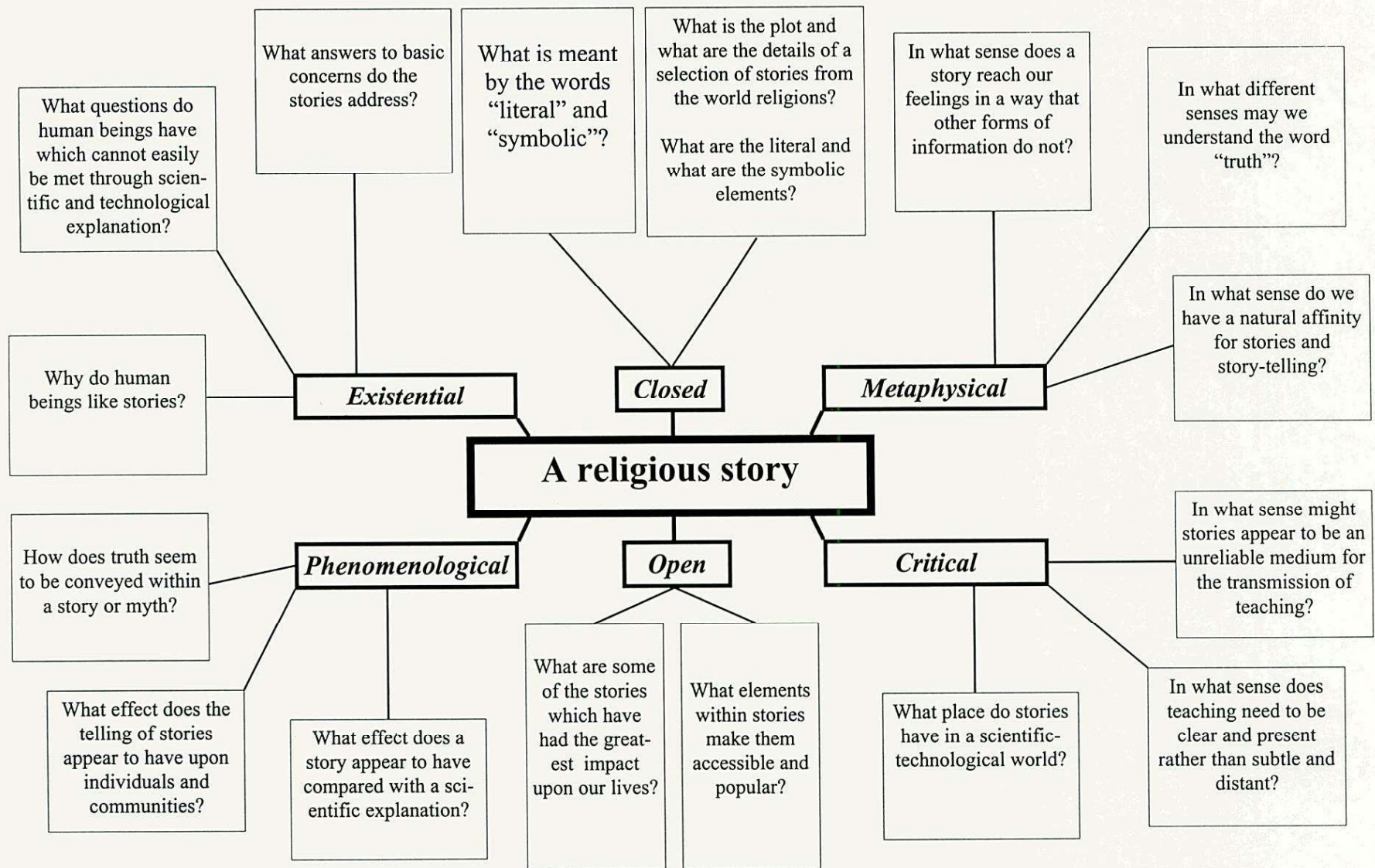
Potential C.A.S.E. Developments

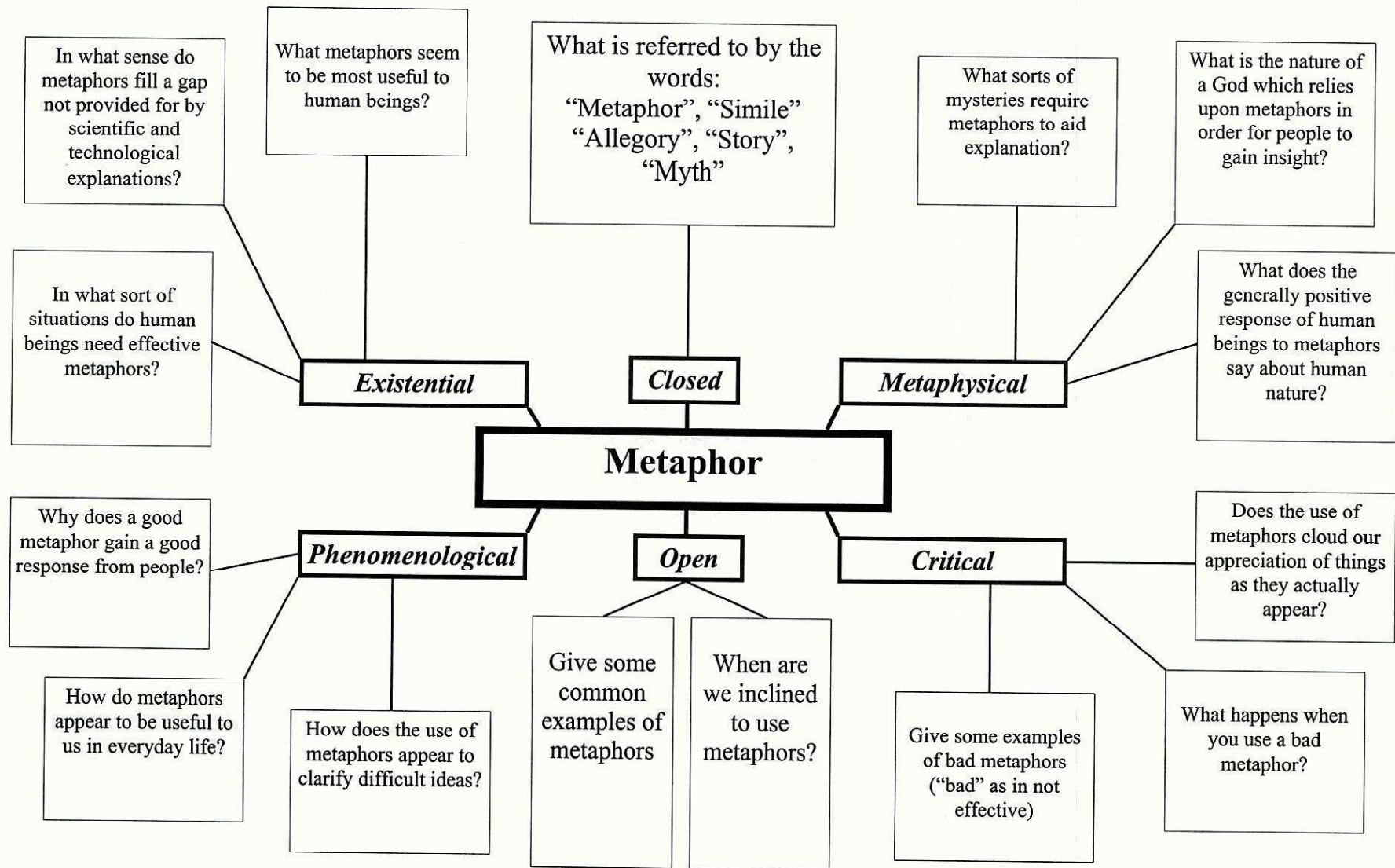
Knowledge: INFLUENCE OF RELIGION					
Concepts			Attitudes		
BELIEFS	THE SPIRITUAL DIMENSION	UNIVERSALITY OF RELIGION	ENQUIRY AND INTEGRITY	TOLERANCE	ECOLOGICAL RESPONSIBILITY
Shared beliefs unify people and influence the way they behave.	People are more than their physical being	Religion makes a difference to people's lives.	Valuing: <ul style="list-style-type: none"> • others' experiences • diversity • ways of knowing 	Religion is an important element in some people's experience.	Some people believe the world is an expression of a loving God.
BELIEVING IN GOD					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL LIFE	FUNDAMENTAL QUESTIONS	DAILY EXPERIENCES
miracle prayer mysticism conversion	What is the impact of: <ul style="list-style-type: none"> • religious upbringing? • religious experience? How do I react?	What are the influences in my life? How do I interpret the behaviour of others?	of: <ul style="list-style-type: none"> • looking beyond the surface • thinking • understanding experience • asking questions 	What is the source, nature and validity of religious experience?	Some people share an understanding that goes beyond the everyday.

YEAR: 7

Mapping the Questioning

Year: 7	Title: Why Stories?	Time allocation: Variable
<p>Purpose:</p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> • to know why stories are used in the transmission of religious ideas • to understand the nature of stories and their use of verbal and graphical metaphors to describe difficult concepts • to understand the notion of indirect communication 		<p>Notes:</p> <p>There are two important problems to be aware of in looking at stories:</p> <ul style="list-style-type: none"> • In a predominantly secular world-view, where the pupils instinctively trust scientific and technological explanations, the word <i>story</i> suggests unreliability. • Within religions, there are those who stress the literal facts within the stories, and those who emphasise the metaphorical elements. This emerges as a problem when, for example, one seeks to explain the story of the resurrection in the same way as a Greek myth, where the monsters and supernatural beings are not thought to exist.
<p>Outline:</p> <p>This material may be used through other units. It needs to be allied to groups of specific stories such as the creation stories of the different religions, the Greek myths or the Hindu stories of the gods.</p>		<p>In the majority of cases, more able pupils will have dismissed the fairy-tale element of religion before they arrive at secondary school, as their basic logic tells them that such things do not measure up alongside all of the other ways in which they verify and ascertain the truth of something.</p> <p>This is a basic assumption in the questions which follow. Their aim is to seek to open up the stories to a different, non literal exploration which leads to questions about the different ways in which the notion of <i>truth</i> might be understood in the context of religion.</p>
<p>Resources:</p> <p>A selection of stories from different religious traditions</p>		





Potential C.A.S.E. Developments

Knowledge: SACRED WRITINGS					
Concepts			Attitudes		
BELIEF IN GOD	THE SPIRITUAL DIMENSION	UNIVERSALITY OF RELIGION	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	SENSITIVITY
Ideas about God are powerfully transmitted through story.	Stories: <ul style="list-style-type: none"> • go beyond other words • reach people in many ways • transcend the units of human understanding 	Stories are used universally as expressions of meaning.	I can value the stories that I live and those lived and loved by others.	Valuing: <ul style="list-style-type: none"> • stories for themselves • the insights stories bring 	Religious stories are precious to believers and deserve to be respected.
WHY STORIES?					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EVALUATION	CREATIVE ARTS	SPIRITUAL LIFE	HUMAN QUALITIES	DAILY EXPERIENCES
metaphor simile allegory myth literal symbolic	What is the power of story? What is the impact of metaphor? Why do they both work?	Story is a creative medium for expressing universal truths.	of: <ul style="list-style-type: none"> • losing oneself in a story • finding oneself in a story 	imagination respect for words love of stories	Stories inform our lives and for some people those important stories are religious.

YEAR: 7

Mapping the Questioning

Year: 8	Title: Hindu Beliefs	Time allocation: 2 x 70 minutes
<p>Purpose:</p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> • to know about the principal deities of the Hindu religion and some of the different incarnations • to understand the concept of the one and the many • to understand about three key beliefs/practices: Reincarnation, The Law and Karma and Yoga • to understand the concept of the link between action and destiny, justice and reward 		<p>Notes:</p> <p>The Hindu religion has a level of difficulty which the other world religions do not have. The religion is not monotheistic in outward appearance, but has a unifying philosophy which draws the different variety of expressions together.</p> <p>The conceptual leap which it is useful to pursue is the concept of the one and the many.</p> <p>One of the key ideas is how one may have many things which are diverse and sometimes hidden ways of revealing one reality. It is similar to the issue raised in Christianity about the nature of the Trinity.</p>
<p>Outline of unit/lessons:</p> <p>What follows could be used in combination with a study of the worship of Hindus which has a greater emphasis upon factual detail. These questions could be used to explore in verbal or written form the beliefs which lie behind the practice.</p>		<p>To support the questioning process, giving it some concrete visualisation, it is useful to use some examples of things in nature which share this quality. A jug of water with different shaped receptacles and a jigsaw puzzle are useful metaphors. Water can take the shape of anything it is poured into, but remains essentially water. Each piece of a jigsaw is independently important, but does not really have its full meaning revealed until it is fitted into the full picture. The deities and their diverse expressions of devotion and worship may be revealed using these or other metaphors.</p>
<p>Resources:</p> <p>The accompanying worksheets and/or a section of a textbook which makes general points</p> <p>Shrine figures of some of the deities</p>		<p>It may be that pupils will become so bound up in the metaphor that they will not see past it. However, one indicator of high ability is that a pupil will be able to contextualise parts of an explanation and transfer one mode of expression to another.</p>



The Hindu Gods



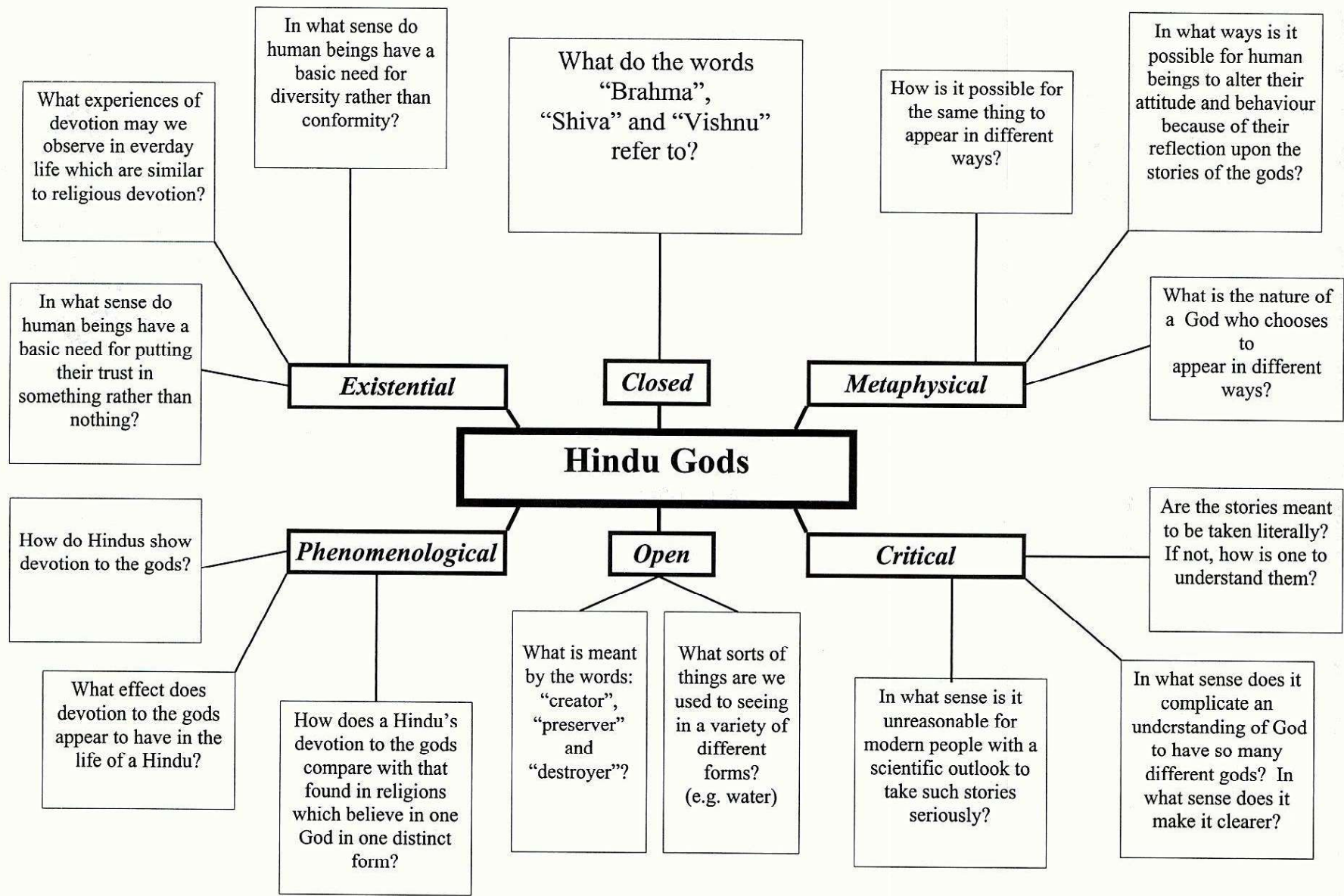
The Hindu word for God is **Brahman**. Hindus believe that Brahman is the only God, is everywhere and part of this power is in every living thing. However, Hindus also believe that Brahman is neither male nor female and cannot be fully explained in human words because Brahman is far beyond the imagination of human beings. Hindus believe that Brahman can take on a “shape” and come to earth.



So, whilst believing that there is one power at the centre of all things, they also worship many of the shapes which Brahman has taken. These gods and goddesses are like stepping stones, or pieces of a jigsaw. Of all the many gods, the most important three are:

- Brahma - the Creator**
- Shiva - the destroyer**
- Vishnu - the preserver**



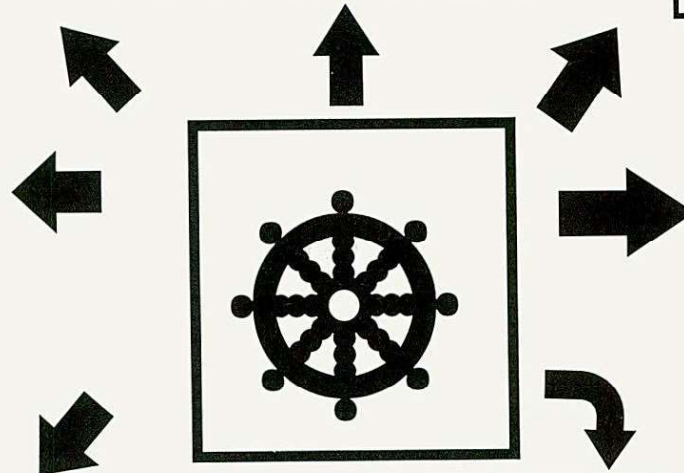


The constant cycle of birth and rebirth is called *Samsara*.

Hindus believe that every action has an effect, and that there is a cause for everything that happens in life. This is the law of **karma** or actions.

The final aim for Hindus is to escape this cycle of birth and rebirth and to attain *Moksha* - liberation. reincarnation and this is linked to a person's *karma* (actions). What a person does on earth will affect their future lives.

Hindus believe that good karma in this life brings benefits in the next. Once a person manages to live a life free from selfish desires, hatred, greed and envy, and free from the material things of the world, then he or she can achieve *moksha* or "release", and be free from *samsara*.



Ahimsa

Ahimsa is having respect for life. It is often translated to mean non-violence, but it is more than this. It is about having an attitude of love and humility towards all other beings and revolves around the idea of respect for all life which is central to Hinduism. It is because of the belief that Brahman is in all things, animals as well as people, that many Hindus are vegetarian.

Hindus believe that violent and harmful actions against others in the present life will lead to more harm in the future. Those who hurt others will build up bad karma. As this will hinder the quest to achieve *moksha*, most Hindus try to avoid causing any sort of harm in the world.

These are the castes:

Brahmin (teacher or priest)

Kshatriya (ruler or warrior)

Vaishya (merchant or farmer)

Sudra (servant or labourer).

People who do not fit into any of the castes are **Pariahs** (untouchable or outcaste).

Beliefs about caste are linked to the ideas of *karma* and *samsara*. They believe that every Hindu is born into a particular caste as a result of their behaviour in a previous life.

Summary of key Hindu beliefs

Reincarnation

Hindus believe that there is a part of Brahman in everyone and this is called the **Atman** or Soul. This part of us is never born and never dies. When a body dies the Atman is re-born in another body. This being born again is called Reincarnation.

One of the main Hindu holy books is called the **Bhagavad Gita** (which means “Song of the Lord”) and it explains it in this way:

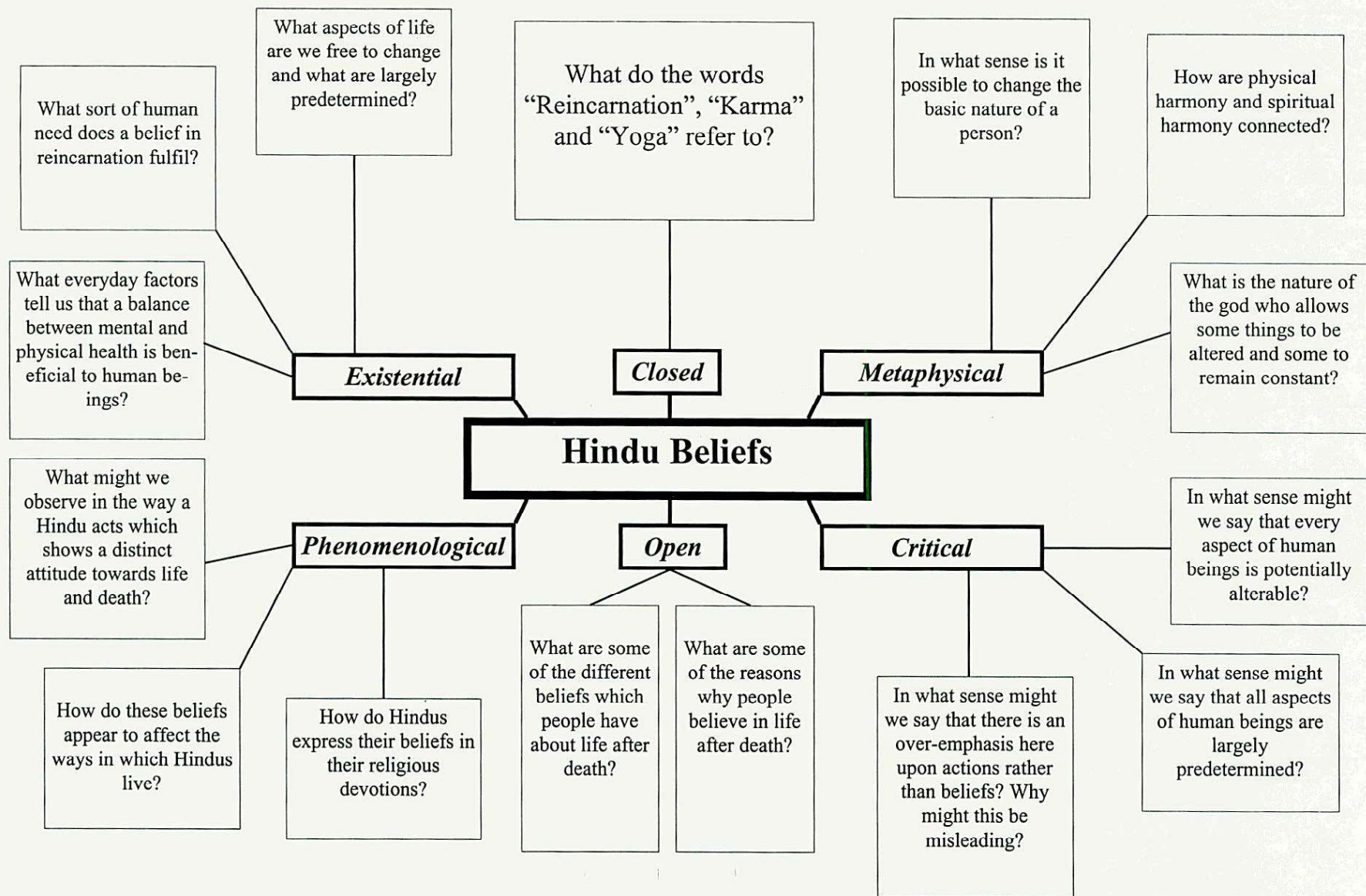
“As a person casts off his old clothes
and puts on new ones, so does
the spirit cast off his body
and enters a new one.”

Law of Karma

Karma means “destiny” or “action”. If we live a bad life, Hindus believe, our next life will be a life of hardship, or we may be born as an animal or an insect. If we live a good life we will be born into a better life next time. In short, the actions of this life determine our next life.

Yoga

For a Hindu, it might take many lifetimes for a person to become perfect. Sometimes, a person may achieve perfection during their lifetime and attain **Moksha** (release) from having to be born and reborn. The Hindu word for being united or joined with Brahman is **Yoga**. The exercises and meditation aim to still the mind so that you can listen to Brahman in the stillness and quietness.



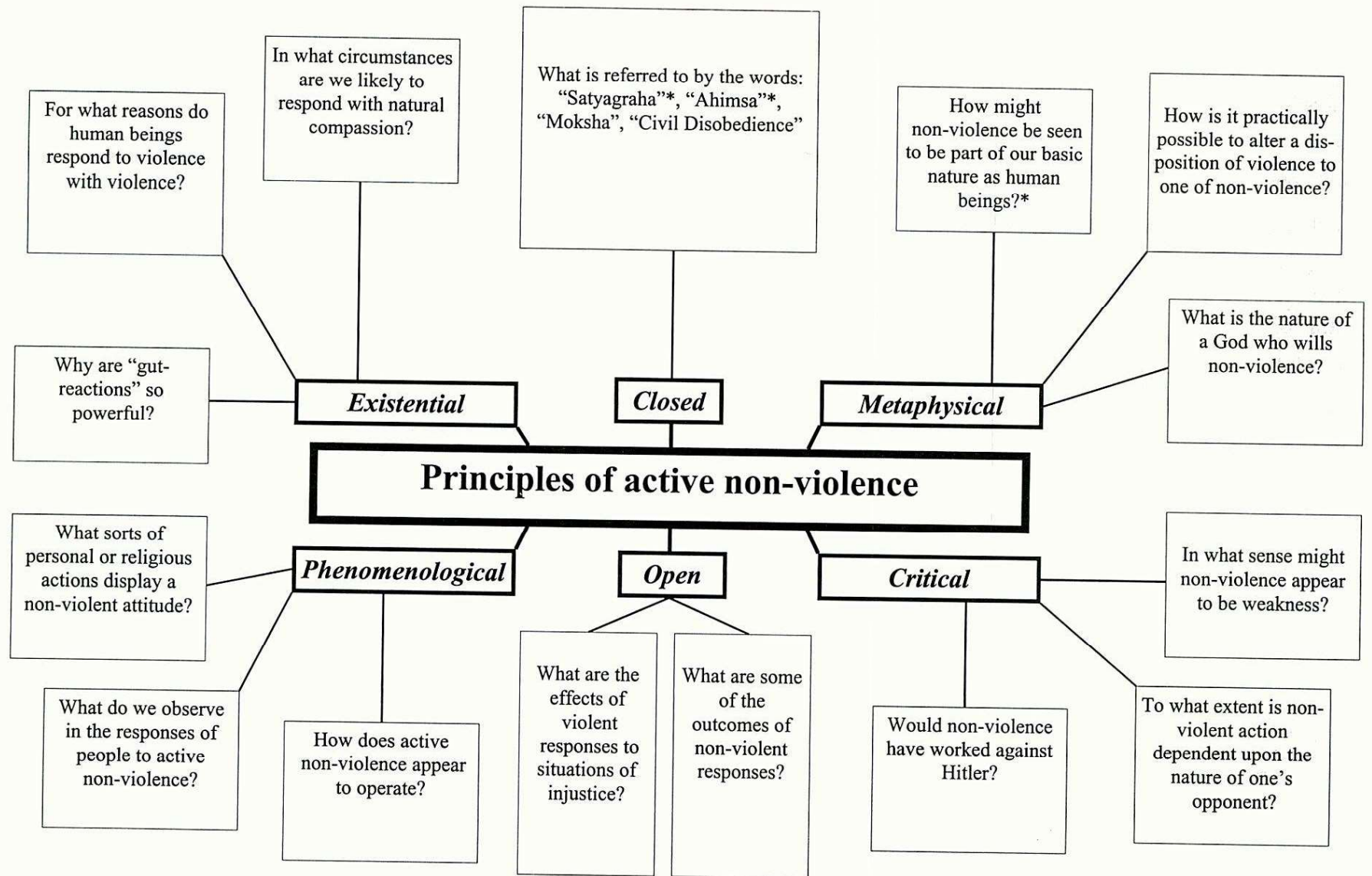
Potential C.A.S.E. Developments

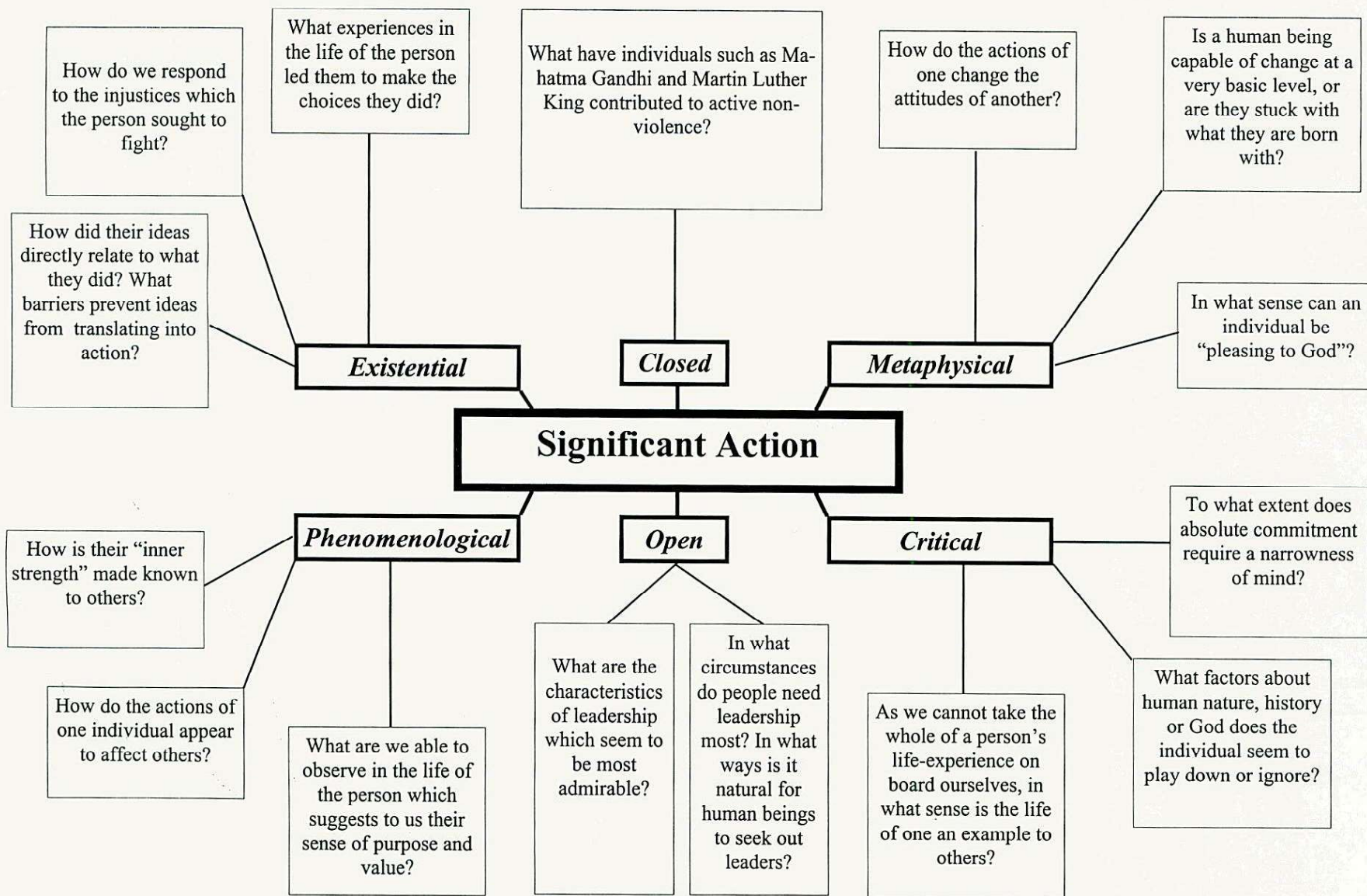
Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS					
Concepts			Attitudes		
BELIEF IN GOD	THE SPIRITUAL DIMENSION	SYMBOLISM	RESPECT AND SELF RESPECT	ENQUIRY AND INTEGRITY	SENSITIVITY
For Hindus, God is: <ul style="list-style-type: none"> • one supreme reality • represented in many ways 	There is: <ul style="list-style-type: none"> • harmony • a part of the person which is unchanging called the soul 	of: <ul style="list-style-type: none"> • words • images • actions • movements 	I can be challenged by the ideas expressed by Hindus in their beliefs but still respect them.	What is reincarnation? What effect does belief in reincarnation have on someone's life?	to Hindus' beliefs and ways of expressing them.
HINDU BELIEFS					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	REFLECTION	EVALUATION	SPIRITUAL LIFE	HUMAN QUALITIES	DAILY EXPERIENCES
Karma Reincarnation Yoga Deity	What aspects of my life am I free to change and what might be predetermined?	What is the place of religious stories? How does belief affect the individual?	of: <ul style="list-style-type: none"> • harmony • connection with the physical • devotion 	a sense of peace and harmony good actions - Karma	A balance of mental and physical health can be achieved through harmony.

YEAR: 8

Mapping the Questioning

Year: 8	Title: Action through non-violence	Time allocation: Variable
<p>Purpose:</p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> • to know about some of the main principles of pacifism and non-violence • to understand the logic of non-violence • to understand this in the context of the lives of active proponents of non-violence 		<p>Notes:</p> <p>Non-violence is fundamental to Buddhism and Hinduism but its place in Christianity has come about by reinterpreting the traditional texts in the light of the dialogue with eastern religions. Gandhi himself pointed to Jesus' words "Love your enemy" as being one of his own main sources of inspiration. Nevertheless, active non-violence generally seems to go against the gut-reaction of the majority in Britain.</p>
<p>Outline of unit/lessons:</p> <p>This unit is to be used through studies of the lives of proponents of non-violence, such as Gandhi and Martin Luther-King. The modes of higher-order questioning for the more able may be worked into discussions and/or more advanced written work.</p>		<p>This needs to be considered and utilised. The more able student will be capable of reflecting upon the reasons behind what they themselves do, which is a good starting point for exploring the sense of non-violence. It is important to address important questions about ourselves and our assumptions if active non-violence is not to appear weak and trivial in the minds of the pupils.</p>
<p>Resources:</p> <p>Resources relating to the lives of significant proponents of non-violence</p>		





Potential C.A.S.E. Developments

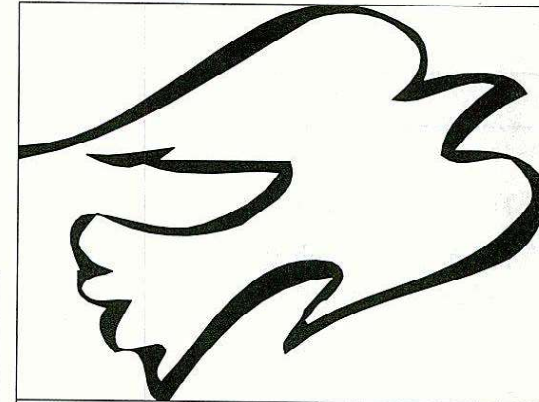
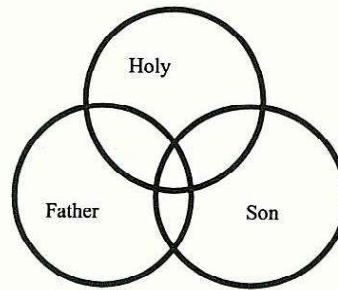
Knowledge: CHRISTIAN TEACHING, INFLUENCE OF RELIGION, MORALITY					
Concepts			Attitudes		
BELIEFS	THE SPIRITUAL DIMENSION	MORALITY	RESPECT & SELF RESPECT	ENQUIRY AND INTEGRITY	SOCIAL AWARENESS
Some people express their religious beliefs in active non-violence.	Inspiration is often found in the example of inner strength of someone else.	Some people believe violence is wrong and breeds more violence.	I can value the responses of those who refuse to use violence but respond actively without.	Valuing: <ul style="list-style-type: none"> determination commitment active non-violence as a sign of strength 	Commitment to non-violent social action is often in support of others who are disadvantaged.
ACTION THROUGH NON-VIOLENCE					
Skills			Exploration of Human Experience		
EMPATHY	REFLECTION	EVALUATION	HUMAN QUALITIES	PEOPLE OF FAITH	MORALITY
with those who: <ul style="list-style-type: none"> are totally committed cannot change live with violence 	How do I respond to violence? Whose example do I follow?	How effective is an active non-violent response? Why does it work? What is the link with religion?	strength of purpose determination self control patience	Mahatma Gandhi Martin Luther King	What is my response to violence?

YEAR: 8

Mapping the Questioning

Year: 9	Title: Christian Belief and Practice	Time allocation: 9 x 70 minutes + homework
Purpose: <ul style="list-style-type: none"> • To introduce some key aspects of Christian belief and practice • To move through the factual content to a deeper level of understanding and reflection • To stimulate the development of critical thinking in relation to the specific subject matter 		Notes: <p>The material has been chosen because these topics give ample opportunity to discuss issues far beyond the factual subject matter as the lesson plans illustrate.</p> <p>The worksheets are meant to be 'starter' sheets, providing a basic resource to initiate pupils' interest and direct their learning. They contain the sort of basic information which pupils need for the purposes of passing exams, but do not look at any one area in detail.</p>
Outline of lessons in unit: <ol style="list-style-type: none"> 1. Introduction to the key Christian belief about the Trinity 2.&3. Introduction to the main festivals and special days within Christianity, focusing upon Christmas and Holy Week and their New Testament origins 4.&5. Outline of the main Christian denominations and their principal doctrinal emphases 6.&7. Outline of some of the main places of pilgrimage for Christians, with an opportunity to study one in detail 8. An introduction to the nature of prayer within the Christian tradition 9. A reflection upon the Christian approach to dealing with situations of conflict, focusing upon the role of the personal conscience 		<p>Because more able students can absorb factual information quickly, the aim has been to provide the student with the core content so that he/she is able to accelerate into the deeper reflection-based dimensions.</p> <p>Given this assumption, one might characterise this as moving more quickly over the <i>learning about</i> aspects of religious education, thus freeing up more time for the <i>learning from</i> aspects.</p> <p>At those times when the pupils are not engaged in whole-class teaching, it is expected that teachers may discuss with individuals those resources which might be available outside the classroom. This might be advice about the school library, how to use a library, who to write to or who to talk to. This might include specific things they might wish to ask their parents about, friends or members of faith communities. Pupils are encouraged to initiate these contacts themselves where possible.</p>
Resources: <p>Worksheets (included)</p> <p>Departmental and library books (including CD-ROM)</p> <p>Other resources to be negotiated with pupils (see Notes)</p>		

Christian Beliefs



A dove is often used as a symbol of the Holy Spirit.

Very often in questions, you are asked to link the issue to the fundamental beliefs of the religion. Here, I am going to set out the basic ideas which you need to know in order to do this. The Christian idea of God rests on the belief that God reveals (shows) himself in three forms:

GOD THE FATHER = God as the creator and sustainer of life in the universe.

GOD THE SON = in the person of Jesus Christ (the anointed one) who is believed to be the **INCARNATION** (God in flesh form). For Christians, this has only happened once, uniquely in human history.

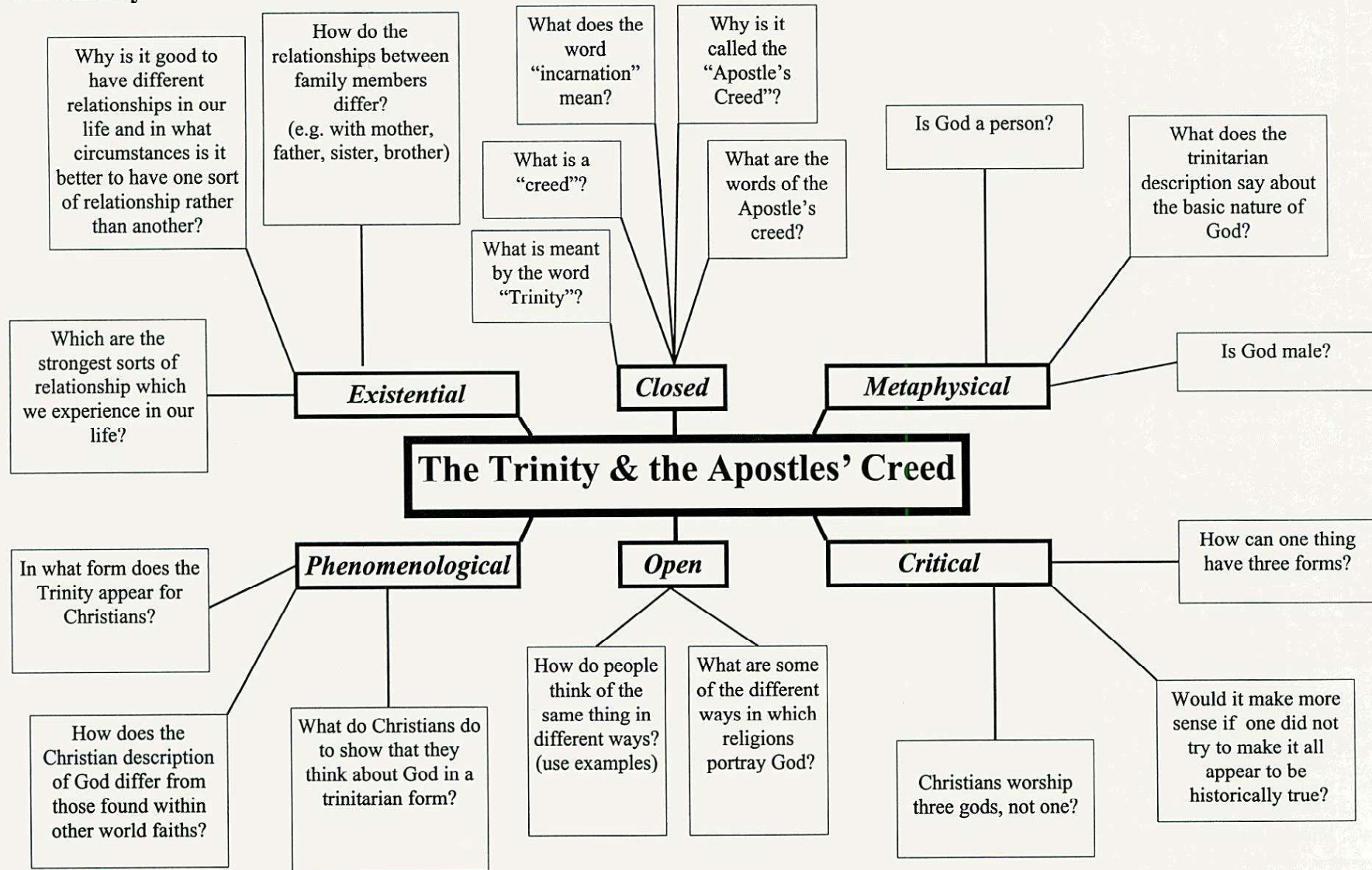
GOD THE HOLY SPIRIT = as a power, given first at the feast of Pentecost (see Acts chapter 2), which enables the believer to participate in meaningful worship.

This relationship is known as the **TRINITY**. One criticism which Muslims and Jews can make of Christianity is that it has three gods, not one. Christians counter this by saying that all three parts are just forms of one basic nature.

Questions and Activities.

1. Explain in your own words what the Trinity is.
2. What do Christians believe God the Father is?
3. What do Christians believe God the Son is?
4. What do Christians believe God the Holy Spirit is?
5. The symbol of the three circles was used by saint Augustine as an attempt to explain how one thing could have three aspects. Design a symbol which does the same.
6. Some people say that the Holy Spirit is like electricity. What do you think they might mean by this?

Christianity



HOLY WEEK

Holy week is the week at the end of Lent leading up to Easter Sunday. It includes.....

Palm Sunday: To celebrate when Jesus entered Jerusalem for the last time. Often, Palm crosses are distributed.

Maundy Thursday: Celebrates when the Last Supper took place. Traditionally, in the RC church, the Pope washes the feet of beggars to remember how Jesus washed the feet of the disciples. In England, special money is minted and distributed to the poor by the Queen.

Good Friday: The day on which Jesus was crucified. Features of modern worship include:

- No communion takes place.
- RC: people follow the 14 stations of the cross.
- Services take place through noon, when Jesus was believed to be on the cross.
- In Orthodox churches, the icon showing the dead Christ are lowered and candles are held as at a funeral. The icon is carried around the outside of the church.
- Churches often join together to follow a full sized wooden cross to a service.
- Hot cross buns are baked and eaten.

Easter Sunday: Celebrates the finding of the empty tomb. All church symbols are replaced. The altar light is re-lit. In the Orthodox Church the icons are paraded around the church. The phrase "Christ is risen" is met by the response: "He is risen indeed".

Questions & Activities

- 1 How are the events of Christmas and Holy Week linked to the stories in the New Testament? (See Luke chapter 2; 1-38)
- 2 Using the resources available, make a more detailed presentation on how Christians celebrate Christmas.

Special Occasions

ADVENT:

- ➔ Four Sundays before Christmas, marks the beginning of the Christian year.
- ➔ People think about Jesus' birth and Bible readings will be from the stories leading up to the birth of Jesus and passages from the Old Testament which foretell the coming of Jesus.
- ➔ Children will perform Nativity plays. Advent calendars and candles are used, marking the days leading up to Christmas.

PENTECOST (WHITSUN)

When the disciples received the Holy Spirit (see Acts Chapter 2).

ASCENSION DAY

Celebrates the day on which Jesus went up to heaven, 40 days after the resurrection. A special communion service is held in Church.

EPIPHANY

January 6th is celebrated as the day on which Jesus is shown to the three wise men who were guided by the star to his birth place. Jesus is thought of as the light of the world.

LENT

Begins 40 days before Easter on **Ash Wednesday** (the day after Shrove Tuesday). It celebrates the 40 days which Jesus spent in the wilderness when he was tempted by the devil. Traditionally, people give up luxuries during Lent and in earlier days, people covered their heads with ashes in sorrow. In churches, crosses are often covered with purple veils.

CHRISTMAS:

December 25th: adopted the date of the pre-Christian mid-winter festival and the Roman Saturnalia. Jesus was probably born in April-May.

Midnight Mass:

- ➔ Between December 24th and 25th, leading up to the moment of Christ's birth. Candles are lit at midnight - a symbol of the light of the world who has been born (see John chapter 1).
- ➔ Church decorated with reminders of the story of Jesus' birth: the crib - traditionally the figure of the baby Jesus is not put into the scene until Christmas day.

Carol service: nine lessons and carols.

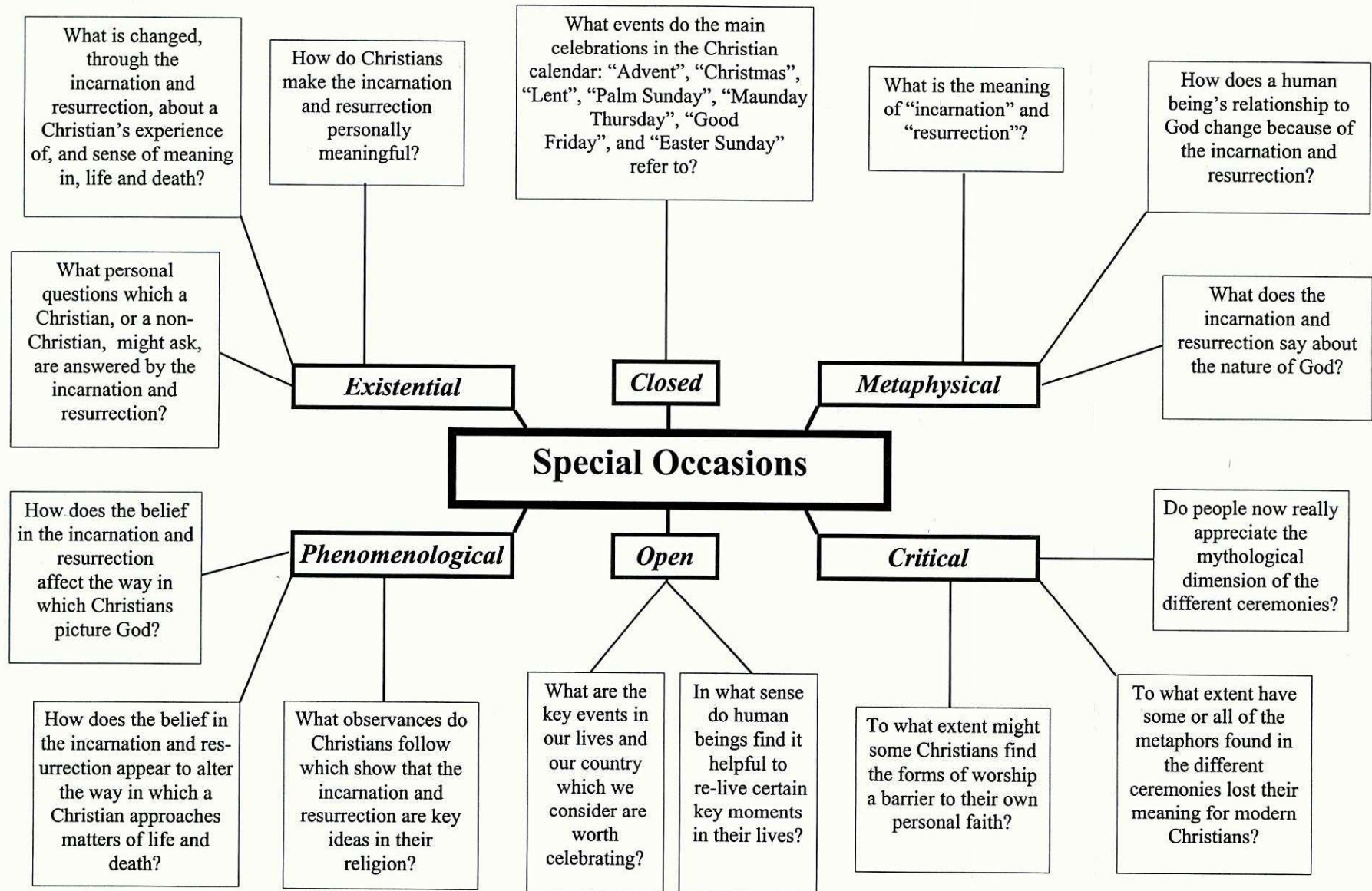
The readings are from those parts of the Old Testament which foretell the birth of Jesus and the Gospel stories.

Christingle: Orange represents the world and the candle = the light of the world.

SUNDAY

The day after the Jewish Sabbath. Chosen by the early Christians as the day which they would put aside for worship and praise.

Christianity



Different Churches

★ Introduction:

★ After Jesus, Christianity as a religion started. St. Paul travelled around Greece and finally went to Rome, and the book in the Bible: *Acts of the Apostles*, is a record of this. About the year 300, the Roman Empire adopted Christianity as the official religion, and as the Empire disappeared, its power continued in the Roman Catholic Church. Up until the year 1054, there was only one official church. But, the empire was so big that it had two capital cities: Rome and Constantinople. This was asking for trouble. The Eastern and Western sides of the church became more and more different, and eventually, in 1054, they split, creating two churches, the Roman Catholic Church, headed by the Pope in Rome, and the Eastern Orthodox Church, headed by the Patriarch of Constantinople. Each claimed to uphold the true

The Roman Catholic Church

The Roman Catholic Church was the official church of every European country until the mid-sixteenth century. At this time, people became tired of its domination - telling people what they should believe - and there was another major split. This event is known as the **Reformation**.

This event shook the Roman Catholic Church and forced it to look at itself in the light of the challenges which the protestors (Protestants) had made. One of the most serious reviews which the RC church did in recent years was.....

- ✚ The *Second Vatican Council (1961)* under the direction of Pope John XXIII. It looked at ways in which the Roman Catholic Church might be made more relevant to the modern world. Key changes were:
 - ➔ The service should be conducted in the native language rather than Latin.
 - ➔ The priest to face the congregation rather than have his back to them.
 - ➔ The leaders of the church agreed to listen to the people.
 - ➔ The Ecumenical Movement was strengthened (work for church unity and links with other denominations [branches] of the Christian Church and to talk with members of other religions.
 - ➔ The Church should comment on political issues when necessary.

The Orthodox Church

Of all the churches, the Orthodox Church has changed the least. It is particularly strong in Greece and Russia.

One of the arguments which developed between the Western and Eastern Churches was about the way in which Jesus should be seen. The Eastern church emphasises that God, Jesus and the Holy Spirit are equal in every sense: that they were all present at the creation of the world. They thought that the western church made Jesus too human. The Jesus who appears on Icons is beyond us - not really one of us. Worship should, therefore, be a means whereby we enter into that high and unearthly world, and this might explain the style of Orthodox Church worship.

The Protestant Churches

The name comes from the fact that they "protested" against the power of the Roman Catholic Church. In 1517, the monk Martin Luther nailed 99 arguments against the Roman Catholic Church on to the door of the Cathedral in Wittenburg, Germany. Many see this as the start of the **Reformation**. Luther came along at the right time: many were tired of the power of the Church and the German princes particularly supported him. The church lost its power in Germany - and the money - and as a result new churches were started: in Germany the Lutheran Church and in England the **Church of England** by Henry VIII.

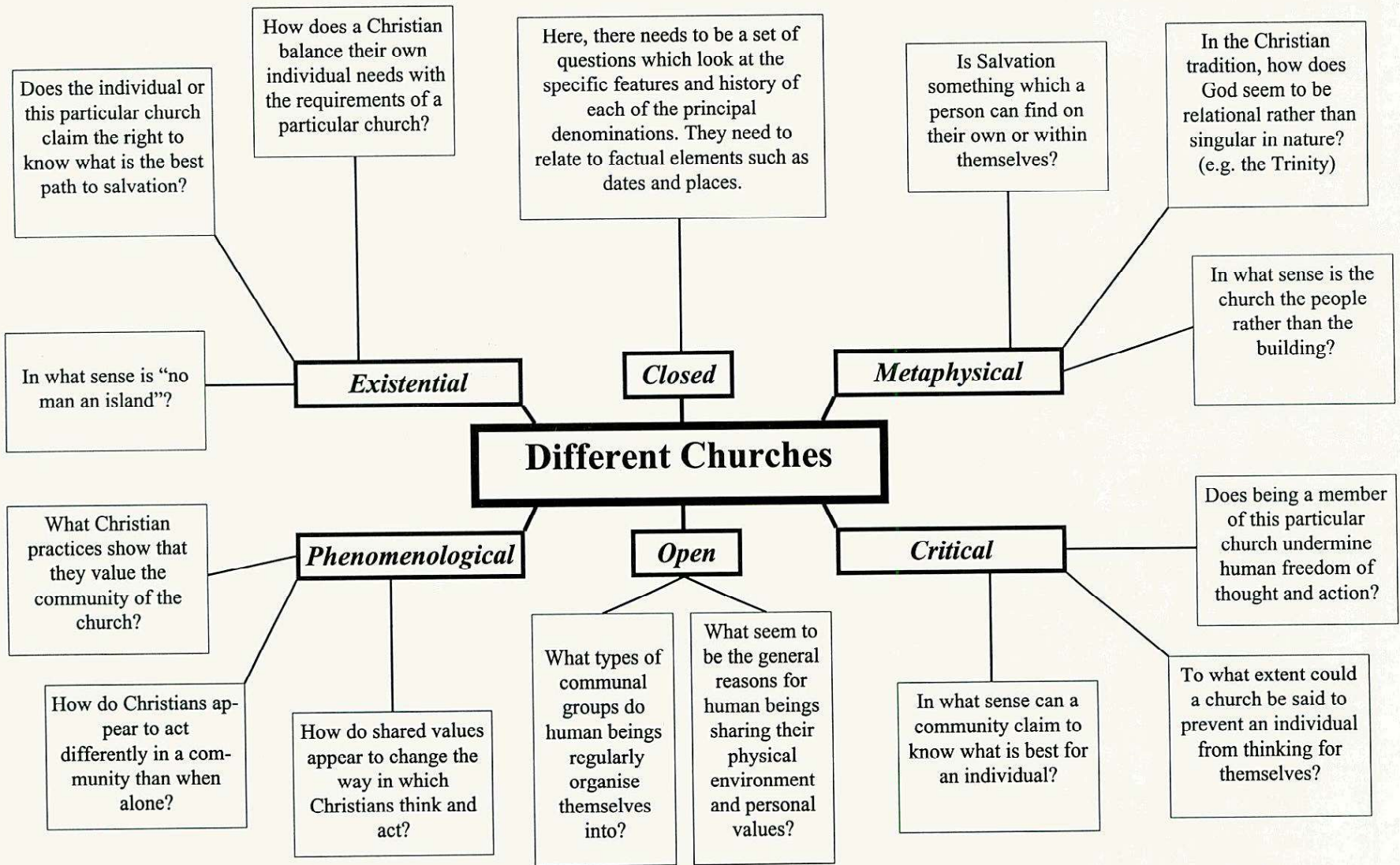
One of the key beliefs of the Roman Catholic Church which Luther and others challenged was the belief in *transubstantiation* during Holy Communion. The Church taught that when the mass (Holy Communion, Eucharist) is celebrated, the nature of the bread and wine changes so that in a sense it IS the body and blood of Jesus, although it still looks and tastes like bread and wine. The Protestants said that during Holy Communion, nothing happens to the bread and wine, but they are symbols which remind Christians of the death of Jesus.

The Ecumenical movement

The Ecumenical movement is an attempt to heal the differences between the different branches of the church. There have been many wars between these different groups, and some think that it is time for them to put their differences aside and look at what they have in common. The World Council of Churches was started in 1948 and at its meetings, representatives from many different churches gather together to look at issues which concern them all. It does not have any real official power, and individual churches, on the whole, still feel the need to keep themselves separate. Worldwide, there are many attempts to bring Christians of different denominations together.

Questions & Tasks

- 1 Explain in your own words why the church split into the Western and Eastern Churches.
- 2 What main changes did the Roman Catholic Church make in 1960?
- 3 Why did the Roman Catholic Churches need to make these changes?
- 4 What Christian beliefs did the Orthodox Church emphasise?
- 5 What was the Reformation?
- 6 Who started the Church of England?
- 7 Explain the Roman Catholic belief in *Transubstantiation*.
- 8 What does the Ecumenical Movement do?
- 9 "All Christians should unite as one church." Do you agree? Give reasons for your answer and show that you have thought about more than one point of view.



pilgrimage

Definition:

A Pilgrimage is more than just a holiday. Christians visit the sites which have some significance for their religion. It may be that Jesus was there or something special happened there. People visit the places in an attempt to re-live something of what happened. Perhaps the most important thing about pilgrimage is that people make the effort to go and for the time they are there they concentrate upon what they are doing.

✠ NAZARETH

Jesus lived from early childhood, until he began his work at the age of thirty, in Nazareth and people visit here in order to experience the place where Jesus was raised as Joseph, the carpenter's son. It enables people to remember that Jesus was brought up in a normal manner.

✠ JERUSALEM

- ➔ The events leading up to the death of Jesus take place in Jerusalem and pilgrims visit these in order to bring the story alive.
- ➔ Favourite places are: the Mount of Olives, the Garden of Gethsemene, and the path which leads up to the place where he was crucified.

✠ BETHLEHEM:

- ➔ Jesus was born in Bethlehem between 2-6AD.
- ➔ He had a human mother, Mary and his father was God.
- ➔ The 'Incarnation' means 'born in the flesh'.
- ➔ When Christians go to Bethlehem, they visit sites which have some significance in the Christian story, particularly, the Church of the Holy Sepulchre, built on the site where Jesus may have been born.

✠ LOURDES

- ➔ A 14 year old girl, Bernadette, had a vision of the Virgin Mary in a cavern near the city rubbish dump in 1858.
- ➔ She saw the vision 18 times.
- ➔ The vision said she was the "Immaculate Conception" (an RC belief is that Mary's mother was a virgin as well when she gave birth to Mary).
- ➔ In 1862, it was recognised as a place of pilgrimage and a church was built between 1883-1901.
- ➔ In 1933, Bernadette was made a saint by the Pope.
- ➔ Every year, people from England and around Europe travel to Lourdes in the hope of being healed.

✠ GALILEE

Most of Jesus' work was done in the region known as Galilee. By visiting here, people can imagine what it must have been like to hear Jesus speaking. Many of the images used in the parables were taken from the sorts of things which you can see here: fishermen and shepherds for example. It can help to bring Jesus' words alive. People often go on organised trips where a guide will point out relevant places of interest and make links with the Gospel stories.

✘ ROME

Jesus never visited Rome, but as the Roman Empire had covered most of Europe at the time of Jesus, it was not until Christianity reached Rome after the death of Jesus, that Christianity began to be much more influential. The story of how Christianity reached Rome is told in the New Testament book: *Acts of the Apostles*.

In the year 323AD, the Roman emperor Constantine became a Christian and in one sense, what survived of the Roman Empire transformed into the Roman Catholic Church. So, everywhere where the Romans had been, the RC church was to be found. Christians visit Rome as it became the centre of the Christian world. There are many places which remind Christians of the early days of Christianity, such as:

- ➔ The *catacombs* - underground burial chambers where Christians used to meet in secret.
- ➔ The *Colosseum*, where Christians were thrown to the lions - before their religion was accepted.
- ➔ The *Vatican* is there - the centre of the Roman Catholic Church - where the Pope lives

✘ WALSINGHAM.

- ➔ It is in Norfolk.
- ➔ Each year, half a million Roman Catholics and Church of England members visit the shrine to "our lady of Walsingham."
- ➔ In 1061, the Lady of the Manor had a vision of the Virgin Mary and was told that she was having a baby.
- ➔ Within a century it became one of the most popular places of pilgrimage in the country, next to Jerusalem.
- ➔ Henry VIII ordered the destruction of the shrine, but it was restored years later and is still popular today.

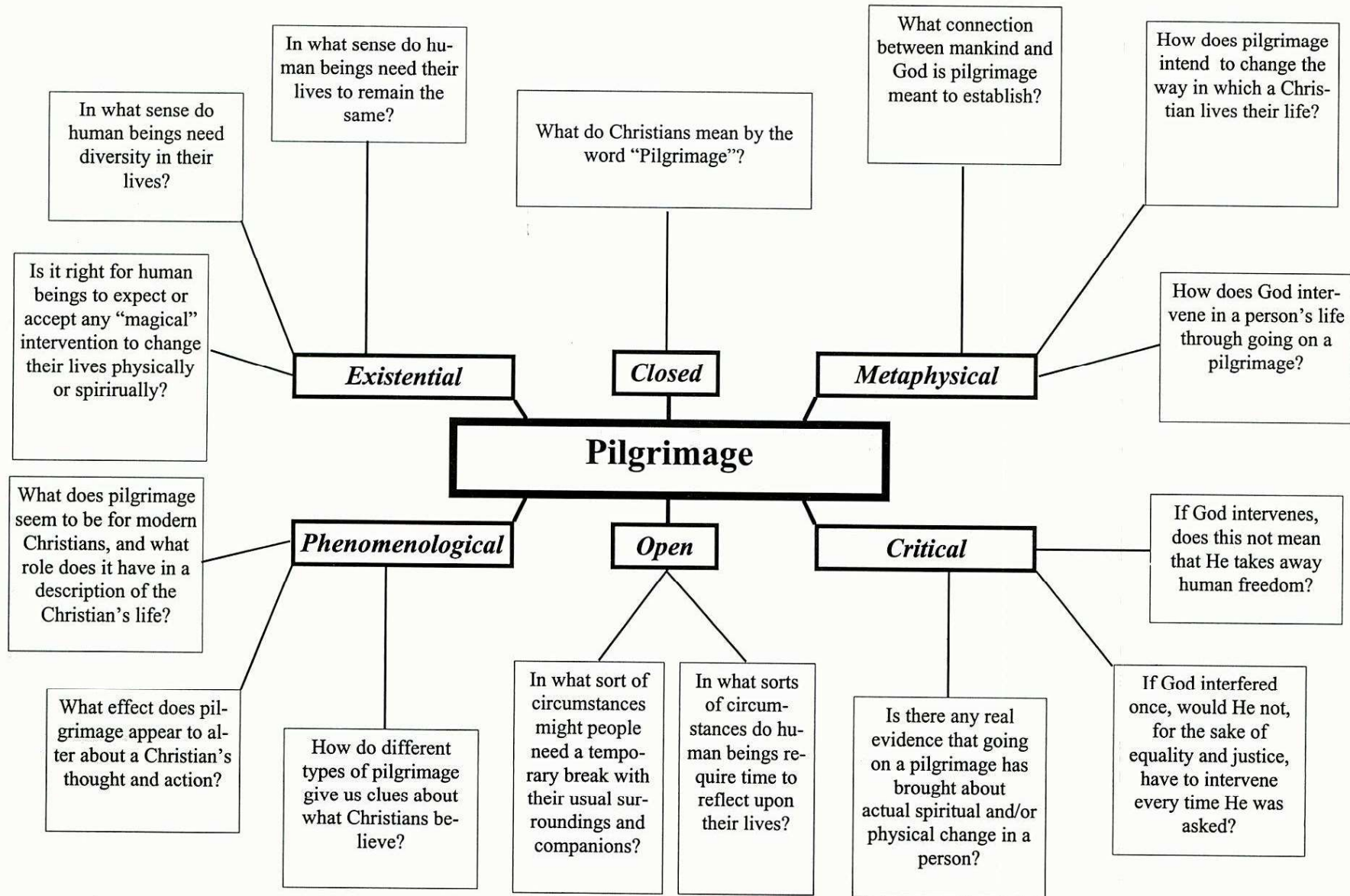
✘ IONA.

1. Situated in Scotland.
2. St.Columba brought Christianity there from Ireland.
3. He founded the first Abbey there in 563AD.
4. Columba died in 597AD.
5. Norsemen raided it a number of times in the 9-10th centuries.
6. Benedictine Monks established themselves there in the 13th century under the protection of the Lord of the Isles.
7. Today the island is home to the Iona community and people visit there from all denominations of the Christian faith.
8. Columba established the Celtic Church and, with his twelve followers, settled in Iona and spread Christianity throughout Scotland and much of England.

Extended Task:

On these two pages you have been given an outline of eight places of pilgrimage. Using these, and the other resources which are available to you, choose ONE to research and write about in more detail.

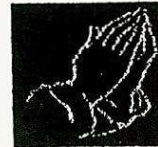
Christianity



types of prayer:

- ➔ **Intercession:** praying for someone else e.g. when they are ill.
- ➔ **Thanksgiving:** in praise of God for what he has done in your/someone else's life.
- ➔ **Penitence:** saying sorry and asking for forgiveness.
- ➔ **Listening to God:** meditation.

private prayer and devotions



private devotions

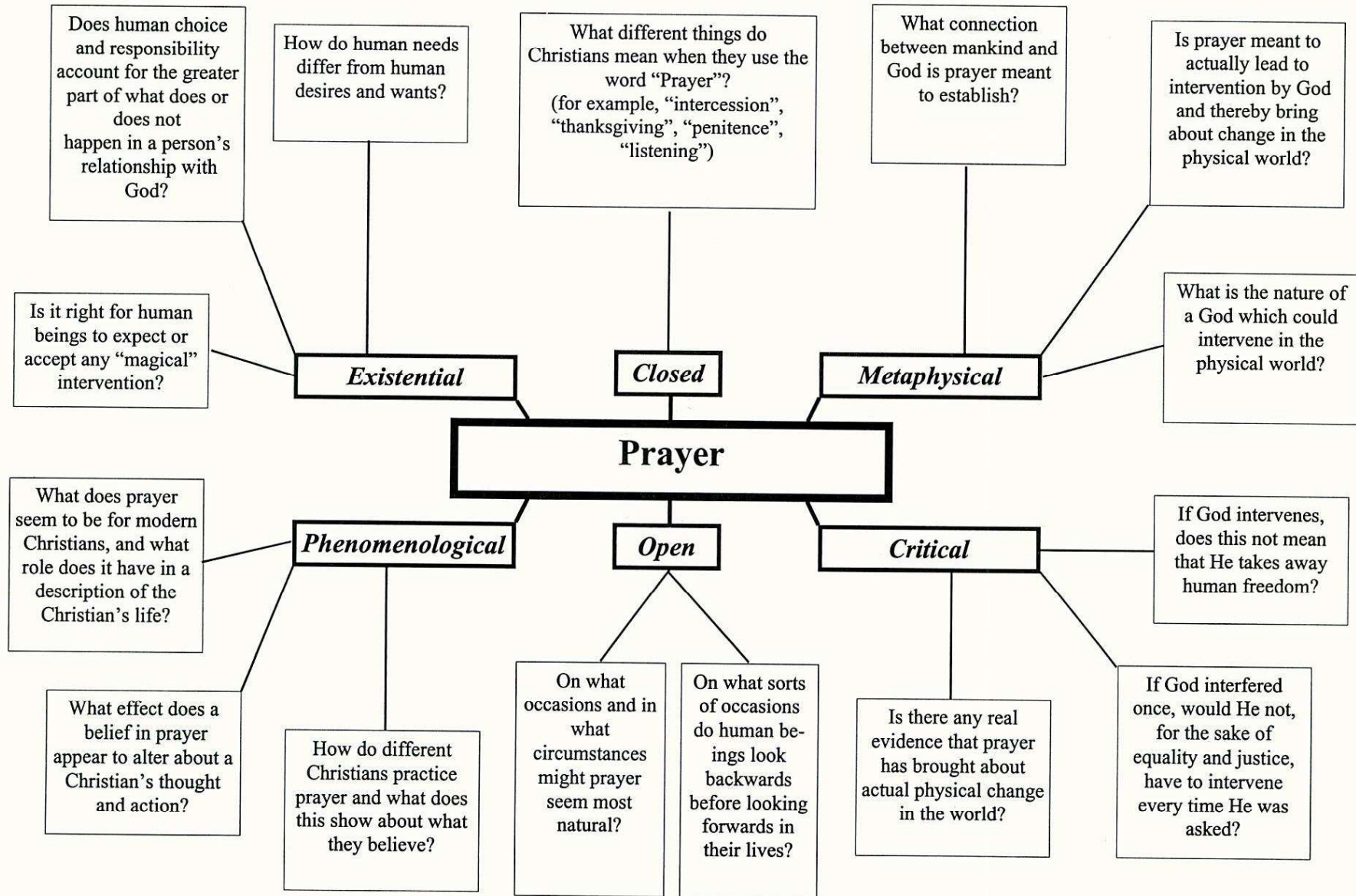
- ➔ **Reading the Bible** often with the help of notes which help you to understand the Biblical passages.
- ➔ **Private prayer**, focusing on your own concerns and needs.
- ➔ **Helping others:** following Jesus' example and his command to love one another.
- ➔ **Roman Catholics** might say their **penitential prayers** such as the **Hail Mary** when they are on their own.
- ➔ **Family worship:** The tradition of family worship is related to the sorts of promises which are made at **christening/baptism**. Parents say that they will do their best to encourage you to think about the teaching of Jesus until you are old enough to choose for yourself and your own children. Family worship might involve going to church together or praying, reading the Bible together and talking about it at home. The point is that a person is set a good example which he/she can, when they have finished rebelling against parents, take with them through life.

Questions

To consider: Many people say that that prayer in western religions is about asking for things, and prayer in eastern religions is about listening to the voice of God. As you can see, Christianity does, in theory, consider both sides.

- 1 Why might a person consider that prayers which involve asking for things are less pleasing to God than prayers which are based upon trying to listen to God in silence.
- 2 What might a person who practices silence and meditation actually be trying to do?

Christianity



Religion & Conflict

What happens when organised religion conflicts with your own conscience?

If you are a member of a church, one of the things which makes you a member is that you accept its teachings and rules.

The Church follows the teaching of the Bible, but you might not find the answer to all questions in the Bible. For example, there is nothing in the Bible about Nuclear weapons, cars or contraception, is there?

Christians have a difficult job because they have to:

- ⇒ look to the Bible for some general guidance.
- ⇒ decide what their own conscience tells them to do.

Christians are supposed to forgive, but who feels forgiveness towards the terrorist who kills a child? In the real world, Christians do not always forgive, but they need to take the words of the Bible seriously before deciding to act.

An Example: Crime & Punishment.

Jesus' teaching is centred upon *forgiveness*. No-one is perfect, and when Christians talk about Grace and Redemption they are acknowledging this.

- ⇒ **Grace:** is the undeserved help which people get from God.
- ⇒ **Redemption:** people believe that because Jesus sacrificed himself on the cross, people now have a way back to God - by living a life based on Jesus' teachings.

Like everyone else, Christians have to decide how to deal with those who break the law. Forgiving someone does not mean that you have to let them off whenever they break the law. Your punishment has to be fair, so that people can be accepted back into society again after they have paid for their crimes.

Why punish?

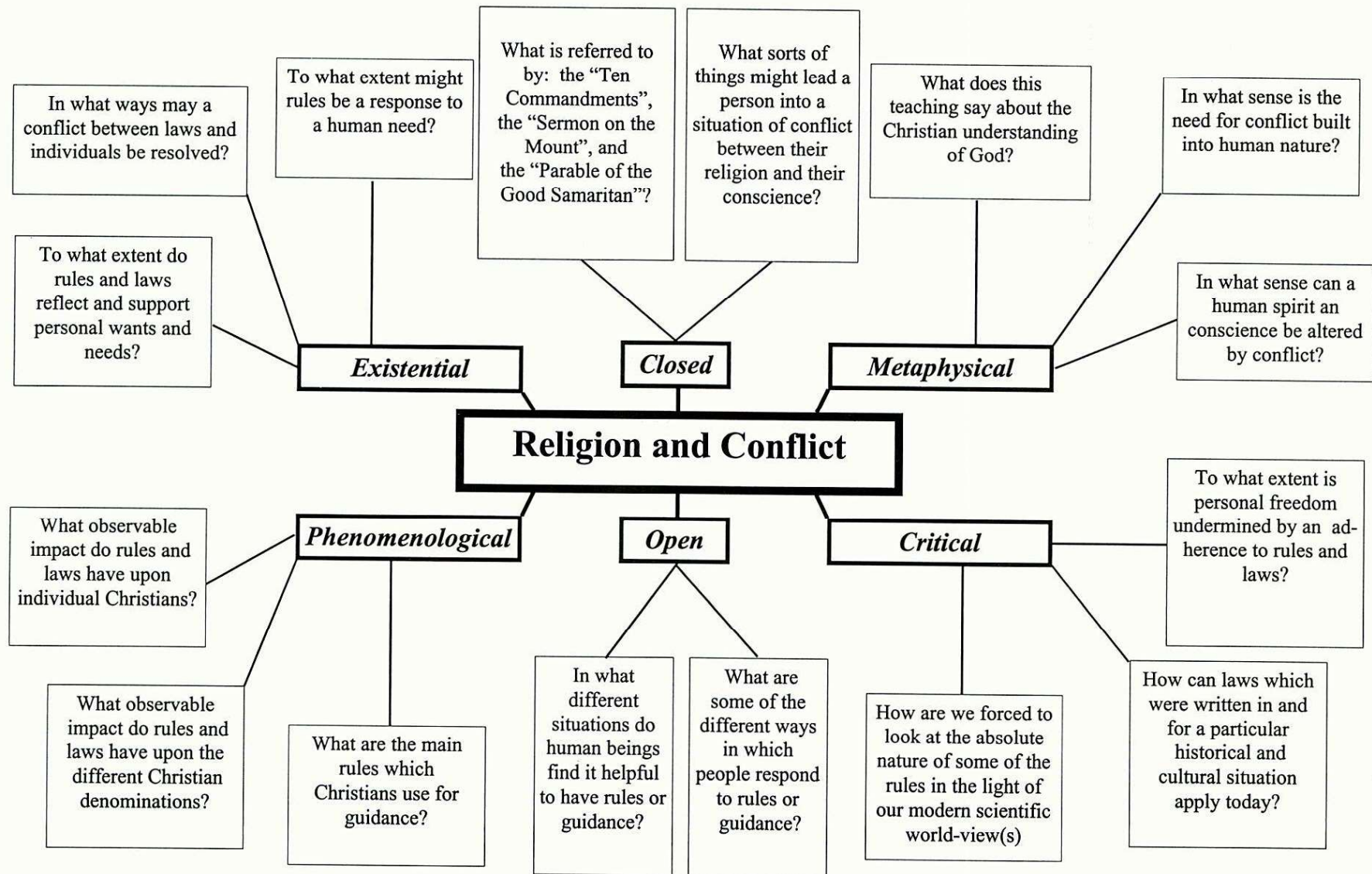
- ⇒ To protect people.
- ⇒ To put other people off doing the same crime.
- ⇒ To help the person not to make the same mistake again.
- ⇒ Revenge.

Christians have a problem with the last one, because there is no justice involved: you might be just getting your own back and no more. In the book of Romans it says: "Never pay back evil for evil".

Capital punishment (the death penalty) is a problem. Most Christians believe that only God has the right to take the life of another. A murderer is breaking the law of God - you do not excuse yourself by doing the same. On the other hand, some crimes against humanity so sicken us that we might say that someone who has so obviously broken all the laws of God and society deserves to die. This is the view which you find when you read the Old Testament.

Tasks:

- a. What do we normally mean by a *conscience*?
- b. Are we born with a conscience or do we develop it?
- c. What sorts of things might alter a person's conscience?
- d. "The killers of James Bolger should not have been given such a heavy prison sentence, because they did not properly understand the difference between right and wrong." Do you agree? Give reasons to support your view and show that you have thought about different points of view.



Potential C.A.S.E. Development

Knowledge: CHRISTIAN TEACHING, PRAYER, CEREMONIES & FESTIVALS, MORALITY					
Concepts			Attitudes		
BELIEFS	MORALITY	SYMBOLISM	RESPECT AND SELF RESPECT	SENSITIVITY	TOLERANCE
<p>Christians believe in the Trinity.</p> <p>Christians express their beliefs through:</p> <ul style="list-style-type: none"> • festivals • pilgrimage • prayer 	<p>Christians recognise the significance of personal conscience in addressing moral and ethical issues.</p>	<p>within:</p> <ul style="list-style-type: none"> • expressions of belief • festivals • pilgrimage • prayer 	<ul style="list-style-type: none"> • within a disagreement • towards those who hold different beliefs from one's own. 	<p>towards:</p> <ul style="list-style-type: none"> • differing denominational perspectives • the individual religious practices of these 	<p>Everyone has a fundamental right to his/her own beliefs and to have those beliefs respected.</p>
CHRISTIAN BELIEF AND PRACTICE					
Skills			Exploration of Human Experience		
REASONED ARGUMENTS	REFLECTION	EVALUATION	SPIRITUAL LIFE	FUNDAMENTAL QUESTIONS	MORALITY
<p>What is the future of Christian unity against the background OF denominational differences?</p>	<p>How do I relate to people whose beliefs are different from mine?</p> <p>How do I respond to my conscience?</p>	<p>To consider the material investigated and draw personal, informed conclusions.</p>	<p>There is a relationship between inward and outward expressions of spirituality.</p>	<p>What is the nature of the Trinity?</p> <p>How do Christians communicate with, and express their belief in, God?</p>	<p>How is a person's conscience shaped by beliefs and experience?</p>

YEAR: 9

Mapping the Questioning

Year: 9	Title: Sikh Rites of Passage	Time: 3 x 70 minute lessons
<p>Purpose:</p> <p>To give pupils opportunities:</p> <ul style="list-style-type: none"> • to know about the distinctive features of the Sikh naming ceremony, conditions of membership of the Khalsa and marriage • to understand the significance of these rites of passage from one stage of life to the next in the life of a Sikh • to evaluate the notion of personal responsibility in relation to one's beliefs and actions 		<p>Notes:</p> <p>It is important to build in some discussion time to deal with some of the central questions pertinent to a discussion of rites of passage and the notion of personal commitment and responsibility. The questions which are most important to this topic and which may be explored in relation to all three specific areas are:</p> <ul style="list-style-type: none"> • <i>What does commitment mean?</i> • <i>What effect does this have on those around you and those who are dependent upon you?</i> • <i>What modes of commitment have you experienced?</i> • <i>What demands does any commitment make upon you?</i> • <i>What might be the implications of appearing to be different from those around you?</i> • <i>How is commitment shaped by the actions and perceptions of others?</i> • <i>Is living by a code and a series of promises a help or a hindrance to human self expression?</i> • <i>Why are these ceremonies public rather than private occasions?</i> • <i>What role does a faith-community have in helping you to live by the promises you have made?</i> • <i>In what sense can a promise made now be said to have any long-term hold on you?</i> • <i>Are human beings capable of making promises which they can keep forever?</i> • <i>When do the promises made by parents give way to an individual's own choices?</i>
<p>Outline of Lessons:</p> <ol style="list-style-type: none"> 1. The Sikh naming ceremony: the name-giving ceremony and choosing a name 2. Membership of the Khalsa: the 5K's, the <i>Amrit</i> ceremony, the ceremony of initiation 3. Marriage: preparation and the wedding ceremony 		
<p>Resources:</p> <p>Worksheets</p> <p>Departmental books and resources</p> <p>Use of computers and reprographics</p>		

Sikh Rites of Passage:

1. The naming ceremony



All of the world religions have their own way of celebrating the birth of a new child. Christians have christening, Jews have circumcision and **Sikhs have the naming ceremony**. This ceremony is part of a group of practices known as “Rites of Passage”. These are special ceremonies to mark the times of life when something important happens: birth, teenage years when you change from a child into an adult, marriage, and death.

The name-giving ceremony

After the birth of the child, when the mother is well enough to go out again, they go to the **Gurdwara** for the naming ceremony. This takes place during a normal act of worship, although members of the family would make every effort to make sure that they are there that day.

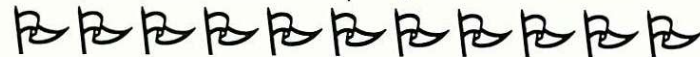
Choosing a name

- ⇒ At a point in the meeting, the **Granthi** will open the **Guru Granth Sahib** and read the hymn at the top left hand side. The first letter of this hymn will be the first letter of the baby’s name. The parents think about it for a while before choosing what they want this name to be.
- ⇒ When they have decided, they tell the Granthi and he tells everyone else who is gathered there in the Gurdwara. He will add the name **Singh** (meaning lion) if the baby is a boy, and **Kaur** (meaning princess) if the baby is a girl.
- ⇒ The Granthi then sings *Jo bole so nihal* (whoever believes in the Truth shall be saved) and the congregation replies *Sat sri akahl* (the Truth shall prevail always), which shows that they agree with the new naming.
- ⇒ At the end they sing the *Anand Sahib* (the hymn of bliss of Guru Amar Das) and share the **karah parshad**.

TASK: Using the information on this sheet and in some of the other resources which your teacher provides, or which you have found yourself, design a leaflet which explains the different stages of the Sikh naming ceremony. Pretend that it is for a Sikh couple who are going to have their child named and want to know all about it. Be sure to include a section which explains why it is important. The key words are in darker print - use them correctly in your leaflet.

Sikh Rites of Passage:

2. Membership of the Khalsa



Before joining the khalsa, a Sikh must have **the Five**

Ks (*panj kakke*):

- ◆ **Kesh** (uncut hair)
- ◆ **Kangha** (wooden comb)
- ◆ **Kachera** (short trousers)
- ◆ **Kirpan** (short sword)

This membership ceremony is called **Amrit** or Amrit Sanskar.

In the Gurdwara, in the presence of the Guru Granth Sahib, the ceremony is performed by five elder members of the Sikh community who are already members of the Khalsa. These symbolise the **Panj piare** - the first five brave members of the Khalsa who were initiated by **Guru Gobind Singh** on **Baisakhi** day in 1699.

They will be wearing ceremonial robes: a knee length tunic in orange or saffron; a blue sash around the waist and over the shoulder. They can wear a blue or orange turban.

Men and women join the **Khalsa** when they are old enough to accept responsibility. This may be at the age of 13, but some Sikhs wait until they are older. Look up and put in your own words what each of the key words means. **Write a newspaper article describing an amrit ceremony.** Use any additional resources which your teacher may provide, or which you find yourself.

The ceremony

⇒ At the beginning of the ceremony, they will be reminded of the teachings of the Guru Granth Sahib:

- ◆ The importance of the wearing of the Five Ks
- ◆ To be faithful in marriage
- ◆ Not to drink or smoke
- ◆ To live an honest life
- ◆ To accept all other Sikhs as equal to themselves
- ◆ To give to charity.

⇒ Then they will be asked if they are willing to live by these rules

⇒ If they say yes, the five members of the khalsa all kneel around an iron bowl, and make **amrit** from sugar dissolved in water. (The iron bowl is a symbol of strength. The water is a symbol of the source of life - God - who can help a person to make a new start.)

⇒ They stir the amrit with a **khanda** (a double-edged sword)

⇒ Hymns from the Guru Granth Sahib are sung and recited.

⇒ The new members drink the amrit and the words: "The khalsa is of God, the victory is to God" are spoken.

⇒ Amrit is sprinkled on the hair and eyes of the new members five times, then the **Mool Mantar** is read and repeated by the new members.

⇒ At the end, **Ardas** (a closing prayer) is said and karah parshad is shared between those who are there.

Sikh Rites of Passage: 3. Marriage

Marriages are still often arranged between the families of the bride and groom, although most Sikhs now accept the right of the man and woman to reject the person chosen for them.

A marriage is seen as more than just the joining of the man and woman, but also a joining of the families.

Preparation:

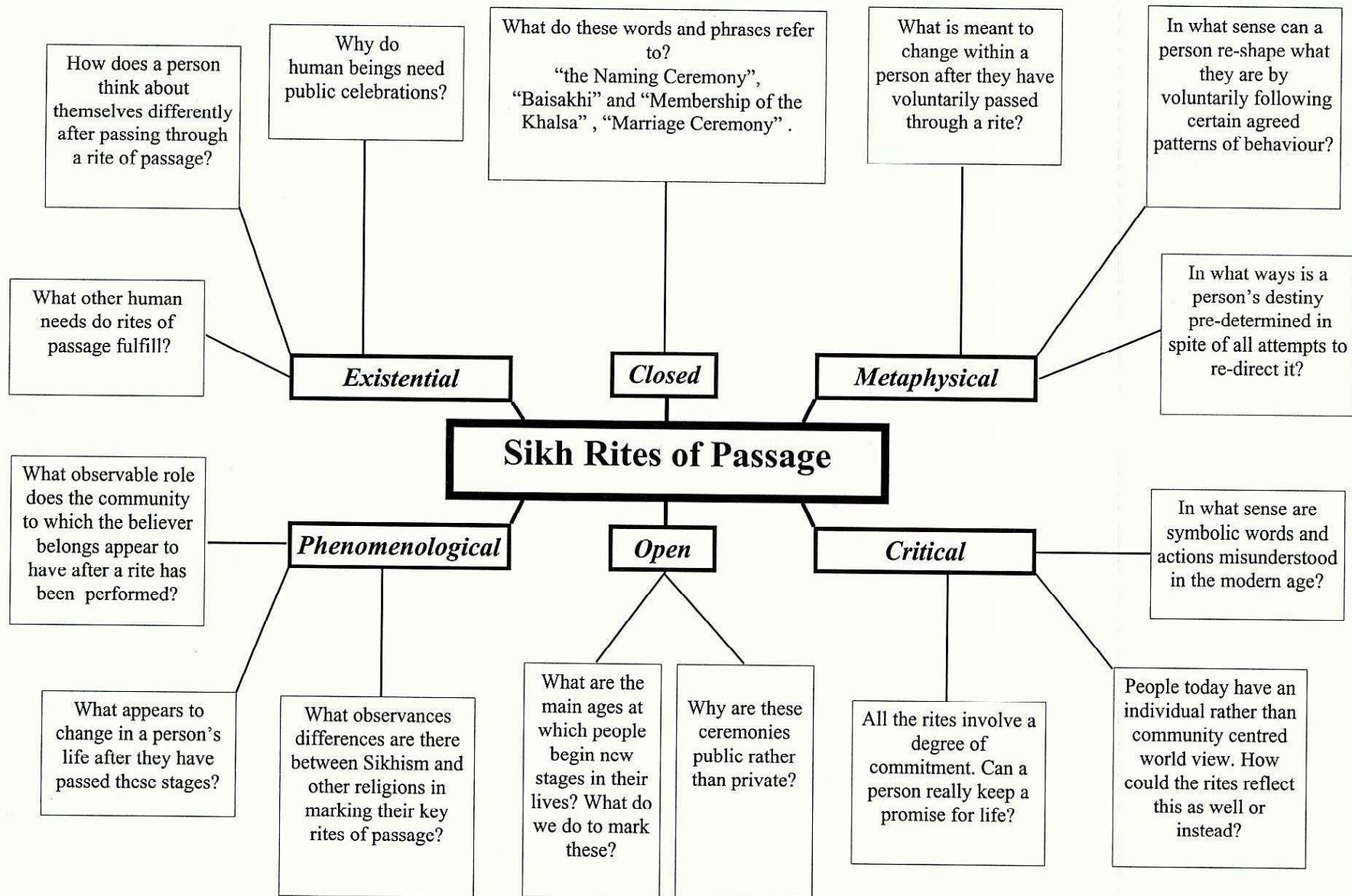
- ⇒ The Guru Granth Sahib must be present for a marriage to take place, and weddings often take place in the morning.
- ⇒ Traditionally, the bride wears red and gold, her head is covered with a red *chunni* (scarf), her hands and feet are decorated with *mendhi* patterns, and she will wear lots of gold jewellery. It is also normal for the bride to wear white or another pale colour.
- ⇒ The groom will wear a coloured turban and scarf. He carries a long *kirpan* (sword).

The wedding ceremony (Anand karaj)

- ◆ The ceremony begins with the singing of the morning hymn *Asa di var* and the *Ardas*.
- ◆ The Sikh who is leading the service explains to the couple the ideals of marriage which is not just a joining together of two souls.
- ◆ The bride and groom bow to the Guru Granth Sahib. This shows that they are willing to spend the rest of their lives helping one another in the spiritual journey through life
- ◆ The father of the bride sometimes places a garland of flowers over the holy book.
- ◆ The father of the bride passes one end of the groom's scarf to the bride. This shows that he is passing the responsibility for the care of his daughter to the bridegroom.
- ◆ A wedding hymn, the *Lavan of Guru Ram Das* is sung.
- ◆ During this, the couple walk around the Guru Granth Sahib four times. As they finish each circuit, they bow to their holy book.
- ◆ The service ends with hymns, prayers and the sharing of *karah parshad*.
- ◆ The **Langar** (shared meal) will usually be provided for everyone.
- ◆ Then the bride and groom will leave to go to their new home.

Task:

In a group, make a display where each of you describes in detail one or more aspects of what happens at a Sikh wedding. Include relevant illustrations or photographs. To bring it alive. Where possible, present your section using word-processing or desk-top publishing.



Potential C.A.S.E. Development: Sikh Rites of Passage

Knowledge: INFLUENCE OF RELIGION, FOUNDERS OF FAITH, CEREMONIES AND FESTIVALS					
Concepts			Attitudes		
SPIRITUAL DIMENSION	MORALITY	SYMBOLISM	RESPECT	ENQUIRY AND INTEGRITY	COMMITMENT
For a devout Sikh, some decisions are made by a higher authority.	Sikhs commit themselves to God and mark their lives in touch with God.	of: <ul style="list-style-type: none"> names Guru Granth Sahib the 5 K's good 	I can commit myself to: <ul style="list-style-type: none"> others a cause the good of society 	Why is religion important in the establishment of identity for some people? Why is its influence on their lives so great?	for: <ul style="list-style-type: none"> the commitment of individuals the corporate sense of commitment of a community
SIKH RITES OF PASSAGE					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	EVALUATION	SPIRITUAL LIFE	EMOTIONS	FUNDAMENTAL QUESTIONS
Commitment Khalsa Amrit	With those who: <ul style="list-style-type: none"> make promises know who they are do not know where their commitments lie 	What is the nature of my commitment? How does the commitment of individual Sikhs contribute to the faith of the community?	There is more to life than is in the hands of people	Anticipation Joy Satisfaction Faithfulness Questioning	Why are some people prepared to die for what they believe?

YEAR: 9

Further Reading

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Raynor, D. "Perspectives on the Pastoral Care of the More Able Pupil", in *Pastoral Care*, March 1995.

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<http://www.open.gov.uk/web1/ofsted/repdb3.htm>. (This may be searched by keyword on issues relating to the more able)