

Statutory Guidance for Religious Education in Key Stage 5

Introduction: The contribution of religious education to the post-16 curriculum

Religious education is a statutory requirement for all registered students in Key Stage 5 who are registered in either a school with a sixth form, a sixth form college constituted as a school or registered in a school working as part of a consortium except for those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

Schools should provide religious education to every student in accordance with legal requirements. It must be taught according to the locally agreed syllabus or faith community guidelines.

A wide range of courses are available for students from 14-19. Traditionally students have chosen between two pathways; the academic path usually involves following A/AS courses and may lead to university entrance, the vocational path leads to various levels of qualifications, which at advanced level may also qualify students for university entrance. Students at this stage will therefore represent a wide range of ability, interests, experience and background and will be working on different courses based on one or both of these pathways.

RE courses broaden and enhance the curriculum by giving students the opportunity to consider a wide range of religious, philosophical, psychological, sociological and ethical issues and to develop their own codes of belief.

Sixth form religious education is intended to support and recognise the achievements of all students at Key Stage 5. The flexible course of study explained in these requirements promotes the religious imagination and the development of key skills. It provides for students with a variety of aptitudes, abilities and needs that may not be fully met through current AS and A level examination syllabuses and encourages all students to explore ways of communicating and presenting their knowledge and understanding of religion in a variety of media. In this way sixth form RE caters for and affirms a range of learning styles, individual interests and gifts and talents of students.

RE at post-16 should be planned as carefully as in the statutory period of schooling and should give due consideration to:

- breadth and balance of knowledge, understanding and skills
- differentiation to meet the needs and abilities of the full range of students;
- the spiritual and moral development of students;
- preparation for work and adult life
- progression and continuity from Key Stage 4 and through the sixth form;
- assessment and accreditation wherever possible including self and peer assessment
- challenge

Teaching and Learning - Attainment targets for Religious Education

The two Attainment Targets, 'Learning about Religions' and 'Learning from Religions' continue to underpin the syllabus at this stage. As recommended in the QCA non-statutory framework, through **Attainment Target 1: Learning about religions** students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- develop their understanding of the principal methods by which religions and spirituality are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language.

and through **Attainment Target 2: Learning from religions**, students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs, teachings and practices, their impact on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on and response to their own experiences and their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly to questions of identity and belonging, meaning, purpose and truth and values and commitments, and communicating their responses.

Examination Courses

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious studies' and/or other approved courses that require the study of religion and ethics. Where therefore pupils are following a course of study based on a public examination, i.e. Advanced level Religious Studies; AS Level, or GCSE full or short course in Religious Education, students engaged on these courses will be deemed to be satisfying the requirements of the Agreed Syllabus.

A range of A level General Studies courses is available, many of which offer opportunities for some work on religious and moral issues. Some units within these may be adapted and count towards the school's provision for those students engaged on the course.

Delivering the Agreed Syllabus RE requirements

The Agreed Syllabus expectations for sixth form RE are 18 hours per year to include at least one experiential opportunity such as a conference or field trip.

The proposed focuses that follow provide a bank of topics from which schools should select. They can be delivered through a combination of, for example,

- Short modules that maybe delivered in weekly taught sessions, through tutor time or as part of a carousel
- Day or half day conferences
- Residential conferences or field trips
- Individual assignments that may be follow up projects
- A mix and match of any of the above

Some outcomes should be planned that can be assessed and measured against the QCA 8-level scale of attainment.

There are a number of ways in which this entitlement can be delivered as is shown in the table that follows:

RE in the sixth form- some models				
	Term1	Term 2	Term 3	Follow up or Enrichment Projects
Model 1	6 hours	1 day conference or field trip 5-6 hours	6 hours	
Model 2	7 hours	½ day visit	4 hours conference	2 hours
Model 3	2 days residential special focus field trip (12 hours)	3 hours		3 hours
Model 4	5 hours including a half day conference	5 hours	5 hours	
Model 5	6 hours RE in General Studies	3 hour focus in tutor time	One hour preparation plus Day Field trip	2 hours

Schools should design their programme of study for each of year 12 and 13 and show how the units have been selected from the proposals below and how and when they are delivered.

Schools should select two units to study per year group. A Conference or Field trip could be planned to extend one of the selected units or schools could adopt a different focus. Follow-up or enrichment projects could relate to taught units or be 'stand alone'.

Agreed Syllabus Units

- * Is there a God?
- * What is God like?
- * What is human nature? Do we have a choice of being good or evil?
- * The Problem of Evil: If God is good, all powerful and all knowing why do evil things happen?
- * Death and the after life
- * What is religious experience?
- * Issues in Science and Religion
- * Religion and the environment
- * Religion and politics;
- * Religion as a force for division or healing;
- * Art and expressions of Faith
- * Religion and the media
- * Geniuses of Religion – studying the lives and key teachings of founders or people in a tradition

Conference topics

- * “*Face Value*” - an exploration of society’s value of people by their appearance, ethics of cosmetic surgery – what matters? – the inner person or their looks? Body image – how people value themselves and others. Related to religious teachings about the value of humans.
- * ‘*Playing God*’; genetic engineering, cloning, abortion, euthanasia, transplants and giving / receiving blood donations.
- * ‘*Good and Evil*’ – perceptions of evil and its nature
- * Expressions of faith in language and literature, dance, drama, art and music;
- * “*Conflict*” - a day of study looking at the involvement of religious people in conflicts as peacemakers or as participants, referring to religious ideas about violence, warfare and pacifism;

- * *“Feasting and fasting”* - religious and ethical perspectives on food related issues such as vegetarianism, world development, ritual and food, celebrations;
- * *“Saving the World”* - global, environmental and developmental issues through the work of religious and secular charities and pressure groups.
- * *“Life after Death”* - exploring near death experiences, from medical and personal perspectives and raising philosophical questions about what is - memory, body, spirit etc. Issues such as reincarnation and resurrection can be explored and various responses from religious to traditional to this puzzle of post mortem existence.

Example Follow-up course planned to enrich Religion and the Media :Film and Faith

FILM & FAITH
<p>Objectives</p> <p>The module should enable students to:</p> <ul style="list-style-type: none"> • gain insights into ways of expressing important religious ideas; • understand the influence of religion in art/film;; • consider the value of religious imagery; • identify the religious ideas being portrayed in film extracts; • evaluate the realism and impact of particular portrayals of founders and leaders; • assess the value and effectiveness of the film in communicating the essence of religion.
<p>Stimulus e.g.</p> <p>“Jesus of Nazareth” – directed by Zefirelli ; “The Message” - (the life of the Prophet Muhammad [pbuh]); “The Mission”; “ The Passion of Christ (Mel Gibson’s film); “ Kundun” (the story of the Dalai Lama); “ Priest” (explains aspects of vocation); “Shadowlands”</p>

Learning Experiences

Students should consider a number of extracts, and consider the religious issues the film raises for members of the relevant faith. For example:

1. "Jesus of Nazareth"

- How is Jesus portrayed?
- Is the portrayal compatible with Biblical accounts of the episode?
- How much interpretation has been applied by the director?
- How does this film compare with other attempts to portray Jesus on film?

2. "The Message"

- Why does the Prophet not appear in the film? How does this contribute to understanding of *shirk* in Islam?
- What is the artistic impact of the absence of the main character?
- How close is the film to account of the life of the Prophet?
- Does the film add anything to our understanding of the life and message of the Prophet?

Knowledge and Understanding

How do the films selected enhance knowledge and understanding of, for example:

- Jesus as human and divine
- Jesus as an object of worship in Christianity
- Events in the life of Jesus
- Beliefs about the need to spread the gospel.
- The place of the prophet Muhammad in Islam.
- The concept of vocation
- Buddhist beliefs about reincarnation
- The challenges that face people of faith during times of personal crisis.

Useful Internet Links

<http://www.rejesus.co.uk/thepassion/index.html>

One-day or half-day RE conferences

Advantages of a conference:

- ◇ Conferences can function as a community event for the whole sixth form;
- ◇ The participation of a large audience makes possible the best use of speakers, visits, theatre companies etc.;
- ◇ Conferences can enable an RE department to use a wider team of staff whose expertise in other subjects can add to the breadth of the day;
- ◇ The conference can facilitate co-operation between higher education (universities) and schools.

A conference offering a range of activities with a focus on an aspect of RE is an opportunity for in-depth work in RE for a whole year group or the whole sixth form.

Planning One day conferences

- ◇ careful preparation, including involving students in planning and participation,
- ◇ consultation with students to discover topics and issues of interest.
- ◇ lively course content of intrinsic interest to the student;
- ◇ interesting course titles;
- ◇ enthusiastic teaching;
- ◇ variety and choice of options with inputs, workshops and experiential activities
- ◇ using opportunities to make an input into other subject courses e.g. Science and Religion; MFL and places of religious interest
- ◇ involving staff from other disciplines within school and outside guest speakers from universities
- ◇ flexible time-tabling to provide courses at times when students are “free”;
- ◇ using a wide variety of stimulus including outside speakers;
- ◇ provision of handouts to maximise the time for discussion
- ◇ attractive ethos and environment with appropriate displays

Examples of the study visits/ field trips/residentials

Examples of suitable focus	Examples of activities
Visit a local Faith community	A tour of Jewish London to study the sequence of migration Visit the Museum of Jewish Life, Camden Visit the Holocaust Centre (Sherwood Forest) Visit the Imperial War Museum to understand Jewish History Bhaktivedanta Manor Amaravati Buddhist Centre,
Shadowing a religious leader	Investigating how beliefs inform practice.
Visit a Hospice	Exploring how faith sensitivities are catered for. Investigating the values of the organisation and their impact on palliative care. Researching how issues of life and death are supported for members of different communities, those with faith and those without.
Visit a crematorium	Investigating the way that the staff support members of different faiths. Considering the rituals associated with death and how rituals from different belief patterns are catered for.
Visit a European faith community Link with MFL staff and those involved in Leisure and Tourism	Investigate history, worship, symbolism, practice, membership. Possible visits might include: Taize, Corrymeela Community , Focolare Community in Lopiana, Italy,
A visit to retreat centre	Reflection, discussion, encountering other life-styles, Team building, counselling, workshops.
Cultural visits (e.g. art galleries, concerts, theatre, cinema, mystery plays)	A visit to an art gallery to consider the influence of Christianity on art.

Appendix A

Examples of RE units.

EXAMPLE UNIT A

Investigating Religious Experience (Taught over a maximum of 12 weeks of one hour sessions per week).

Objectives:

Students are given the opportunity to gain insights into the nature of religious experience through

- ◇ studying accounts and or watching films of the religious experiences of others, and if appropriate, discussing their own experiences;
- ◇ talking and listening to religious believer about their experiences through a programme of carefully chosen visitors;
- ◇ scrutinising the accounts of the experiences and identifying exactly what is being experienced, i.e., the **object** of the experience
- ◇ evaluating the impact of religious experience on people's lives;
- ◇ considering the criteria for religious experience and coming to conclusions about it – e.g. is it religious experience or ordinary experience understood at depth ?
- ◇ considering the conditions in which the experience took place against the background (personal, social, cultural, political, religious,) of the person involved and the consequences of the experience for the individual, community, society.
- ◇ taking account of the psychology of religion and looking at the person in terms of whether they are sane or deluded
- ◇ evaluating the truth claims of religious experience
- ◇ noticing and identifying the language in which the experiences are described and framed
- ◇ comparing and contrasting the similarities and differences between two or more accounts of experience

Teachers could plan a range of activities taking account of different learning styles (visual, auditory, kinaesthetic)

Students could be asked to prepare a montage, visual presentation , using images and ICT, record an interview (with permission) or give an account of a person's religious experience from one of the people that they have studied or met. Students would need to locate the context of the experience in the person's life and do a presentation on 'An extraordinary event in the life of

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highlighting the significance of the experience for the person and noting the way the experience is expressed.

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>Students are given opportunities to study a range of accounts of religious experience e.g.</p> <p>Visionary experience</p> <ul style="list-style-type: none"> ◇ Judaism (prophetic visions of Isaiah. Amos etc.); ◇ Islam – (The Prophet Muhammad’s vision of the Angel ◇ Christianity; (catholic) visions of Mary: Bernadette of Lourdes.; Visionaries of Garabandal (Spain) Our Lady of Fatima (Spain) Garabandal video/DVD of Marian visions; Visions of Medjugorje(Bosnia) <p>http://www.garabandal.com/ www.medjugorje-online.com</p> <p>Conversion experiences; gradual or sudden;</p> <ul style="list-style-type: none"> ◇ Christianity (e.g. the conversion of Paul/accounts of modern Christians <p>Stigmatic experiences</p> <ul style="list-style-type: none"> ◇ St Francis’ experience of the stigmata, Padre Pio; other stigmatics – Arthur Clarke’s film on stigmata <p>Mystical experiences- Nature and of a Presence/God</p> <ul style="list-style-type: none"> ◇ Islam (the Prophet’s night journey); ◇ Hinduism (the use of mantras); ◇ Buddhism (mediation and emptiness); ◇ Sikhism - Guru Nanak’s disappearance; ◇ Experiences with no specific faith context ◇ Near death experiences (NDE’s) ◇ Claims to experience of reincarnation 	<p>Learning might take place through reading accounts, talking to believers about their experiences, watching excerpts from film, and or plays. Students should be encouraged to ask questions of e.g.</p> <p>The experience itself</p> <p>What is the experience; classify the phenomena; visionary; auditory; conversion; mystical – natural or theistic mystical experience; stigmatic; near death experience; dreams and their interpretation etc</p> <p>The person who experiences</p> <ul style="list-style-type: none"> ◇ what was the recollection of the experience? ◇ how was the experience understood - especially taking into account the context and culture of the person’s life? <p>The conditions and culture of the experience- time in person’s life; context and situation person was in; culture?</p> <p>What was experienced? The object of the experience if any? God; nature, Mary, Angels e.g. Gabriel, Jesus?</p> <ul style="list-style-type: none"> ◇ What are the consequences/effects of the experience for 1) the person; 2) for the community and those around the person? ◇ Tests of religious experience- sane /delusion is the experience beneficial? Does it produce fruit in the life of the person? Is the person sane or deluded? Some people who suffer from mental illness, see things or hear voices and the experience is not wholesome for them or others. ◇ are there any common features across these experiences’? ◇ Can we say the experience is religious or is it ordinary experience understood at depth? <p>The language of the experience. How is it described? What terms are used e.g. seeing the light; union with nature or the divine;</p>	<p>Students could be encouraged to reflect on and discuss:</p> <ul style="list-style-type: none"> ◇ Experiences in their own or in friends lives that gave them a different awareness and how these experiences are described, reflected on and understood ◇ Penny dropping experiences – moments of vision or insight, what triggered these and what is suddenly clarified ◇ Moments or happenings that changed ‘my life’ or gave it new meaning ◇ questions raised by studying other peoples’ experiences, listening to, or watching accounts from believers <p>Questions raised about particular kinds of experience., and the people who experience</p> <ul style="list-style-type: none"> ◇ conversation experience ◇ mystical experience ◇ visionary experience ◇ auditory experience ◇ near death experience ◇ timeless moments ◇ levitation or out of the body experience ◇ stigmatatic experience <p>Questions raised about the object of the experience and the subjects i.e. those who experience</p> <p>Observations about how experience is described, the language and the terms used. Students could be encouraged to look at how they have described or talked about particular experiences</p>

Religious experience

Teachers could introduce students to a variety of religious experiences taking examples of 4 experiences including mystical, conversion, near death experiences and another from the list in the table above.

Teachers will need examples of accounts to distribute to students who could be asked to look at the phenomena of religious experience.

Alternatively they may show extracts from a film that they have previewed as a starter to explore religious experience, and or invite appropriate representative visitors from faith communities

Schools that wish to make links with GCSE AS courses on religious experience could direct students to do their research in relation to one of the following questions taken from Edexcel

- ◇ Examine and comment on the studies by William James and Rudolph Otto on religious experience.
- ◇ Give an account of and comment on the cultural influences on meditation.
- ◇ Examine and comment on the meaning of *religious* in the context of religious experience.
- ◇ 'Religious experience is all in the mind of the believer.' Examine and comment on this claim.
- ◇ Examine and comment on a philosophical analysis of prayer and meditation in the context of religious experience.

Some useful internet links

Topics in Philosophy of Religion – with links to topic on religious experience

<http://www.rsweb.org.uk/> for general topics of interest at 16+

<http://www.rsweb.org.uk/phil/philtopics.html>

Mystical experience

http://www2.angelhaven.com/vl_articles/mystical/view.asp?ID=160***good introduction**

http://www.bodysoulandspirit.net/mystical_experiences/read/notables/wilson.shtml

Isaiah's Vision

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>

Visions of Mary , Our Lady of Carmel at Garabandal, Spain

Dec1980 BBC video in the Everyman Series After the Visions – won an award. May still be available from BBC

<http://www.garabandal.com/>
<http://www.garabandal.org/story.shtml>
http://www.geocities.com/nephilimnot/garabandal.html#PERMANENT_SIGN
<http://www.ourlady.ca/>

The case against the visions

<http://www.ewtn.com/library/BISHOPS/GARABAND.HTM>

Balancing visionary experience with the teachings of the Church

<http://www.wandea.org.pl/private-revelations.htm>

Visions of Mary in Medjugorje Bosnia

<http://www.medjugorje.org/shistory.htm> - a short history of events

<http://www.mcn.org/1/Miracles/med2.html> descriptions of events

<http://www.medjugorje.org/avip.htm> - the visionaries and their lives

Vision of Jesus transfigured Luke9.28ff

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>

Contemporary vision (of Jesus) ? in Kenya

http://www.shareintl.org/background/miracles/MI_nairobi.htm

Conversion Experiences

Saul's Conversion (Acts 9:1) Saul's Conversion is discussed in the section, '[Richard Swinburne's Principle of Credulity and Testimony and the Conversion of Saul](#)'. [To read the account of Saul's Conversion [click here](#).]

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>

Father Chiniquy <http://www.calltoworship.org/calltoworship/testimony/chiniquy.html>

Guru Nanak's disappearance <http://www.sikhs.org/guru1.htm>

Stigmatic experience

http://www2.angelhaven.com/vl_articles/saint/view.asp?ID=3 –Padre Pio

Near Death Experiences

www.globalideasbank.org/natdeath/ndh3.html

<http://www.emeraldink.com/nde.htm> - contemporary accounts

Other experiences

http://www2.angelhaven.com/vl_articles/saint/view.asp?ID=2

EXAMPLE UNIT B

RELIGION AND THE MEDIA (Taught over a six week block of one hour sessions).

Objectives:

The module should enable students to:

- gain insights into ways of expressing important religious ideas
- identify the religious ideas being portrayed in film extracts and make a judgement about bias or prejudicial approaches in the way material is presented
- investigate faith perspectives on themes portrayed and evaluate the realism and impact of particular portrayals of members of faith communities
- understand the influence of the media over how society views religion.

When television began the first channels were expected to have a significant range of religious programmes especially on a Sunday between 10.00am to 12.00pm and 6.00pm to 7.00pm. These followed the model of the 'Sunday service' broadcast on Radio 4. The times chosen were those when Christians traditionally attended Church and these programmes catered for those unable to attend. Possibly because Church attendance had begun to decline, ITV abandoned the 'God-slot' in 1994. BBC1 still shows *Songs of Praise* on Sunday evenings.

The changing number of religions being practiced in Britain has been reflected in the type of religious programmes on television. Although interest in spiritual matters remains high Britain is no longer considered a solely Christian country. This influenced the development of several programmes such as 'The Sikhs', 'Kumbh Mela' & 'Hajj'.

Religion is also integrated into popular culture via an interest in the supernatural (programmes such as 'Buffy the vampire Slayer' 'Angel' and all of the 'Star Trek' variations)

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>In this unit students should investigate:</p> <p>How the media presents and portrays religion</p> <ul style="list-style-type: none"> - Religious broadcasting & multifaith Britain - Anti-religious attitudes <p>Popular television programmes showing specifically religious issues. Students should focus on a ‘Soap’ storyline and a religious or spiritual issue in a current popular programme.</p> <p>Where religions are not specific or are created for the story line of a programme / film (e.g. in the Sixth Sense, The Matrix, Star Trek, Buffy, Lord of the Rings, Harry Potter), students should come to a judgement about how much the ‘religion’ or belief system portrayed implies an attitude to organised religions.</p> <p>Religious themes in feature films Religion in print – looking at popular magazines, newspapers etc.</p> <p>Students should where possible view excerpts from the programmes / films that they study and evaluate them.</p>	<p>Students should:</p> <ul style="list-style-type: none"> • discuss, analyse, describe, and explain the way in which a religious or moral issue has been dealt with in either a TV drama or a film. • assess whether characters in programmes or films are shown as Messiah figures and whether understanding of them increases with considering them in that role e.g. Buffy, Cisco or Odo (Star Trek Deep Space 9), Frodo (Lord of the Rings)? • consider whether religious belief is shown as part of everyday life, an element of cultural and religious rituals of life or merely as something that supports during a life crisis? • discuss the view that TV presents religious people as out of touch with the modern world. • investigate the message given to believers and the general public in programme / film reviews. Are they biased or prejudicial? • assess how selected programmes or films influence public attitudes to religion in general and specific religions in particular. • explore one issue, e.g. the portrayal of relationships. Contextualize in the teaching of the religion concerned and relate to beliefs of a major world faith. Does the example present religious belief in a positive light or is it biased and prejudicial? 	<p>Students could reflect on and discuss:</p> <ul style="list-style-type: none"> ◇ Experiences in their own or in friends lives that are similar to any of those studied in films / programmes. How does the influence of religious belief ring true? ◇ Questions raised by studying other peoples’ experiences, listening to, or watching accounts from believers ◇ The recurring motif of a battle between good and evil – how does this resonate with their own experiences in life? ◇ Issues – how are the characters in the programmes / films studied shown as responding to life crises? How do students themselves respond to such crises and what beliefs about meaning and purpose sustain them? Are characters shown as having sustaining beliefs and if not why not?

Suggested lesson process

Session 1 - How the media presents and portrays religion

Investigate broadcasting listings on radio and television over a 2 week period. Students could also list programmes on cable /satellite television that cater for religious minorities.

- How was religion explicitly presented over that period?
- How does the programming reflect the multi -faith nature of the country and how does it cater for believers?

Session 2 - Television programmes showing specifically religious issues

Investigate one religious or moral issue that has recently been dealt with in a 'Soap'

- What was the issue and which characters were involved?
- How the situation was explored and resolved and were traditional religious beliefs included?
- Why was this issue part of the story line?
- How else might the situation have been presented?
- Make a judgement about whether particular religious beliefs could have been presented in this context and suggest why they were not.
- In the programme, was religious belief presented positively, neutrally or negatively?

Session 3 - Television programme showing specifically religious or supernatural issues or areas of interest

Analyse and explain the way in which a religious theme of concern to Christians or any other faith has been dealt with in a current TV drama or film – e.g. Star Trek, Buffy the Vampire Slayer or other current programme.

- What are the key religious or supernatural questions being explored within the programme? How might a religious person deal with this issue in their own life?
- In the programme, was religious belief presented positively, neutrally or negatively?
- What might a religious believer of any faith say about the religious perspectives in the programme and why?

Sessions 4 & 5 - Religious themes in feature films

Explore religious issues in one film from the following list:

Bend it like Beckham	Bhaji on the Beach	The Sixth Sense	Schindler's List	Harry Potter
East is East	Little Buddha	The Pianist	The Lord of the Rings	The Matrix
Ghost	Signs	The Witness	Monsoon Wedding	Gandhi

- What religious issues or ideas were presented in the film?
- Was any traditional religion being presented in the film and if not, why?
- Was religious belief presented positively, neutrally or negatively?
- Is any belief system being presented stereotypically?
- Assess the value and effectiveness of the film in communicating the importance of religion.

Session 6 - Religion in print – magazines, newspapers etc.

Examine a range of articles past (possibly translations of German World War 2 articles about Judaism or articles about religious belief at the time of September 11th 2001) or present. Was/ is religious belief presented positively, neutrally or negatively? – comment.

Useful Internet Links

<http://www.faithnet.org.uk/KS4/Religion%20in%20the%20Media/tvreligiousissues.htm#Son%20of%20God>
www.bbc.co.uk/religion/
<http://www.teachinghearts.org/dre00newsmedia.html>
<http://www.zondervan.com/desk/newslink.asp>
<http://www.media-diversity.org/resource%20categories/religion.htm>
<http://www.coursework.info/405/>
<http://www.christis.org.uk/archive/issue71/television.php>
http://www.religionnewsblog.com/8094-Buffy_takes_on_religion.html
<http://www.thedoormagazine.com/archives/buffy.html>
<http://www.facingthechallenge.org/buffy.htm>
<http://www.ex-astris-scientia.org/inconsistencies/religion.htm>
<http://www.robsacc.nl/ottens/startrek-religion.html>
<http://news.bbc.co.uk/1/hi/uk/3027027.stm>
<http://www.csmonitor.com/2003/0509/p16s01-almo.html>
<http://avalon.unomaha.edu/jrf/thematrix.htm>
<http://avalon.unomaha.edu/jrf/signs.htm>
<http://www.mnstate.edu/shoptaug/Anti-Semitism.htm>
<http://www.faithnet.org.uk/KS4/Religion%20in%20the%20Media/eastiseast.htm>

EXAMPLE UNIT C

DEATH AND THE AFTERLIFE (Taught over a six week block of one hour sessions).

Scientists cannot tell us what happens after death and philosophers and religions have also disagreed on what happens at death and in the afterlife. In religious teachings a distinction is usually made between the body and soul or spirit. They teach that when the body dies, the soul or spirit will move to another place or dimension. Traditional Christian denominations generally teach that the souls of the dead live on in a place or condition of heaven or hell. Many non-Christians believe in the transmigration or reincarnation of souls at death. These believers consider the soul or spirit to be the 'real' person and that they do not die when the body dies. Many non-believers state that the dead will never live again, that this life is all there is.

What really happens at death? Why do we even have to die? Can we know if there is life beyond the grave? What might that life be like?

Objectives:

The module should enable students to:

- consider the meaning and purpose of life in relation to questions and answers about what happens when someone dies
- investigate ways that religions have expressed their answers to these questions
- explore religious and non-religious concepts about the nature of an afterlife
- engage with beliefs about what an afterlife might be like and what the soul or spirit that inhabits this afterlife might be like
- consider their own beliefs about what happens when someone dies

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>In this unit students should investigate:</p> <ul style="list-style-type: none"> • Traditional religious beliefs about what happens when one dies- resurrection –one life –death and beyond or reincarnation- life –death- rebirth in another body • How attitudes to death can affect how one lives one’s life on earth – the ancient Egyptians living their life preparing for the afterlife, Buddhists following the Noble Eightfold Path. • Evidence of life after death provided by regression to previous lives • The evidence of life after death provided by near-death experiences (NDEs) • What life after death might be like – how would we recognise each other – will people’s spirits resemble their bodily selves and if so at what point in their lives? • Whether one should have power over someone else’s life and death – the death penalty and how one’s religious convictions might influence one’s attitudes. 	<p>Students should:</p> <ul style="list-style-type: none"> • Investigate, explain and compare ways in which religions teach about what happens to believers and non-believers after death • assess how commitment to these beliefs will influence how believers live their lives. • using a film that shows beliefs about an afterlife (e.g. Ghost, The Sixth Sense) discuss the nature of the spirit that survives and how these spirits might continue to engage with the living • analyse different religious and non-religious views about the nature of an afterlife – will it be ‘sleep’ until a resurrection or judgement, reincarnation or rebirth, embodied existence in a spiritual realm, a mystical union with God or a central universal spirit or another form of after-life existence? • explore and evaluate the evidence for life after death provided by near-death experiences and/or regression to previous lives. 	<p>Students could reflect on and discuss:</p> <ul style="list-style-type: none"> ◇ Experiences in their own or in friends’ lives that lead them to believe or not believe in a life after death. ◇ Questions raised by experiences of others and themselves that influence or challenge their beliefs about life and death. ◇ Conflicting beliefs about life and death – the nature of an afterlife – how can / might people be able to ‘meet again’ in the afterlife? ◇ Issues – how can diverse belief systems be reconciled, if at all, and what are the implications for living life in a multifaith community? ◇ Implications - how to care for those who are dying and the importance of coming to a resolution about belief in the afterlife if facing imminent death.

Useful Internet Links

<http://www.coursework.info/e/search.cgi?query=DEATH+AND+THE+AFTERLIFE&catid=0>

<http://www.ucg.org.au/offers/afterdeath.asp>

<http://www.artofeurope.com/macneice/mac1.htm>

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/immortalityproblems.htm>

<http://www.healpastlives.com/future/rule/ruevrein.htm>

<http://news.bbc.co.uk/1/hi/health/986177.stm>

<http://www.crystalinks.com/neardeath.html>

<http://www.greaterreality.com/nodeath.htm>

<http://www.humanism.org.uk/site/cms/contentviewarticle.asp?article=1211&splash=yes>

<http://www.stormy.org/lifeaft.htm>

<http://www.islamnow.com/docs/lifedeath.html>

<http://skepdic.com/reincarn.html>

<http://paranormal.about.com/library/weekly/aa041700b.htm>

EXAMPLE UNIT D ART & RELIGION

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>Students should be given opportunities to:</p> <ul style="list-style-type: none"> • Explore how religious beliefs are expressed in and through art, dance, worship, ritual, music and drama • Explore two or more themes in one religion or one or more themes in two religions to gain knowledge and understanding of religious beliefs and their expression through art, architecture and worship 	<p>Students should be given opportunities to encounter a range of art forms, iconography, architecture, music, to discover how form and style are used to convey religious ideas and beliefs</p> <p>Learning might take place through</p> <ul style="list-style-type: none"> • Exploring how ideas, feelings and meanings are conveyed in images, architecture and artefacts • Looking at icons and sculptures found in religions – • e.g. sculptures of the Buddha looking at iconography and what the sculptures are conveying about the life and teachings of the Buddha • visiting an art gallery or museum or exploring collections and paintings on a particular theme in a religion • Visiting a place of worship to look at the architecture to see how the shape and design of the building convey core beliefs • An internet search on a particular artist, artefact, place of worship, film or painting • Meeting artists, liturgical dancers, clowns, actors, scribes, poets, musicians whose work expresses and communicates spiritual and religious ideas • A focus on the work of a particular artist or a comparison a theme by two different artists 	<p>Students should be encouraged to make personal responses to religious art and informed connections with the work of artists/ architects and others</p> <p>Learning might take place through looking at</p> <ol style="list-style-type: none"> a. A sense of place – exploring their own and other places of worship, experiences, memories and inner worlds b. The human condition and how this is expressed and conveyed in art <p>Students could be encouraged to reflect on and discuss:</p> <ul style="list-style-type: none"> ◇ Experiences in their own or in friends lives of creation or creating something ◇ the importance of special objects and symbolism in their own lives ◇ representations of the sacred ◇ trying to represent something deep and almost inexpressible ◇ Moments or insight gained through symbolic expression that changed ‘my life’ or gave it new meaning ◇ questions raised about expressions of faith, art forms, and the artistic endeavour. ◇ Questions raised about particular kinds of art forms and students responses to, for example: painting, architecture, photography, iconography, dance, music, ritual, drama ◇ Questions raised about what the artist is trying to communicate through the work and how you understand the work ◇ Observations about how emotions, responses beliefs and experiences are expressed through the language of symbol and art. <p>Students could be encouraged to discuss issues raised for them by the research into artistic expressions of religious ideas and core beliefs</p>

Examples of Faith Content for this unit

Buddhism

Representations of the life of the Buddha and core Buddhist beliefs through art..

Christianity

The relationship between the Christian faith, art and worship illustrated through a theme;

- Images of Creation and God as Creator,
- **The two gardens**- the garden of Eden and the garden of Gethsemane and the theological concepts of Paradise, The fall, suffering and atonement in the Garden of Gethsemane
- The birth, life, death, crucifixion and ascension of Christ and theological concepts associated with these events

Hinduism

The concept of Brahman, and the significance, characteristics and iconography of the deities:

- Siva, Vishnu (including Rama and Krishna),
- Devi the Goddess in various forms as Parvati, Durga and Kali.

Their work should include knowledge and understanding of the nature and role of the deities in Hinduism. For example a student may decide to look at representations of the Goddess in Hinduism as a major piece of work and relate this to images of women in religious art.

Islam

Worship and the mosque: Architecture and design of the mosque; the symbolic nature of:

- the dome, the prayer hall, the washing facilities,
- the concept of Tawhid in the design of the mosque and the absence of figurative images
- the importance and use of calligraphy
- Paradise and the garden especially in Persian mosque design.

Judaism

Oral and Written Torah and the way in which they are used in and influence Jewish life, worship, art and artefacts.

- The Torah as Tree of Life. Torah scrolls, breastplates and rimonim
- The chosen people as royal priesthood. particular role of the Jews to set an example for others in their way of life & devotion to G-d
- Art and artefacts used in two of the following Shabbat; Yom Kippur; Passover and the core beliefs

Sikhism

The Golden Temple, architecture and beliefs

Symbolism and core beliefs in art representations of the Gurus.

Visual Arts as Expressions of Faith:

Students should be given opportunities to:

- Understand that the language of art and design has been used throughout the ages to express, communicate and inform people of key ideas and beliefs in the world's religions
- Understand how religions and cultures use various art forms to express religious beliefs about God, and humanity, e.g. art, architecture, chants; dance; drama, music, ritual).
- Recognise that cultures and traditions convey and give us access to deeply cherished beliefs and that exploring and understanding these can reduce bigotry and racism
- Know and understand how the arts are used in worship and ways in which they offer insights into key beliefs in the religious tradition
- Recognise that art and architecture is created and used as a resource through which people can access what they regard as sacred and holy
- Research and study visual arts in relation to religious ideas, concepts of God and humanity and how these are expressed in different cultures and religions – women in religion concepts of Mary and Eve – virgin and whore
- Appreciate and recognise how emotions are expressed in various art forms
- Identify specific art forms and their uses in one or more religions e.g. architectural forms in mosque and or church and how these portray core Muslim beliefs or core Christian beliefs about God
- Recognise and understand that expressions of faith and art forms belong to particular cultures, times in history and places
- Consider why in some religions there are prohibitions and restrictions to using figurative art in worship and daily life

Outcomes

This unit relates to art and can be set as a mini research project for personal interest, general knowledge and studies.

Students will be expected to produce a visual resource or a dramatic presentation with explanations to show their knowledge and understanding of the relationship between art and the religion/s studies.

This could be in the form of:

A Book

- An illustrated Big Book for younger children with selected images
- Tour guide with explanations of a painting, or sculpture that convey religious ideas in a place of worship

Power point presentation or slide show

- Collection of images with explanations to present to class
- Photographic representation using photographs they have taken with clear explanations and accompanying text
- Slide show of collection of relevant images downloaded from the Internet with explanations

Museum

- Mini exhibition with collection of images and or artefacts, museum style, in to which members of school could be invited

Drama/dance presentation

- Of an appropriate religious art form with opportunities for other students to ask questions after the presentation

Music presentation

- to demonstrate how music is used in worship and religion to convey core ideas

Art

- Students own art in response to three or more core religious beliefs in one tradition or as a response to key ideas in **two** religious traditions
- A visual display of images collected by the student, with brief descriptions and captions (not less than 300 words)

Useful internet sites and links

<http://www.civa.org/main.php?page=publications&sub=seen&id=1&content=30>

Arts worship and faith – an article and overview about the arts in Christian worship by Wilson Yates

<http://religion-cults.com/art.htm#Picures%20of%20Black%20Jesus%20and%20Mary>

Religions Art gallery for all principal religious traditions- contains some excellent images

<http://www.falloutminneapolis.com/artsforum/quotes.htm>

Faith and arts forum – some quotes and insights into Christian art and the role of artists

Dorothy L. Sayers | *Mind of the Maker*

“... God created. The characteristic common to God and man is apparently the desire and the ability to make things.”

“ It is the artist who, more than other men is able to create something out of nothing.”

<http://micro.magnet.fsu.edu/religion/index.html>

Molecular expressions of symbols herbs and foods found in religions, wine, corn, bread, frankincense, myrrh, honey etc-in fascinating micro photographic images

Christianity

http://www.ad2000.com.au/articles/1999/jul1999p20_333.html

How the arts and Christian faith nourish each other- an evocative article by Pope John Paul II

Judaism

http://www.myjewishlearning.com/culture/Art/TO_ArtOverview/JewishFolkArt.htm

Visual arts in Judaism – a brief introduction

<http://www.saint-mike.org/Evangel/Whois/walk.html>

Slide image and sound of the death of Jesus and words associated with his death in the Christian tradition

http://landru.i-link-2.net/shnyves/Fall_expulsion_from_Ed.html

Sistine chapel – Michael Angelo – expulsion from Eden

<http://www.varanasionline.com/index.htm>

Hinduism – Varanasi – River Ganges

Appendix B – related excerpt from the Tomlinson Report

Common knowledge, skills and attributes (CKSA)

1. The Interim Report identified three broad strands of CKSA:
 - the reflective and effective individual learner;
 - the social learner; and
 - the learner in society and the wider world.
2. These categories should draw upon the content of existing elements of the curriculum, such as PSHE, citizenship, religious education and work-related learning.
3. We propose that CKSA should have the following coverage:¹
 - **The reflective and effective individual learner** is someone who is personally aware, who has experienced a range of learning and teaching method and is aware of how best they learn, but who is able to apply other methods appropriately and creatively to a variety of contexts, and who shows resilience, perseverance and determination in her/his work. Such learners have the skills and attributes necessary to:
 - organise and regulate their own learning;
 - set and meet challenging, but realistic objectives;
 - manage time effectively;
 - undertake research;
 - identify and solve problems;
 - identify, analyse and evaluate relevant information derived from different sources and contexts; and
 - think and use their skills creatively.
 - **The social learner** is someone who is able to learn and achieve in groups of different sizes and varying compositions, including:
 - understanding how groups work and the factors that can influence and shape group learning;
 - undertaking different roles within a group, including those of leader and team-member;
 - challenging or defending a position as appropriate;

¹ These definitions have been informed by the work of an EU Member States Working Group on basic skills, foreign language teaching and entrepreneurship.

- compromising; and mediating and resolving conflict;
 - seeking, understanding and evaluating others' viewpoints and ideas;
 - giving and receiving support and feedback; and
 - empathising and understanding the needs of others around them, including those of employers and colleagues in a workplace.
- **The learner in society and the wider world** is aware of the multiple communities to which they belong and is able to participate constructively in them. Such learners would:
 - be aware of their rights and responsibilities;
 - have the skills and attributes necessary for active citizenship and the workplace;
 - be morally and ethically aware; and
 - Know about other countries and other cultures, and understand and value ethnic, cultural and religious diversity.

Recommendation 8

Opportunities to develop CKSA should be integrated into all 14-19 programmes through carefully managed institutional teaching and learning strategies. They need not be separately assessed, but delivering them within all programmes would mean that learners cannot achieve their diploma without developing them.

Schools, colleges and training providers should be responsible for ensuring that learners develop the CKSA across the learning programmes which they offer. Specialised diplomas should be designed from the start to recognise the full range of CKSA.

The effectiveness and quality of delivery of CKSA within individual institutions should be monitored through external inspection and centre approval arrangements.

QCA should develop guidance and exemplars setting out how CKSA can be integrated into institutions' teaching, learning and assessment. Guidance and exemplar models for effective delivery should also be developed. This should include an examination of the role to be played by personal review, planning and guidance.

Building upon existing qualifications and assessment systems which already accredit some aspects of what we have labelled CKSA, such as the wider Key Skills, diploma components should be available for those who wish some formal accreditation of their attainment within the core and personal development.