

Global learning and RE: Key Stage 3

<p>References to the requirements of the REC non-statutory Religious Education National Curriculum Framework (2013) <i>Note: Many schools and academies will follow their local agreed syllabus and guidelines; use the following document together with your local RE syllabus or guidelines</i></p>	<p>Examples of suggested teaching and learning that could form part of a Key Stage 3 programme of learning in RE that supports global learning</p>	<p>Links to global learning criteria and Millennium Development Goals (MDGs) <i>Pupils will work towards an understanding of these criteria and goals</i></p>
<p>A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.</p>	<ul style="list-style-type: none"> • Linking to History, pupils plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on global communities today, for example, Guru Gobind Singh (Sikh) or ThichNhatHanh (Buddhist). • Linking to Geography, pupils investigate the demographics of, for example, Christianity, Judaism, Sikhism or 'No religious belief' in their local area comparing it to two global areas. Using United Nations global statistics consider how these demographics affect the different areas. 	<p>Knowledge of developing countries, their economies, histories and human geography.</p> <p>The concepts of interdependence, development, globalisation and sustainability.</p>
<p>A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.</p>	<ul style="list-style-type: none"> • Pupils consider why so many sources of wisdom and authority in religions and worldviews are men, and so few are women. They appraise some sources of female wisdom from within or beyond religions and worldviews. How are religions and worldviews supporting the position of women within their communities – locally and globally? • Pupils consider how sacred writings such as the Torah (Judaism) or the Bhagavad Gita (Hinduism), or other sources of wisdom, provide ethical guidance and spiritual nurture to members of different communities. How is that ethical guidance understood in terms of interdependence or social justice, for example, in the Torah Exodus 20 TheTen Commandments, specifically the command to keep Shabbat holy? What difference has this made to the Jewish community and to a concern for the environment as Jews recall the creation of the world? Also in the teaching of the Bhagavad Gita, for example in chapters 1 and 2 on whether it is ever right to fight, or whether non-violence is always the way; compare with the actions of Gandhi. 	<p>Millennium Development Goal 3 Promote gender equality and empower women</p>

<p>A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</p>	<ul style="list-style-type: none"> Pupils explore different ways of expressing beliefs and values in architecture and the arts focusing on examples from Britain and developing countries, for example, looking at mosque and church design in the UK and in developing countries, building their understanding of similarity, diversity and interdependence within the religions and worldviews they study. 	<p>Knowledge of developing countries, their economies, histories and human geography.</p>
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<p>B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</p>	<p>Explore the question as to what extent religions bring benefits to developing countries, with specific reference to a) their impact on addressing extreme poverty and hunger, from the teachings through to the day-to-day practice of believers; or b) the extent to which religions /worldviews or followers of religions/worldviews are causes of conflict or bringers of peace, e.g. work of Christian, Jewish and Muslim charities to bring peace between Israelis and Palestinians.</p>	<p>Millennium Development Goal 1 Eradicate extreme poverty and hunger</p>



<p>B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</p>	<ul style="list-style-type: none"> • Pupils investigate and evaluate in an essay the influence of some contemporary 'great lives' on global religious communities and the wider world, for example, BhagatPuran Singh (Sikh) , Andrew White (Christian 'Vicar of Baghdad') or Aung San Suu Kyi (Buddhist) weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment. • Pupils select a global learning religious controversy in current affairs to investigate, for example: What rights can migrant religious communitymembers expect in the UK with regard to their religious practice? Why mightsome people from different religious groups or worldviews think that protecting the environment is not a major priority?Pupils present arguments from both sides of the controversy to show their ability to analyse issues from different perspectives. 	<p>Knowledge of developing countries, their economies, histories and human geography. Moving from a charity mentality to a social justice mentality.</p>
<p>B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.</p>	<ul style="list-style-type: none"> • Pupils use methods of study from history, theology and philosophy to assemble a coherent case for their answer to the question: In twenty-first century developing countries, is religion a force for good, or not? • Pupils examine questions about whether religion and spirituality are similar or different, how different religions and worldviews relate to each other and about collaboration and conflict between individuals and communities, including inter-faith. 	<p>The concepts of interdependence, development, globalisation and sustainability. Moving from a charity mentality to a social justice mentality.</p>

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<p>C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.</p>	<p>Pupils develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human in the world, responding to ethical questions of genetic modification of crops, birth control and over-population, wealth and poverty.</p>	<p>Young people understanding their role in a globally-interdependent world and to explore strategies by which they can make it more just and sustainable.</p>
<p>C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.</p>	<ul style="list-style-type: none"> • Pupils consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links, for example: <ol style="list-style-type: none"> 1 between wealth and reported levels of happiness; research has long suggested that once basic needs are met, increases in income lead to no appreciable increase in reported levels of happiness, although this research has been challenged; 2 between religious faith and practice and happiness; research suggests people who are active in their faith community report higher levels of happiness than those with no faith commitments – why might faith bring happiness? • Linking to Citizenship Education and History, pupils consider responses to racism and genocide from different religions, for example studying the thought, theology and activism of Desmond Tutu in dealing with racism in South Africa, and his response with the Truth and Reconciliation Commission; Elie Wiesel, Nobel Peace Prize 1986, educating about the Holocaust and fighting indifference to genocide; exploring the work of Christian Peacemaker Teams intervening in areas of conflict. 	<p>Moving from a charity mentality to a social justice mentality.</p> <p>Critical thinking about global issues both at whole school and at pupil level; awareness of poverty and sustainability.</p>

<p>C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</p>	<ul style="list-style-type: none"> • Pupils consider the impact of ethical choices. They could create a ‘multi-path narrative’ about a contemporary moral issue, for example, cheap labour in the textile industry, showing what the consequences of different choices might be and evaluating the impact of moral choices with discernment. • Pupils make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as starvation around the world, environmental ethics, war or prejudice. 	<p>The concepts of interdependence, development, globalisation and sustainability.</p> <p>Moving from a charity mentality to a social justice mentality.</p> <p>Critical thinking about global issues both at whole school and at pupil level; awareness of poverty and sustainability.</p>
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