



education

Department:
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REPUBLIC OF SOUTH AFRICA

**NATIONAL CURRICULUM STATEMENT
GRADES 10-12 (GENERAL)**

LEARNING PROGRAMME GUIDELINES

RELIGION STUDIES

JANUARY 2008

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SECTION 1

INTRODUCTION

1.1 INTRODUCING THE NATIONAL CURRICULUM STATEMENT

1.1.1 BACKGROUND

In 1995 the South African government began the process of developing a new curriculum for the school system. There were two imperatives for this. First, the scale of change in the world, the growth and development of knowledge and technology and the demands of the 21st Century required learners to be exposed to different and higher level skills and knowledge than those required by the existing South African curricula. Second, South Africa had changed. The curricula for schools therefore required revision to reflect new values and principles, especially those of the Constitution of South Africa.

The first version of the new curriculum for the General Education Band, known as Curriculum 2005, was introduced into the Foundation Phase in 1997. While there was much to commend the curriculum, the concerns of teachers led to a review of the Curriculum in 1999. The review of Curriculum 2005 provides the basis for the development of the Revised National Curriculum Statement for General Education and Training (Grades R-9) and the National Curriculum Statement for Grades 10-12.

1.1.2 THE NATIONAL CURRICULUM STATEMENT

The National Curriculum Statement consists of 29 subjects. Subject specialists developed the Subject Statements which make up the National Curriculum Statement. The draft versions of the Subject Statements were published for comment in 2001 and then re-worked to take account of the comments received. In 2002 twenty-four subject statements and an overview document were declared policy through Government Gazette. In 2004 five subjects were added to the National Curriculum Statement. The National Curriculum Statement now consists of the Subject Statements for the following subjects:

- Languages – 11 official languages (each counted as three subjects to cater for the three levels Home Language, First Additional Language and Second Additional Language); 13 non-official languages
- Mathematics; Mathematical Literacy; Physical Sciences; Life Sciences; Computer Applications Technology; Information Technology
- Accounting; Business Studies; Economics
- Geography; History; Life Orientation; Religion Studies
- Consumer Studies; Hospitality Studies; Tourism
- Dramatic Arts; Dance Studies; Design; Music; Visual Arts
- Agricultural Sciences, Agricultural Management Practices, Agricultural Technology
- Civil Technology; Mechanical Technology; Electrical Technology; Engineering Graphics and Design

1.1.3 NATIONAL SENIOR CERTIFICATE

The *National Senior Certificate: A Qualification on Level 4 of the National Qualifications Framework (NQF)* provides the requirements for promotion at the end of Grades 10 and 11 and the awarding of the National Senior Certificate at the end of Grade 12. This document replaces two of the original National Curriculum Statement documents: the *Overview* and the *Qualifications and Assessment Policy Framework*.

1.1.4 SUBJECT ASSESSMENT GUIDELINES

The Subject Assessment Guidelines set out the internal or school-based assessment requirements for each subject and the external assessment requirements. In addition, the *National Protocol for Recording and Reporting (Grades R-12)* (an addendum to the policy, *The National Senior Certificate*) has been developed to standardise the recording and reporting procedures for Grades R to 12. This protocol came into effect on 1 January 2007.

1.2 INTRODUCING THE LEARNING PROGRAMME GUIDELINES

1.2.1 PURPOSE AND CONTENT OF THE LEARNING PROGRAMME GUIDELINES

The Learning Programme Guidelines aim to assist teachers and schools in their planning for the introduction of the National Curriculum Statement. The Learning Programme Guidelines should be read in conjunction with the National Senior Certificate policy and the National Curriculum Statement Subject Statements.

Section 2 of the Learning Programme Guidelines suggests how teaching the particular subject may be informed by the principles which underpin the National Curriculum Statement.

Section 3 suggests how schools and teachers might plan for the introduction of the National Curriculum Statement. The Department of Education encourages careful planning to ensure that the high skills, high knowledge goals of the National Curriculum Statement are attained.

The Learning Programme Guidelines do not include sections on assessment. The assessment requirements for each subject are provided in the Subject Assessment Guidelines which come into effect on 1 January 2008.

1.2.2 WHAT IS A LEARNING PROGRAMME

INTRODUCTION

A Learning Programme assists teachers to plan for sequenced learning, teaching and assessment in Grades 10 to 12 so that all Learning Outcomes in a subject are achieved in a progressive manner. The following three phases of planning are recommended:

- Phase 1 – develop a *Subject Framework* for grades 10 to 12
- Phase 2 – develop a *Work Schedule* for each grade
- Phase 3 – develop *Lesson Plans*

It is recommended that the teachers of a subject at a school or cluster of schools first put together a broad subject outline (Subject Framework) for the three grades to arrive at an understanding of the content of the subject and the progression which needs to take place across the grades (see Section 3.3.1). This will assist with the demarcation of content for each grade. Thereafter, teachers of the subject teaching the same grade need to work together to develop a year long Work Schedule. The Work Schedule should indicate the sequence in which the content and context will be presented for the subject in that particular grade (see Section 3.3.2). Finally, individual teachers should design Lesson Plans using the grade-specific Work Schedule as the starting point. The Lesson Plans should include learning, teaching and assessment activities that reflect the Learning Outcomes and Assessment Standards set out in the Subject Statements (see Section 3.3.3). Learning Programmes should accommodate diversity in schools and classrooms but reflect the core content of the national curriculum.

An outline of the process involved in the design of a Learning Programme is provided on page 6.

DESIGNING A LEARNING PROGRAMME

A detailed description of the process involved in the design of a Learning Programme is provided in Sections 3.3.1 – 3.3.3 of the Learning Programme Guidelines. The first stage, the development of a Subject Framework does not require a written document but teachers are strongly advised to spend time with subject experts in developing a deep understanding of the skills, knowledge and values set out in the Subject Statements. The quality and rigour of this engagement will determine the quality of teaching and learning in the classroom.

Once the Subject Framework has been completed, teachers should develop Work Schedules and Lesson Plans. Examples of Work Schedules and Lesson Plans are provided in the Learning Programme Guidelines. Teachers are encouraged to critically engage with these formats and develop their own.

Developing a Subject Framework (Grades 10-12)

Planning for the teaching of subjects in Grades 10 to 12 should begin with a detailed examination of the scope of the subject as set out in the Subject Statement. No particular format or template is recommended for this first phase of planning but the steps recommended should be used as a checklist.

Although no prescribed document is required for this stage of planning, school-wide planning (timetables, requisitioning, teacher development, classroom allocation) as well as the development of grade-specific work schedules would benefit from short documents which spell out:

- The scope of the subject – the knowledge, skills and values; the content; the contexts or themes; electives etc. to be covered in the three grades for each subject
- A three-year assessment plan for the subject
- The list of LTSM required for the subject

Designing Work Schedules

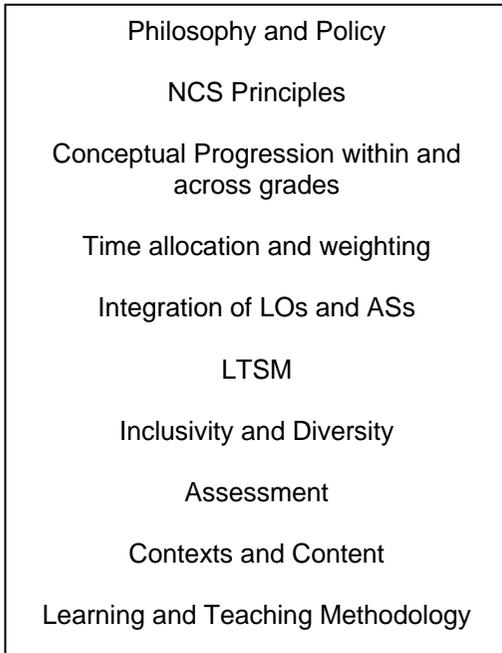
This is the second phase in the design of a Learning Programme. In this phase teachers develop Work Schedules for each grade. The Work Schedules are informed by the planning undertaken for the Subject Framework. The Work Schedules should be carefully prepared documents that reflect what teaching and assessment will take place in the 36-40 weeks of the school year.

Designing Lesson Plans

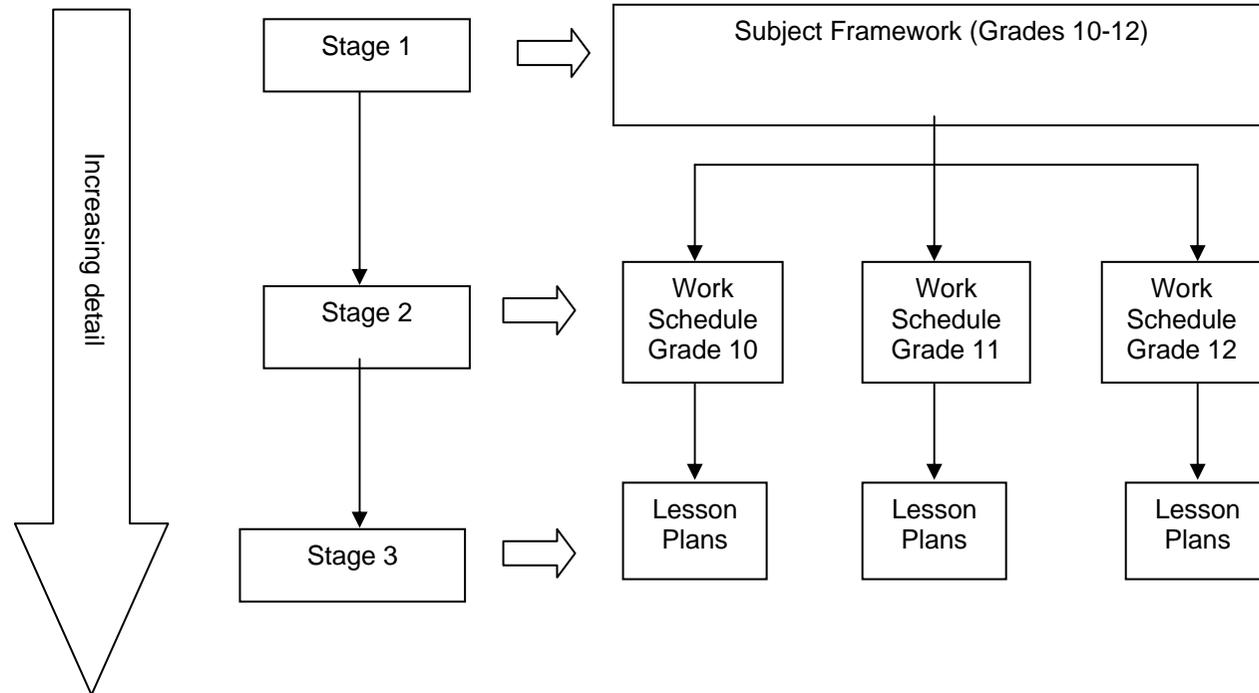
Each grade-specific Work Schedule must be divided into units of deliverable learning experiences, that is, Lesson Plans. Lesson Plans are not equivalent to periods in the school timetable. Each Lesson Plan should contain a coherent series of teaching, learning and assessment activities. A Lesson Plan adds to the level of detail for each issue addressed in the Work Schedule. It also indicates other relevant issues to be considered when teaching and assessing a subject.

FIGURE 1: RELATIONSHIP BETWEEN THE 3 STAGES OF PLANNING WHEN DEVELOPING A LEARNING PROGRAMME

ISSUES TO BE CONSIDERED



STAGES



SECTION 2

INTRODUCING RELIGION STUDIES

2.1 WHAT IS RELIGION STUDIES?

2.1.1 Definition

Religion Studies is the study of religion as a universal human phenomenon, and of religions found in a variety of cultures. Religion and religions are studied without favouring any or discriminating against any, whether in theory or in practice, and without promoting adherence to any particular religion. Religion Studies leads to the recognition, understanding and appreciation of a variety of religions within a common humanity, in the context of a civic understanding of religion, with a view to developing religious literacy.

2.1.2 A new subject

Religion Studies, as a fully-fledged optional subject for matriculation purposes, is an entirely new subject in the Grade 10-12 school curriculum. As such, it represents a major paradigm shift as far as the study of religion at Grade 10-12 school level is concerned. Prior to the introduction of Religion Studies, religion was studied in the form of various subjects devoted to and furthering the interests of specific religions. Biblical Studies was introduced in the early 1960s, in the context of Christian National Education. The 1990s saw intense research and consultation, resulting in an emerging consensus regarding the educational desirability of an approach that would treat all religions on an equal footing, in one academically impartial context, and for the common good. The National Policy on Religion and Education (2003) provided the policy framework for this new approach. Life Orientation in the NCS Grades R-9 and the NCS Grades 10-12 developed a necessary minimum structure, but it is in the subject Religion Studies that the new approach finds full expression.

The Learning Outcomes form a clear, simple and coherent matrix of study.

The four Learning Outcomes for Religion Studies are:

1. The learner is able to demonstrate knowledge and understanding of a variety of religions and how they relate to one another.
2. The learner is able to analyse, relate and systematise universal dimensions of religion.
3. The learner is able to reflect critically and constructively on topical issues in society from a Religion Studies perspective and apply such insights.
4. The learner is able to apply skills of research into religion as a social phenomenon and across religions.

2.1.3 Principles structuring the attainment of understanding in Religion Studies

Important principles underlie the attainment of understanding in Religion Studies. These need to be taken into account in attaining the Learning Outcomes and approached in an interrelated manner. At all stages, and in all four Learning Outcomes, these ten principles are activated, even if they function in various ways in the different Learning Outcomes.

Religion Studies:

- a) studies religion as part of culture and civic life;
- b) is constructed in accordance with accepted academic procedures;
- c) educates learners as members of the human family and citizens of the world;
- d) is situated in the South African and African context;
- e) affirms the learners' own religions, as well as those to which they do not belong by developing appreciation and respect for their own practices and those of fellow citizens;
- f) facilitates inclusive historical understanding;
- g) develops high order skills of discovering relationships and dealing with complexity;
- h) is socially relevant and transformative;
- i) is critical;
- j) is creative.

a) Studies religion as part of culture and civic life

The subject deals strictly with religion as a human phenomenon. Religion is therefore studied as constructed and experienced by humans. The subject is about humans and how they construct the world. Religion Studies is situated in the civic context: it is about how humans live together, and the role that religion plays in that context.

b) Is constructed in accordance with accepted academic procedures

Religion Studies is a member of the family of subjects making up the Learning Field of Human and Social Sciences, and is conducted according to the same general rules of scholarship. Its knowledge is therefore constructed in accordance with accepted academic procedures. It does not present final, unchallengeable truth, nor expect the mere reception of established opinion, or subscription to any academic or religious dogma. At every stage each Learning Outcome is to be achieved by way of drawing learners into, and empowering them to participate with confidence in active investigation and discovery.

c) Educates learners as members of the human family and citizens of the world

All four Learning Outcomes presuppose and promote the understanding that South African learners live in a wide human context. The Learning Outcomes are achieved by educating the learners to exist in that large human horizon with confidence and sophistication. They are educated to develop a mental map of the entire world of religions, to discern features common to all religions and to investigate and communicate across religions.

d) Is situated in the South African and African context

All four Learning Outcomes are achieved to the extent that Religion Studies is rooted in South Africa and Africa, in which African religion and tradition is affirmed. When studying the variety of religions, the unique position of African religions will receive attention. Features common to all religions will include manifestations in Africa. Topics of social concern and research focus on South Africa.

e) Affirms the learners' own religions, as well as those to which they do not belong by developing appreciation and respect for their own practices and those of fellow citizens

This implies that learners appreciate and respect their own traditions and the traditions of their fellow citizens. One imperative cannot be achieved without the other. Self-respect demands respect for others. This principle requires that Religion Studies educate learners to communicate meaningfully, constructively and effectively across religions.

f) Facilitates inclusive historical understanding

Religion Studies develops the ability to locate religious phenomena on the field of human development. Training to discern, understand and use the concepts of change and continuity is central. This orientation in time concerns the past, present and future. It also relates to different religions existing at the same time. The Learning Outcomes will be achieved to the extent that learners are encouraged and empowered to interrogate religions across the barriers of time.

g) Develops high order skills of discovering relationships and dealing with complexity

Religion Studies promotes the ability to discover relationships in a variety of ways, with respect to a variety of phenomena. The subject is about discovering correlations, analysing complex configurations, systematising seemingly unrelated things, organising information and constructing coherent arguments.

h) Is socially relevant and transformative

Religion Studies is designed to improve the quality of life of people as individuals, members of the human family and the family of all living beings. It has a practical orientation, aiming at empowering learners to apply their insights to changing and problematic conditions in life.

i) Is critical

Religion Studies is question rather than answer oriented. Learning Outcomes are achieved when learners ask critical questions rather than repeat prescribed answers. All conclusions are treated as provisional and questionable. In addition to social relevance and transformation, the critical dimension extends to the practical side of life, including the questioning of behaviour and social structures. The subject therefore develops the learners' confidence in raising questions.

j) Is creative

Religion Studies is an open-ended journey in which the powers of imagination and creative thinking are encouraged to emerge. This includes the ability to elicit new information from written or oral sources and to interpret material in new ways.

2.2 WHAT IS THE PURPOSE OF RELIGION STUDIES?

Religion Studies enhances the constitutional values of citizenship, human rights, equality, freedom from discrimination and freedom of conscience, religion, thought, belief and opinion. Religion Studies aims at the holistic development of the intellectual, physical, social, emotional and spiritual aspects of the learner. The purpose is the enhancement of knowledge, skills and values necessary for the enrichment of each learner, interpersonal relationships and an open and democratic society.

Religion Studies enriches and empowers the learner by:

- increasing knowledge and understanding about a variety of religions, each being unique;
- contributing to an understanding of religions as historically interrelated with each other, and as interrelated with social, economic and political aspects of life;
- encouraging analytical, critical and constructive thinking and debate;
- fostering creative thinking about the enduring concerns of humanity;
- stimulating reflection on values, morals and norms;
- encouraging informed and responsible personal choices.

Religion Studies enhances the interpersonal relationships of the learner by:

- cultivating sensitivity and respect across a range of religions;
- building confidence to deal positively with differing views;
- exploring the range of symbolic, conceptual, linguistic and other means of communication;
- encouraging the ability of individuals and communities to co-exist and collaborate with people of various religious persuasions in a variety of ways.

Religion Studies contributes to an open and democratic society by:

- allowing the voices of all religions to be heard in the public domain on the basis of equality and non-discrimination;
- respecting and promoting the human rights and responsibilities of people of all religions in South Africa, Africa and the world;
- stimulating the positive acceptance and appreciation of religious diversity in South African society;
- developing the skills to communicate meaningfully and constructively across religions in a diverse society;
- reflecting on and critiquing the contributions of religions to the moral, social, economic and political aspects of society.

2.3 WHAT IS THE RELATIONSHIP BETWEEN RELIGION STUDIES AND THE NATIONAL CURRICULUM STATEMENT PRINCIPLES?

The Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa. The National Curriculum Statement Grades 10-12 (General) lays a foundation for the achievement of these goals by stipulating Learning Outcomes and Assessment Standards, and by spelling out the key principles and values that underpin the curriculum. The Religion Studies curriculum supports the application of the nine NCS principles as follows:

2.3.1 Social transformation

By introducing learners to a variety of religions and educating them to communicate well in a pluralistic context, Religion Studies plays an important role in the transformation of civic society in South Africa. The knowledge, skills and values developed as a result of studying the subject are vital for the achievement of an open and democratic society.

2.3.2 Outcomes-based education

The Religion Studies Subject Statement indicates the Learning Outcomes to be achieved in the subject by the end of Grade 12. This encourages a learner-centred and activity-based approach to the teaching of Religion Studies which is in keeping with the nature of the NCS subject Religion Studies.

Through the Learning Outcomes and Assessment Standards for the subject, Religion Studies teaching and learning aims at intellectual accomplishment with acquisition of a broad range of skills, gains in knowledge and understanding, as well as the ability to apply these competencies to promote sustainable living.

2.3.3 High knowledge and high skills

Religion Studies sets expectations for the achievement of high standards by all learners and empowers all to achieve those standards. The range of intellectual skills includes a sound knowledge of religion(s), analytical and comparative skills, theoretical and investigative skills, as well as the skills required to engage critically and creatively with religion(s). Religion Studies also develops the social skills of understanding what people mean in their various religions, of communicating effectively across religions in a diverse society and of addressing topics of importance in society with responsibility and insight.

2.3.4 Integration and applied competence

Religion Studies has an integrative function in that it provides opportunity to explore the most comprehensive context in which cultures express the pursuit of truth, goodness and beauty. The four Learning Outcomes within Religion Studies are closely linked, forming a coherent domain of study which consists of four integrated dimensions:

Learning Outcome 1-

A variety of religions are studied, each as a unique historical phenomenon.

Learning Outcome 2-

Universal dimensions common to all religions are studied as generic phenomena.

Learning Outcome 3-

The interrelationships between religion and society are studied critically. In this way the applied competencies are developed and find space for application.

Learning Outcome 4-

Encourages active investigation into religion, thereby contributing creatively to the understanding of religion(s).

Each of the four Learning Outcomes is relatively independent, yet no single Learning Outcome can be pursued on its own. The four Learning Outcomes function interdependently, each in relation to the

other individual Learning Outcomes, as well as to the whole. The Assessment Standards expand on the implications of the Learning Outcomes. The content and contexts provide appropriate examples to ensure a high level of integration within the subject.

Thus Religion Studies is a whole in which foundational, reflective and practical competences are integrated. Foundational and reflective competencies are mainly incorporated in Learning Outcomes 1 and 2, whereas practical competencies are addressed in Learning Outcomes 3 and 4.

2.3.5 Progression

Within each grade there is progression in complexity as each Learning Outcome builds on the previous Learning Outcome and moves from an understanding of a variety of religions to features common to all religions, to the relationship between religion and society, and to actively researching religion.

Progression between grades is ensured by the more advanced and complex levels with which Assessment Standards explore the four Learning Outcomes. For example, in Learning Outcome 2 of Religion Studies, whereas Grade 10 Assessment Standards expect understanding of a number of religions, Grade 12 Assessment Standards provide the opportunity to specialise in one religion on the basis of an understanding of the many.

There is also progression in geographical orientation. For example, in Learning Outcome 1 of Religion Studies the emphasis in Grade 10 falls on South Africa, while in Grade 11 the context is widened to include Africa and in Grade 12 it extends to include international communities.

2.3.6 Articulation and portability

Religion Studies in Grades 10-12 links the exit levels of the General Education and Training (GET) Band with the entrance levels of Religious Studies in Higher Education and Training (HET). See section 2.4 for further detail.

2.3.7 Human Rights, Inclusivity, Environmental and Social Justice

Religion Studies gives substance to the requirements of the Constitution and the Policy on Religion and Education concerning human rights, inclusivity, and environmental and social justice (specifically Articles 8, 11, 12, 13, 14, 22, 23, 24, 26, 30, 35, 68, 69, and 70). Learning Outcome 1 establishes an inclusive map of religions by affirming the uniqueness of each of the religions making up the South African mosaic. Learning Outcome 2 continues includes many religions. In Learning Outcome 3 the issues of human rights, inclusivity, and environmental and social justice receive specialised attention in a number of Assessment Standards. The Assessment Standards in Learning Outcome 4 provide opportunity for actively researching the above social issues.

The human rights of every individual learner in Religion Studies are promoted as the subject does not discriminate against anyone, whatever their religious interests or lack thereof. The principles of human rights, inclusivity and social and environmental justice are enshrined in its content, methodology and didactics.

2.3.8 Valuing Indigenous Knowledge Systems

African religions are the cultural, medical and spiritual indigenous knowledge systems experienced by many South Africans. In the Learning Outcomes, Assessment Standards and content of Religion Studies, African religions are affirmed.

2.3.9 Credibility, quality and efficiency

Religion Studies, as offered in South African schools, is comparable with other progressive countries. The Subject Statement, developed in consultation with local and international specialists, encapsulates the essence of progressive international thinking, adapted to South African conditions.

2.4 PROFILE OF A RELIGION STUDIES LEARNER

A learner entering Grade 10 to begin Religion Studies will have been exposed to Learning Outcome 2 for the Life Orientation Learning Area in Grades R-9 which links specifically with Religion Studies in Grades 10-12.

Learning Outcome 2 for Life Orientation in Grades R-9:

The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions.

This Learning Outcome is associated with the following Assessment Standards, which will have been addressed in Grades R-9:

- identifies and names symbols linked to own religion
- matches symbols associated with a range of religions in South Africa
- describes important days from diverse religions
- discusses diet, clothing and decorations in a variety of religions in South Africa
- discusses significant places and buildings in a variety of religions
- discusses festivals and customs from a variety of religions in South Africa
- discusses the dignity of the person in a variety of religions in South Africa
- explains the role of oral traditions and scriptures in a range of the world's religions
- discusses the contributions of organisations from various religions to social development
- reflects on and discusses the contributions of various religions in promoting peace.

The learner will have a basic understanding of the following concepts in Religion Studies:

- religion
- similarity, identity and difference
- self and other
- individual, community and society
- justice, peace and conflict
- democracy and social transformation
- human rights and responsibility
- gender and race

Moreover, with reference to religion, the learner will be able to exercise the following thinking skills at an appropriate level:

- remembering
- questioning
- analysing
- comparing
- reflecting

Associated with the above thinking skills, the following intellectual skills will have been attained to an appropriate degree:

Data handling skills

- distinguishing and understanding visual symbols, diet, clothing, decorations, buildings, festivals and customs

Investigative skills

- identifying religious organisations
- identifying sources of information regarding religious organisations
- accessing sources of information regarding religious organisations

Problem solving skills

- identifying issues of social concern
- discussing and reflecting on the contributions of various religious organisations to issues of social concern

Communication skills

- using appropriate terms and concepts to describe religious phenomena
- using appropriate terms and concepts to discuss religious phenomena
- using appropriate terms and concepts to explain religious phenomena

By the end of Grade 9 the values of civic acceptance and appreciation, and the social skills of communication across religions will have been developed to an appropriate degree.

Apart from the knowledge, skills and values attained in Grades R-9, there is no uniformly typical learner entering Religion Studies in Grade 10. Learners come from a variety of linguistic, social, cultural and religious environments. The learner is part of at least four concentric contexts: local, national, continental and worldwide. The local environment may be quite homogeneous, but is surrounded by a heterogeneous national and international environment, which applies also to religion. In many ways (for example, the media) the complexities of contemporary life will have impacted on the learner in rural areas, and to a larger extent on the learner in urban and peri-urban areas. The Grade 10 learner in Religion Studies is a young person on the threshold of a complex, challenging world, confronted by a host of difficult questions, in need of reliable information and the skills and values to exist in and make a contribution to a pluralistic world.

2.5 RELATIONSHIP BETWEEN RELIGION STUDIES LEARNING OUTCOMES AND CRITICAL AND DEVELOPMENTAL OUTCOMES

2.5.1 The Critical and Developmental Outcomes

The Critical and Developmental Outcomes are embedded in the Learning Outcomes for Religion Studies. The relationships between the Learning Outcomes and the Critical and Developmental Outcomes are outlined below and are useful for teachers to consider when planning. It is important to bear in mind that the Critical and Developmental Outcomes are ideals for lifelong learning. It should also be noted that Religion Studies, as do all other subjects, contributes towards the achievement of these outcomes.

The ways in which the knowledge, skills and values inherent in the Religion Studies curriculum can be linked to the Critical and Developmental Outcomes are illustrated below:

CRITICAL OUTCOMES	LINK WITH RELIGION STUDIES LEARNING OUTCOMES
Identify and solve problems and make decisions using critical and creative thinking.	1, 2, 3, 4
Work effectively with others as members of a team, group, organization and community.	3 & 4
Organise and manage themselves and their activities responsibly and effectively.	2 & 4
Collect, analyse, organise and critically evaluate information.	1, 2, 3 & 4
Communicate effectively and critically showing responsibility towards the environment and the health of others.	3 & 4
Demonstrate an understanding of the world as a set of related systems by recognizing that problem-solving contexts do not exist in isolation.	1, 2, 3 & 4
Use Science and Technology effectively and critically showing responsibility towards the environment and the health of others.	1, 2, 3 & 4
DEVELOPMENTAL OUTCOMES	LINK WITH RELIGION STUDIES LEARNING OUTCOMES
Reflect on and explore a variety of strategies to learn more effectively.	4
Participate as responsible citizens in the life of local, national and global communities.	2, 3 & 4
Be culturally and aesthetically sensitive across a range of social contexts.	1, 2, 3 & 4
Explore educational and career opportunities.	1, 2, 3 & 4
Develop entrepreneurial opportunities.	3

2.5.2 The GET Learning Outcomes

There are no direct links between Religion Studies and the Learning Areas in Grades R-9. However, the following Learning Outcome in the Grade R-9 Life Orientation Learning Area links indirectly to the Learning Outcomes in Religion Studies:

NCS Grades R-9	NCS Grades 10-12
Life Orientation Learning Outcomes	Religion Studies Learning Outcomes
LO 2	LO 1

2.6 WAYS TO ACHIEVE RELIGION STUDIES LEARNING OUTCOMES

Religion Studies Learning Outcomes are achieved by following a number of principles informing the teaching practice in the classroom. Teachers of Religion Studies should promote the following principles in the teaching, learning and assessment of the subject:

(a) Neither promote nor undermine any religion

Religion Studies is religiously non-aligned. Teachers may not use the subject to further the cause of or to discredit any particular religion. This also applies to Grade 12, Learning Outcome 2, where the learner specialises in one religion and one worldview.

(b) Do not confuse Religion Studies with Religious Instruction

The Religion Studies class is not the occasion for religious nurturing, religious confession or religious conversion of learners. This is also the case where there is a degree of specialisation in one religion and one worldview in Grade 12. Yet teachers should realise that through this subject the lives of learners as human beings and citizens are enriched, and that it contributes to the maturity of learners' personal views of life.

(c) Know and accept the learners

Religion Studies is about the religions of people. Learners of whatever religious or non-religious background should be accepted in the classroom on an equal footing, without any discrimination, and treated with kindness and empathetic understanding.

(d) Take into account the level of emotional and intellectual maturity of learners taking Religion Studies at a certain stage of their lives

Teachers should be led by the needs and abilities of the learners. Teaching must be age appropriate. By Grade 10 learners can relate to sophisticated ideas critically and creatively. However, they are typically not able to construct their own independent, integrated system of beliefs and values. Teachers of Religion Studies should take into account that learners at this stage may be rebellious and conformist, confused and doctrinaire at the same time.

(e) Neither hide nor flaunt own religious views

This principle does not mean that teachers should secretly hide their own views. They are also expected not to promote their own views. It is possible to declare one's own religious position wisely, honestly and sincerely, as a situation may demand, in a manner making it clear that such a position does not amount to prejudice and does not interfere with the rules of the academic enterprise of Religion Studies.

(f) Explain all religions in such a way that their adherents are happy with the way it is done

For the purposes of this subject, not only adherents of a certain religion have the right or the ability to explain it adequately. Religion Studies teachers need to explain a religion to which they do not belong in such a manner that its adherents will be satisfied with the factual information, the empathy and the level of understanding with which it has been presented.

(g) Use the learners' backgrounds as a resource

Learners bring a wealth of information and perspectives into the classroom and these should enrich the teaching process. Teachers should not think of themselves as the sole source of information. Teachers and learners can learn much from such divergent backgrounds represented by the learners in the classroom.

(h) Encourage learners to speak freely and confidently about their own views and about issues

Religion Studies represents a definitive step away from authoritarian teaching, towards a cooperative style of teaching and learning and the free exchange of ideas. Teachers therefore need to create the atmosphere and opportunity for dialogue and discussion, both between themselves and learners, and among the learners.

(i) Encourage and organise firsthand experience of various religions

Apart from the research assignments connected to Learning Outcome 4, teachers should make sure that learners do not only learn from books, but gain direct knowledge of a range of religions from various sources. Learners will need to be encouraged and helped to discover things for themselves. This should not only happen in the Assessment Standards dealing with research. Firsthand experience can be obtained in various ways, such as taking learners to religious places, and by introducing them to responsible representatives of different religions, either at venues outside the classroom, or by inviting the representatives to the school as occasional guest speakers. Let religions speak for themselves.

(j) Use a large range of support materials

The subject Religion Studies affords the learner the opportunity to understand religions. A variety of learning and teaching support materials can be used, including posters, audio-visuais, newspapers, maps and photographs. A teacher should allow space for learners to be aware of learning through all the senses, in terms of understanding religion.

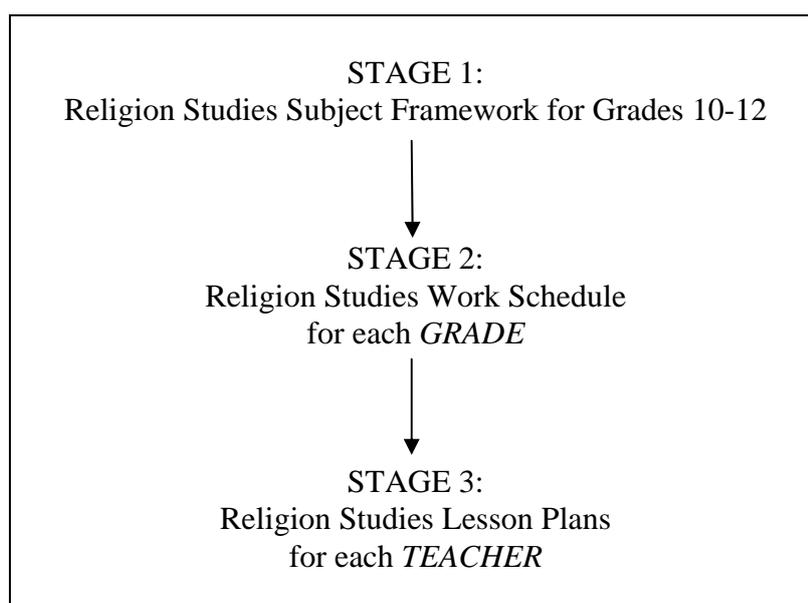
SECTION 3

DESIGNING A LEARNING PROGRAMME FOR RELIGION STUDIES

3.1 INTRODUCTION

A Learning Programme is a tool to plan for sequenced learning, teaching and assessment across Grades 10-12 so that all four Learning Outcomes in Religion Studies are achieved in a progressive manner. It is recommended that the Religion Studies teachers at a school first put together a broad subject outline (i.e. Subject Framework) for Grades 10-12 to arrive at an understanding of the progression which needs to take place across the grades (see Section 3.3.1). This will assist with the demarcation of content for each grade. Thereafter, Religion Studies teachers teaching the same grade need to work together and draw from the content and context identified for their grade in the Subject Framework, to develop a Work Schedule in which they indicate the sequence in which the content and context will be presented for Religion Studies in that particular grade (see Section 3.3.2). Finally, the individual Religion Studies teacher should design Lesson Plans using the grade-specific Work Schedule as the starting point. The Lesson Plans should include learning, teaching and assessment activities (see Section 3.3.3).

An outline of the process involved in the design of a Learning Programme for Religion Studies is provided in the diagram below:



The process to be followed in the development of a Learning Programme is not a neatly packaged sequence of numbered steps that follow one another in a particular order. Teachers may find themselves moving back and forth in the process as they plan and critically reflect on decisions taken before moving on to the next decision in the process. The process is therefore not strictly linear and is reflective in nature. For this reason the steps provided in this Section are a guide and should be used as a checklist in the planning process.

3.2 ISSUES TO ADDRESS WHEN DESIGNING A LEARNING PROGRAMME

The issues to be addressed in the development of a Religion Studies Learning Programme are presented in a tabular format to indicate the implications of each issue at each of the three stages of the development of a Learning Programme:

- Stage 1 – Subject Framework
- Stage 2 – Work Schedule
- Stage 3 – Lesson Plan

3.2.1 Policies and Principles

STAGE 1 Subject Framework	The various Policies that impact on curriculum implementation should be considered throughout the planning process. <i>NCS:</i>
STAGE 2 Work Schedule	<ul style="list-style-type: none"> • Principles: Refer to Section 2.3 to see how Religion Studies supports the application of the nine principles of the NCS • Critical and Developmental Outcomes: Refer to Section 2.5 to see how Religion Studies supports the application of the Critical and Developmental Outcomes
STAGE 3 Lesson Plan	<i>Other Policies and Legislation:</i> <ul style="list-style-type: none"> • White Paper 6, Language in Education Policy, Religion and Education Policy, HIV/AIDS Policy – all have implications for LTSM and teaching methods in Religion Studies • White Paper 7 – gives an indication on the use of computers in the classroom and therefore has implications for LTSM and teaching methods in Religion Studies

3.2.2 Content

In the NCS Grades 10-12 content means the combination of knowledge, skills and values.

STAGE 1 Subject Framework	The content is provided by the ASs. These give an indication of the knowledge, skills and values (KSVs) to be covered in each of the three grades. The Subject Framework sets out the content for the three years (i.e. Grades 10, 11 and 12).
STAGE 2 Work Schedule	The Work Schedule sets out the content for one year. Here the focus falls on the grade-specific KSVs required by the NCS.
STAGE 3 Lesson Plan	The Lesson Plans set out the content to be covered in each coherent series of learning, teaching and assessment activities. Each Lesson Plan can be one or more weeks in duration.

Planning is an activity to be undertaken in the actual contexts of schools and learners. This means that planning for Religion Studies must incorporate an understanding of what the learners already know and the realities of their environment, including socio-economic background, culture, language, and differing learning abilities. To enable all learners to attain the intended Learning Outcomes at their own pace, planning should reflect consideration of their different backgrounds and competencies.

3.2.3 Integration

Integration involves the grouping of Assessment Standards according to natural and authentic links.

STAGE 1 Subject Framework	Integration within the subject should be considered in broad terms during discussions at this stage. All Grade 10-12 teachers should consider integration of ASs within and across the grades.
STAGE 2 Work Schedule	The integration and sequencing of the ASs is undertaken in the Work Schedule to ensure that all ASs for a particular grade are covered in the 40-week contact period.
STAGE 3 Lesson Plan	The same groupings of LOs and ASs as arrived at in the Work Schedule should be used to develop a coherent series of learning, teaching and assessment activities for each Lesson Plan.

3.2.4 Conceptual Progression

STAGE 1 Subject Framework	The Subject Framework should indicate the increasing depth of difficulty across Grades 10-12. Progression across the three grades is shown in the ASs per Learning Outcome.
STAGE 2 Work Schedule	Progression in a grade is evident in the increasing depth of difficulty in that particular grade. Grade-specific progression is achieved by appropriately sequencing the groupings of integrated LOs and AS in the Work Schedule.
STAGE 3 Lesson Plan	In the individual Religion Studies classroom increasing depth of difficulty is shown in the activities and Lesson Plans. Progression is achieved by appropriately sequencing the activities contained within each Lesson Plan and in the series of Lesson Plans.

3.2.5 Time Allocation and Weighting

STAGE 1 Subject Framework	4 hours per week is allocated to Religion Studies in the NCS. This is approximately 160 hours per year. The teachers of the subject should plan how this time will be used for the teaching of Religion Studies in the three grades.
STAGE 2 Work Schedule	The groupings of ASs as arrived at in the integration process should be paced across the 40 weeks of the school year to ensure coverage of the curriculum.
STAGE 3 Lesson Plan	The amount of time to be spent on activities should be indicated in the Lesson Plans.

Planning how to manage time is of the utmost importance. Care must be taken to plan for each year, term, week and day to ensure that all the Learning Outcomes and Assessment Standards of Religion Studies as well as the core content for a specific grade are covered.

When planning time for Religion Studies, the four Learning Outcomes should receive equitable weighting in each grade. It is important that the four Learning Outcomes are integrated at all times. In the various learning activities one of the Learning Outcomes will be fore grounded, but will be pursued in association with the others.

Specialisation and contact time in Grade 12

Up to 50% of contact time can be spent on specialisation in a specific religion in Grade 12. Several of the Assessment Standards prescribed across the four Learning Outcomes allow for this by allowing an in-depth study of an issue in a specific religious context after the various religions have been explored, while two Assessment Standards call specifically for the study of the central teachings and normative sources from one religion. The Grade 12 Assessment Standards which accommodate this in-depth study include: LO1- AS2-3, LO2- AS1-5, LO3- AS1-2 and LO4- AS1.

3.2.6 LTSM

LTSM refers to any materials that facilitate learning and teaching. LTSM need to be chosen judiciously because they have cost implications for the school and the learner. The NCS provides scope for the use of a variety of resources. All teachers and learners must have a textbook. However, teachers are required to go beyond the textbook. They do not necessarily need exotic, specialised materials. Common and readily available items can be used.

STAGE 1 Subject Framework	Compile a list of general LTSM (text books and other resources) that will be necessary and useful in the teaching, learning and assessment of the content. This assists with the requisition and availability of LTSM at a school.
STAGE 2 Work Schedule	List grade-specific LTSM (resources) required in the learning, teaching and assessment process for the grade.
STAGE 3 Lesson Plan	Identify specific resources related to the individual activities contained within a Lesson Plan.

3.2.7 Assessment

All Grade 10, 11 and 12 learners are expected to complete seven internal tasks for Religion Studies. Of the seven tasks, two must be tests, two must be examinations and the remaining three tasks can take any form suitable to the teaching and assessment of Religion Studies. In addition, Grade 12 learners are expected to complete an external examination. See Section 3 of the Subject Assessment Guidelines for Religion Studies for further information.

Religion Studies is an academic subject and not a form of Religious Instruction. Therefore, personal faith and beliefs are not assessed. What is assessed is the way in which the operative concepts and the thinking skills are applied to religion as a social phenomenon.

In order to administer effective assessment one must have a clearly defined purpose. It is important that all the tasks are well covered as spelt out in the Subject Assessment Guideline document. By answering the following questions the teacher can decide what assessment activity is most appropriate:

- What concept, skill or knowledge needs to be assessed?
- What should the learners know?
- At what level should the learners be performing?
- What type of knowledge is being assessed: reasoning, memory or process?

STAGE 1 Subject Framework	Develop a three-year assessment plan using the Subject Assessment Guidelines for Religion Studies. This should ensure the use of a variety of assessment forms relevant to the subject and progression across the three grades.
STAGE 2 Work Schedule	Use the Subject Assessment Guidelines for Religion Studies to develop a grade-specific assessment plan. The forms of assessment listed must facilitate the achievement of the particular LOs and ASs in each grouping.
STAGE 3 Lesson Plan	Indicate more classroom-specific assessment strategies, by mentioning the methods, forms and tools that will be used to assess learner performance in each activity. HINT: Not all activities need to be assessed – some may just be introductory in nature or for enrichment. The choice of an assessment strategy is determined by the LOs and ASs that have been grouped together for a particular Lesson Plan. The assessment strategy chosen must facilitate the achievement of these particular LOs and ASs in the classroom.

3.2.8 Inclusivity and Diversity

The following steps can be taken to effectively address diversity in the classroom when planning Religion Studies teaching activities:

- consider individual past experiences, learning styles and preferences;
- develop questions and activities that are aimed at different levels of ability;
- provide opportunity for a variety of participation levels such as individual, pairs and small group activities;
- consider the value of individual methods ; and
- assess learners based on individual progress.

STAGE 1 Subject Framework	Teachers should be sensitive to inclusivity and diversity when identifying content, teaching styles and methods, forms of assessment and LTSM (Resources). Diversity should be accommodated in the following areas:
STAGE 2 Work Schedule	<ul style="list-style-type: none"> ☞ Learning styles: provide optional activities / different ways of doing same activity ☞ Pace of learning: provide for both slower and faster learners by providing optional extra activities, reading or research, as well as multiple assessment opportunities ☞ Differences in levels of achievement: provide optional extra activities, challenges and materials that cater for these differences between learners. ☞ Gender diversity: ensure that teachers do not inadvertently allow or contribute towards discrimination against boys or girls in the classroom on the basis of gender. ☞ Cultural diversity: recognise, celebrate and be sensitive when choosing content, assessment tasks and LTSM.
STAGE 3 Lesson Plan	This is catered for as EXPANDED OPPORTUNITIES in the Lesson Plan. Enrichment is provided for high achievers and remediation or other relevant opportunities for learners requiring additional support. It is not necessary to develop an activity to cater for each type of diversity which arises in the classroom. Teachers may find it possible to cater for different diversities within one activity with effective planning.

Planning how to manage diversity in the classroom is vital. In Religion Studies classes there will be learners from a variety of religious backgrounds and some from none. Learners from different backgrounds could at any time join a homogeneous group of learners.

Diversity in the classroom is also linked to Learning Styles. It is important to use a variety of approaches in the classroom in order to cater for the various learning styles of the learners. Some ideas are reflected in the table below:

LEARNERS WHO ARE STRONGLY...	NEED... (TEACHING STRATEGIES)
linguistic	discussion, drama, oral and written reports
logical-mathematical	comparing, problem solving and critical thinking
spatial (think in images and pictures)	visual presentations using posters, graphs, maps and photographs
bodily-kinaesthetic (think through physical sensations)	listening to music, tactile activities such as tasting and smelling
interpersonal	co-operative learning, projects, interviewing, dialogue and discussion
intra personal (think inside of themselves)	independent study, self-checking materials, literature research

It has been argued that differentiation is ‘simply effective teaching’ and the following table summarises a number of strategies for differentiation in teaching:

Planning	<ul style="list-style-type: none"> • clear Learning Outcomes, shared with learners • the need to plan small achievable steps • planning of learning programmes that allow for revisiting • learning programmes which have a full range of structured and open-ended tasks • develop a model of core tasks with reinforcement and extension activities • learning programmes with clear progression
Teaching	<ul style="list-style-type: none"> • using a wide range of activities and teaching styles • clear instructions, explanations and expectations • an awareness that each pupil has unique abilities • the importance of the pace of a learning activity (lesson) • the need for a balance of questioning techniques • the use of open-ended questions and enquiries • flexibility of approach and response to learners • encourage a supportive classroom atmosphere
Resources	<ul style="list-style-type: none"> • the importance of clearly designed, uncluttered materials matched to the learner’s abilities • using texts of appropriate reading level • using materials that are free of religious/gender/racial/cultural/ability bias • to ease the access to learning resources • classroom display that encourages learning and reflects high expectations
Learners’ needs	<ul style="list-style-type: none"> • talking with other teachers about their learning • talking to each other about their learning • sufficient repetition to consolidate learning • varied activities to match learners’ attention span • the use of learner review to set realistic goals • positive marking (assessment) which points to improvement

3.2.9 Learning and Teaching Methodology

STAGE 1 Subject Framework	It is not necessary to record Teaching Methods for either of these stages.
STAGE 2 Work Schedule	
STAGE 3 Lesson Plan	This is catered for as TEACHING METHOD in the Lesson Plan. It provides an indication of how teaching and learning will take place, that is, how each activity will be presented in the classroom.

In the suggested list of content for Religion Studies in Grades 10-12 many items are formulated in the form of questions. Religion Studies encourages a methodology and didactic based on enquiry. The acquisition of Religion Studies cognition involves much more than the memorisation of information. A well-developed understanding of religions can only result from a process of enquiry in which questions are asked, evidence is examined and conclusions reached and discussed at increasing levels of complexity. A series of closed questions, which simply yield, consolidate or recall factual knowledge without moving on to higher thinking levels will not develop those thinking skills. Higher order thinking skills come from the interaction between the Learning Outcomes, Assessment Standards and content, and are triggered by the exploration of challenging questions/problems.

Why is the use of key questions so important in teaching Religion Studies?

Key questions:

- form an enquiry route through which to study the past
- indicate the aspects that are important in raising issues of human rights
- form an organisational framework through which teachers may plan and teach, as well as learners may learn about the past
- give lessons unity and coherence
- encourage learners to ask questions and think critically.

See Annexure 1 for further guidance on the enquiry approach to teaching Religion Studies.

3.3 DESIGNING A LEARNING PROGRAMME

The key task in developing a Learning Programme is the selection and sequencing of activities based on the Learning Outcomes, Assessment Standards and content. The Religion Studies teacher needs to ask the following simple but crucial questions when planning:

- **WHAT** am I going to do? (content / ASs / activities etc.)
- **WHY** am I doing this? (LOs / relationship to critical outcomes)
- **WHEN** am I going to do it? (sequence / time / order of the parts of the lesson)
- **WHERE** am I going to do it? (classroom / outside / library / special place)
- **HOW** am I going to do this? (methodology / organisation)
- **WHO** are my learners? (make-up of class, specific barriers to learning, previous experience)

A detailed description of the process involved in the design of a Learning Programme for Religion Studies is provided in this section (see Sections 3.3.1 – 3.3.3). The process presented here is a suggestion of how to go about designing a Learning Programme.

3.3.1 Subject Framework (Grades 10-12) for Religion Studies

Planning for the teaching of Religion Studies in Grades 10 to 12 should begin with a detailed examination of the scope of the subject as set out in the Subject Statement. No particular format or template is recommended for this first phase of planning but the five steps below should be used as a checklist.

Although no prescribed document is required for this stage of planning, school-wide planning (timetables, ordering, teacher development, classroom allocation) as well as the development of grade-specific work schedules would benefit from short documents which spell out:

- The scope of the subject – the knowledge, skills and values; the content; the contexts or themes; electives etc. to be covered in the three grades (see Annexure 2 for the Content Framework for Religion Studies)
- A three-year assessment plan
- The list of LTSM required

❶ Clarify the Learning Outcomes and Assessment Standards.

The essential question for Religion Studies is: What Learning Outcomes do learners have to master by the end of Grade 12 and what Assessment Standards should they achieve to show that they are on their way to mastering these outcomes?

All learning, teaching and assessment opportunities must be designed down from what learners should know, do and produce by the end of Grade 12. The Learning Outcomes and Assessment Standards that learners should master by the end of Grade 12 are specified in the Religion Studies Subject Statement.

❷ Study the conceptual progression across the three grades.

Study the content specified for Religion Studies across the three grades (Annexure 2). Progression should be clearly evident across the grades.

❸ Identify the content to be taught.

Study the content specified for the Assessment Standards in each grade respectively (Annexure 2). Also consider the situations in which the content will be taught.

❹ Identify three-year plan of assessment.

Use the Subject Assessment Guidelines to guide the three-year assessment plan. Consider what forms of assessment will be best suited to each of the Learning Outcomes and Assessment Standards and list these for the three grades. This ensures that assessment remains an integral part of the learning and teaching process in Religion Studies and that learners participate in a range of assessment activities within and across the three grades. See Section 3 of the Subject Assessment Guidelines for Religion Studies for further details.

❺ Identify possible LTSM (resources).

Consider which LTSM will be best suited to the learning, teaching and assessment of each Learning Outcome in the three grades using the Assessment Standards as guidance.

3.3.2 Designing Work Schedules for Religion Studies

This is the second phase in the design of a Learning Programme. In this phase teachers develop Work Schedules for each grade. The Work Schedules are informed by the planning undertaken for the Subject Framework. The Work Schedules should be carefully prepared documents that reflect what teaching and assessment will take place in the 40 weeks of the school year. See Annexure 3 for an example of a Grade 10, 11 and 12 Work Schedule for Religion Studies.

The following steps provide guidelines on how to approach the design of a Work Schedule per grade for Religion Studies:

❶ Package the content.

Study the content specified for the Learning Outcomes and Assessment Standards prescribed for the particular grade in Religion Studies and group it according to natural and authentic links.

2 Sequence the content.

Determine the order in which the groupings of content (Learning Outcomes and Assessment Standards) will be presented in the particular grade in Religion Studies. Besides the conceptual progression in the Assessment Standards for Religion Studies, themes can also be used to sequence groupings in Religion Studies.

3 Pace the content.

Determine how much time in the school year will be spent on each grouping of content (Learning Outcomes and Assessment Standards) in the particular grade.

4 Review forms of assessment.

Revisit the forms of assessment listed for the particular grade in the Subject Framework and refine them to address each grouping of content (Learning Outcomes and Assessment Standards) as developed in Step 1.

5 Review LTSM.

Revisit the LTSM (resources) listed for the particular grade in the Subject Framework, and refine them to address each grouping of Learning Outcomes and Assessment Standards as developed in Step 1.

3.3.3 Designing Lesson Plans for Religion Studies

Each grade-specific Work Schedule for Religion Studies must be divided into units of deliverable learning experiences, that is, Lesson Plans. A Lesson Plan adds to the level of detail in the Work Schedule. It also indicates other relevant issues to be considered when teaching and assessing Religion Studies.

A Lesson Plan is not equivalent to a subject period in the school timetable. Its duration is dictated by how long it takes to complete the coherent series of activities contained in it.

1 Indicate the content, context, Learning Outcomes and Assessment Standards.

Copy this information from the Work Schedule for the particular grade.

2 Develop activities and select teaching method.

Decide how to teach the content (Learning Outcomes and Assessment Standards) indicated in Step 1 and develop the activity or activities that will facilitate the development of the skills, knowledge and values in the particular grouping. Thereafter, determine the most suitable teaching method(s) for the activities and provide a description of how the learners will engage in each activity.

When the Religion Studies teacher designs activities it is important to focus on the following:

- The content focus/topic
- The duration of the lesson/series of lessons
- The key questions that need to be asked in terms of content and assessment standards.

Religion Studies lessons are focused on questions rather than answers.

The table below lists examples of questions that could be used to guide the design of a Religion Studies Lesson Plan:

QUESTIONS CONCERNING RELIGIOUS PHENOMENA	SKILLS ACQUISITION, WITH REFERENCE TO OPERATIVE CONCEPTS, THROUGH ...
What was it? Who/what was involved?	Naming, identifying, defining
Where did it happen? When did it happen?	Locating in terms of place and time
What was it like? How did it happen?	Describing, interpreting, contrasting, comparing
Why did it happen? Why did it happen there, at that time?	Analysing, deducting, reasoning, explaining, synthesising, theorising
What impact did it have? What were the consequences?	Analysing, deducting, hypothesising, reasoning, explaining, synthesising, theorising
Did it change? How did it change?	Analysing, reasoning, explaining
How/What do I think about it? How might I have acted in a similar situation?	Empathising, interpreting, questioning, evaluating, reflecting

③ Consider diversity.

Explore the various options available within each activity that will allow expanded opportunities to those learners that require individual support. The support provided must ultimately guide learners to develop the skills, knowledge and values indicated in the grouping of content (Learning Outcomes and Assessment Standards).

④ Review assessment and LTSM.

Indicate the details of the assessment strategy and LTSM to be used in each activity.

⑤ Allocate time.

Give an indication of how much time will be spent on each activity in the Lesson Plan.

3.3.4 Reflection and review of the Religion Studies Learning Programme

After the Learning Programme has been delivered by means of Lesson Plans in the classroom, the teacher should reflect on what worked, how well it worked and what could be improved. Teachers need to note these while the experience is still fresh in their minds, so that if necessary, they can adapt and change the affected part of the Religion Studies Learning Programme for future implementation. It is advisable to record this reflection on the Lesson Plan planning sheets.

Regular reflection is an important aid to improving teaching practice. Questions to ask oneself could include the following:

- Have I succeeded in my teaching?
- How can I improve next time?
- Did the learners enjoy the learning experience?
- Have they achieved the Learning Outcomes at the expected level of competency as worded in the Assessment Standards?

The ongoing cycle of action research enables teachers to develop a better understanding of their teaching practice and reflect on ways of improving the learning process. In teaching Religion Studies, action research planning will specifically refer to the four Religion Studies Learning Outcomes, the Assessment Standards, learning and assessment activities, as well as the recording and reporting of learner achievement. The purpose of planning in this way is to provide a developmental platform for action, that is, teaching and reflecting on the process to inform further planning.

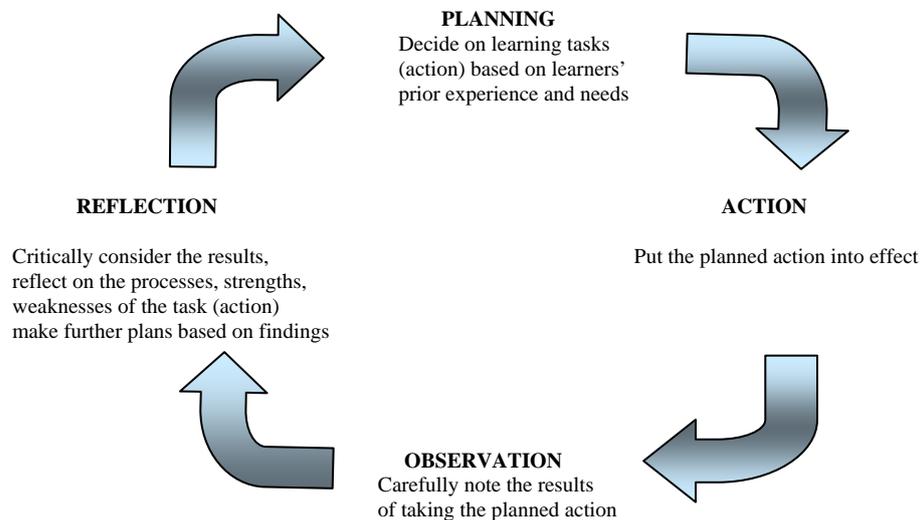


Figure 2: Stages of Action Research (adapted from Hillcoat, 1996, p151)

3.3.5 Specific challenges to meaningful Religion Studies teaching and learning

When planning, teachers must consider specific challenges facing learners in Religion Studies, including the following:

- Classes may include learners from a variety of religions, which poses unique challenges. Teachers should ensure that they are informed about the religious profiles of each class and plan accordingly.
- When classes consist of learners from one religion only learners must be stimulated to take an interest in people and cultural expressions in the wider context.
- Assessment Standards in all grades require visits to religious places and persons outside the school, and financial implications should be factored.
- Site visits should take into account the needs of all learners.
- Resources and curriculum materials should be expanded to cater for all learners.
- Review the perception of the subject by the school and the wider community. How best can the policy on Religion Studies be promoted?
- In Religion Studies the policy of multilingualism / multiculturalism must be adhered to.

ANNEXURE 1

ENQUIRY APPROACH TO TEACHING, LEARNING AND ASSESSMENT IN RELIGION STUDIES

In the teaching of Religion Studies, key questions should be used to engage learners in the content as suggested in the Assessment Standards for Religion Studies.

This example of how to use the enquiry approach in Religion Studies is based on an Assessment Standard in Learning Outcome 2 for Grade 12:

Interpret selected part(s) from (a) normative source(s) in one religion

The following essential aspects must be borne in mind when doing this Assessment Standard:

- (a) The four Learning Outcomes deal with:
- the historical dimension and the uniqueness of each religion in that wide context (Learning Outcome 1)
 - the features common to religions (Learning Outcome 2)
 - the relationship between religion and society (Learning Outcome 3)
 - research into religion (Learning Outcome 4)

Together the Learning Outcomes form a matrix for teaching this particular Assessment Standard. This is the dimension of integration. The Assessment Standard should not be attempted in isolation from the wider frame of reference. In Religion Studies, reading any scripture takes place on that wide, coherent field.

- (b) This Assessment Standard is specialised, as it requires the study of one religion, building on, and in the context of, a good understanding of a variety of religions. This is the dimension of progression. Again, it means that this particular Assessment Standard should not be attempted in isolation from what has been built up in previous Grades, Learning Outcomes and Assessment Standards.
- (c) As all the others, this Assessment Standard is to be attained in accordance with the definition of Religion Studies. The definition states that no religion shall, at any stage of the learning process, be discriminated against, or favoured. In the context of Religion Studies, the sources are read as human documents. Religion Studies does not deal with ultimate truth, and its purpose is never to inculcate certain beliefs in the learner. Specialisation in the context of the many is not the same as slipping back into mono-religious Religious Education.
- (d) The teacher and learner will build on the previous two Assessment Standards:

Normative sources

How do the following normative sources occur in several religions:

- *contemporary inspiration*
- *oral tradition*
- *sacred books*

And

Ways of interpreting normative sources

What are the hermeneutical principles of interpreting the normative sources in any one religion?

These two Assessment Standards will have provided the comparative context for locating the

particular source that will now be studied (Learning Outcome 2).

- (e) A most valuable set of skills presupposed in this Assessment standard, will have been attained in Grade 10, Learning Outcome 2, the third Assessment Standard:

Distinguish aspects of understanding religion

The following skills will have been mastered:

- establishing the basic facts of religions
- understanding religions from the point of view of the adherents
- self-discovery by the learners of their points of departure, as an ongoing process without external expectation to conform.
- seeing correlations and patterns
- the distinctions between Religion Studies and Religious Education.

Applied to the reading of a text from one religion, these skills imply the following:

- The normative source will be located correctly as far as time, place and other historical and factual material is concerned. This presupposes a wide historical understanding of religion (Learning Outcome 1). For example:
 - When was it produced?
 - Where was it produced?
 - By whom was it produced?
- The learner will learn to understand how the adherents of that particular religion understand that normative source. This presupposes the ability to enter into the perspectives of others, activated in Learning Outcome 4. For example:
 - How do Muslims understand a particular section from the Koran (also Quran)?
 - How are the hermeneutical principles in that religion activated when adherents interpret that source?
- The learner will be able to factor in his/her own personal perspective on the particular normative source that is studied. This will be distinguished from, but will not interfere with, the other presuppositions and skills. Here the question may be asked:
 - How do I feel regarding/what do I think of that interpretation?
 - How do I feel regarding/what do I think of the message of the normative source?
- The learner will discover how the particular normative source fitted with the social circumstances in which it arose. This presupposes a developed sensitivity regarding the interrelationships between religion and society (Learning Outcome 3). For example:
 - Why (in response to what situation) did the source arise?
 - What impact did it have?
 - How do present circumstances differ from the original circumstances?
- The learner will have a good understanding of the difference between Religion Studies and Religious Instruction.

The above are only examples. Other Assessment Standards in other Learning Outcomes in the previous grades will make equally important contributions.

- (f) There is no requirement that the learners must study their own religion.
- Since Religion Studies is not Religious Education, there is no restriction to one's own faith. A learner or class might be interested in a normative source belonging to a tradition that is not their own.
 - In Religion Studies there is no faith requirement. Learners who do not regard themselves as religious are equally welcome and equally well equipped to study a normative source from any religion.

In short, all four Learning Outcomes complement each other and must be used together. They introduce teachers and learners in South Africa to a new vision of studying religion in public schools.

The attainment of this Assessment Standard will extend over several lessons.

The enquiry approach may include the following steps:

- **INTRODUCTION AND BACKGROUND**

This would include providing the geographical and historical setting of the source, and authorship.

- **PROVISION OF SOURCE**

It is important that an actual text be provided to the learner. Given the sensitivities surrounding religion it would seem wise to present a fairly straightforward text, one not bound to reflect or raise serious differences of opinion in that particular religion. At the same time it should provide a window on the internal world of that religion, and should not deal with purely peripheral matters. It should be readily accessible to learners who do not belong to that religion.

- **PROVISION OF AN INSIDER INTERPRETATION OF THE SOURCE**

An interpretation of the chosen text by authoritative contemporary insider(s) may be provided. This interpretation should reflect the broad mainline thinking of that particular religion and should not constitute an uninformed comment.

- **A RELIGION STUDIES UNDERSTANDING OF THE INSIDER INTERPRETATION**

The teacher supports the learner to reflect on the text, and the insider interpretation of the text, from a Religion Studies point of view. It is an understanding of the interpretation.

The above could be guided and prompted by key questions such as:

- What was the impact of that normative source on that religion?

ANNEXURE 2

CONTENT FRAMEWORK FOR RELIGION STUDIES

Learning Outcome 1:

Variety of Religions

The learner is able to demonstrate knowledge and understanding of a variety of religions and how they relate to one another.

GRADE 10	GRADE 11	GRADE 12
<p>LO1.1 Various clusters of religions</p> <ul style="list-style-type: none"> • Religions in Africa • Religions in Europe • Religions in Asia • Religions in the Americas • Religions in Australasia and the Pacific • The relationship between the different religions found on a continent • The dominant religions per continent and the majority religion in the different countries found on a continent • The geographical location of different religions on a continent and the related statistics 	<p>LO1.1 Historical development of a number of religions</p> <ul style="list-style-type: none"> • Main developments in religions of the world • Main developments in religions of South Africa • Major influences in the development of selected religions 	<p>LO1.1 Conceptual distinctions</p> <ul style="list-style-type: none"> • Concepts that are often used in the context of religion: <ul style="list-style-type: none"> ○ Identity ○ Uniqueness ○ Unity ○ Similarity ○ Difference ○ Comparability • Use of concepts in appropriate contexts
<p>LO1.2 Historical overview of origins of a number of religions</p> <ul style="list-style-type: none"> • Distinction between BCE (Before Common Era) and CE (Common Era): why these terms have been adopted • Calendars of various religions: Gregorian (solar), Islamic (lunar), Hebrew, Jewish, etc. • First signs of religion: burial practices, artwork • Early archaeological findings about religion in Africa and other continents: burial practices, artwork • When and where the clusters of religion developed: influence of technological developments, different eras of development, 	<p>LO1.2 The mutual interdependence of religion and social factors</p> <p>How is religion related to wider social factors in:</p> <ul style="list-style-type: none"> • Hunter-gatherer societies, e.g. Khoisan • Early food producers • Early state societies • Societies of more advanced technology • Modern, technological society • Post-modern society 	<p>LO1.2 Analysis of the internal differentiations within a number of religions</p> <p>All religions display a wealth of internal differentiations. Learners may focus on some sub-divisions/ different schools of thought/ branches in a number of religions in South Africa, including:</p> <ul style="list-style-type: none"> • African religions • Hinduism • Buddhism • Judaism • Christianity • Islam • Other worldviews

<p>families of religions, geographical locations, timelines, common features of religions within a cluster</p> <ul style="list-style-type: none"> • Origins of religions in South Africa: archaeological evidence, historical overview of developments (interaction over time), influence of different cultures with their own religions visiting / working in the country across the centuries 		<p>The main features of such differentiations, with reference to teaching, philosophy, governance and practices.</p>
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<p>LO1.3 Statistical situation concerning various religions</p> <ul style="list-style-type: none"> • Religious categorisation • How statistics are obtained: organisational, surveys, polls, census, etc. • Reliability of statistics: challenges in collecting reliable data, how to increase reliability, danger of assumptions and generalisations • Problem areas in using statistics, and finding solutions: how to present (compile charts, graphs and tables) and interpret (describe trends, patterns) the data • The most important statistical data in connection with religions in South Africa, Africa and the world today: current and/or recent statistical reports • Analysis of demographic data to describe the situation in various religions, for example: geographical location of clusters of religions, where a religion originated from and how it has spread over time, etc. 	<p>LO1.3 Patterns of mutual influence and adaptation between religions</p> <p>Kinds of relationships that have existed between religions in the past</p> <ul style="list-style-type: none"> • Sikhism and African Initiated Churches as example of very strong mutual influence between religions • Christianity, Islam, the Baha'i Faith and Buddhism as examples of missionary religions • African Religion, Judaism and Hinduism as examples of non-missionary religions <p>What are the distinctions between important concepts such as mission, evangelism, proselytisation, revitalisation, ecumenism, syncretism and religious colonialism or imperialism?</p>	<p>LO1.3 Unique features of various religions</p> <ul style="list-style-type: none"> • What various religions believe to be their own uniqueness, i.e. what makes them different from other religions
<p>LO1.4 Analysis of religious interaction</p> <p>Concepts that characterise the interaction between religions:</p> <ul style="list-style-type: none"> • Tolerance • Respect • Dialogue • Conflict 	<p>LO1.4 Approaches aimed at dialogue between religions</p> <ul style="list-style-type: none"> • Attitudes of a variety of religions to one another • Interpretations of a variety of religions towards one another 	<p>LO1.4 History and present dynamics of inter-religious relationships in South African, African and international communities</p> <ul style="list-style-type: none"> • Overview of the history of inter-religious relationships (through written sources, interviews and literature) • Overview of the present dynamics (through

<ul style="list-style-type: none"> • Fundamentalism • Pluralism • Propaganda • Indoctrination • Syncretism <p>Definition of each concept; everyday and religious definition How the concepts are reflected in and impact on religious interaction.</p>		<p>written sources, interviews and literature)</p> <ul style="list-style-type: none"> • Organizations which include the promotion of inter-religious dialogue – describe their background, purpose and impact
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Learning Outcome 2:

Common features on religion as generic and unique phenomenon

The learner is able to analyse, relate and systematise universal dimensions of religion.

GRADE 10	GRADE 11	GRADE 12
<p>LO2.1 Various definitions of religion</p> <ul style="list-style-type: none"> • What a definition does: everyday explanation • Various definitions of religion, e.g. narrow, broad, substantive, functional, normative, descriptive, denotative, connotative 	<p>LO2.1 Significance of symbols in religion</p> <ul style="list-style-type: none"> • Understanding of the term symbol • Importance of symbols in religion • The role symbols play in: <ul style="list-style-type: none"> ○ representing something ○ presenting something • Symbols central to various religions, including origin and significance, and how and when they are used • How the meaning of symbols change over time 	<p>LO2.1 Roles of teaching in a variety of religions</p> <p>Religious teachings may differ and play a variety of roles in different religions. How the concept 'teaching' differs from:</p> <ul style="list-style-type: none"> • Belief • Doctrine • Dogma • Parable • Myth • Ideology <p>The roles of these and teaching in various religions</p>
<p>LO2.2 Define religion and relate to other concepts</p> <ul style="list-style-type: none"> • Understanding of the term 'religion': personal definition • How the term religion relates to other concepts, e.g. worldview, ethical system, indigenous knowledge system and belief system – areas of overlap 	<p>LO2.2 Theories about religion</p> <ul style="list-style-type: none"> • Understanding of the term theory • Theory in a religious context • Functionalist and conflict theories 	<p>LO2.2 The central teachings in one religion</p> <ul style="list-style-type: none"> • Core teachings of one religion, including the following components: <ul style="list-style-type: none"> ○ The nature of divinity ○ The nature of the world ○ The nature of humanity, with reference to community and the individual ○ The place and responsibility of humanity in the world ○ The origin and the role of evil ○ The overcoming of evil ○ Life after death

<p>LO2.3 Aspects of understanding religion</p> <p>Aspects of coming to an understanding of religion:</p> <ul style="list-style-type: none"> • Establishing the basic facts of religions: emerging patterns and correlations • Understanding religions from the point of view of the adherents: what / how, why • The distinctions between Religion Studies and Religious Education (as defined in the Religion and Education Policy): areas of overlap, intention 	<p>LO2.3 The nature and roles of narrative and myth in religions</p> <ul style="list-style-type: none"> • The term 'narrative' • The concept 'myth' • Different kinds of myth. • The variety of roles of myth or mythical elements in religion • Analysis of a number of narratives and myths in religions 	<p>LO2.3 Sources in several religions</p> <p>How the following normative sources occur in several religions:</p> <ul style="list-style-type: none"> • Contemporary inspiration (e.g. in African religion) • Oral tradition • Sacred books <p>The origin and development of normative sources in different religions</p>
<p>LO2.4 Dimensions common to all religions</p> <p>Common features of various religions, including:</p> <ul style="list-style-type: none"> • Views concerning divinity, the cosmos, humanity, knowledge, the good and the beautiful • Sacred and normative tradition: position of tradition in different religions • Narrative and myth: creation, foundation, end-time, etc. • Ethics: commandments, precepts, laws, moral principles, etc. • Ritual: different purposes • Symbol: role of symbols • Spiritual experience or spirituality: transcendent, immanent, mystic unity • Faith: the meaning of faith • Organisation: local, national and international religions 	<p>LO2.4 Types of rituals and their role in religions</p> <ul style="list-style-type: none"> • Understand of the concept 'ritual' • Origin and significance of various rituals, including how rituals relate to specific historical events • Common characteristics of rituals • Distinguish between different kinds of ritual • Distinguish between the variety of roles of ritual in religion • Link between rituals and various religions • Ritual as a representation of the beliefs/ principles of a religion 	<p>LO2.4 Ways of interpreting normative sources or traditions in one religion</p> <p>Hermeneutical principles of interpreting the normative sources in a religion, for example: context, changing interpretation, perspective of reader, etc.</p>

<p>LO2.5 Origins of various religions</p> <p>Unique development of religions through time</p> <p>How various religions began:</p> <ul style="list-style-type: none"> • Religions without founders • Religions with founders <p>Why various religions began</p> <p>Influences in the formation of religions including:</p> <ul style="list-style-type: none"> • Founders: mystic vs. prophetic, general characteristics and how these manifest in different religions, role of founders, profiles of various founders • Prophets: general characteristics and how these manifest in different religions, role of prophets, profiles of various prophets • Reformers; general characteristics and how these manifest in different religions, role of reformers, profiles of various reformers <p><u>Note:</u> Whereas 10.1.2 deals with <u>when</u> religions started, 10.2.5 deals with <u>how</u> they started.</p>	<p>LO2.5 Concepts of faith, worship, prayer, meditation, mysticism, spirituality and the artistic expression of religion</p> <ul style="list-style-type: none"> • The meaning of the above concepts • How the concepts occur in various religions • Ways in which religion is reflected in specific works of art (e.g. architecture, literature, music, dance, dress, cuisine, etc.) and interpret their religious significance 	<p>LO2.5 Interpret selected part(s) from normative source(s) in one religion</p> <p>Interpretation of selected parts of one important normative source in any one religion, such as:</p> <ul style="list-style-type: none"> • African oral and written tradition • The Tanach • The Bible • The Qur'an • The Vedas • The Pali canon • The Kitab-i-Aqdas <p><u>Note:</u> Knowledge of an original language is not required for this exercise.</p>
<p>LO2.6 Social forms, institutions and roles of religion</p> <p>The role of social forms, institutions and roles in religion</p> <p>Social forms and/or institutions that have been produced in various religions:</p> <ul style="list-style-type: none"> • Monarchies • Oligarchies • Democracies • Division of power between central organisation and local organisations <p>Characteristics and functions of roles produced in various religions, for example: Elder, Guru, Healer, Imam, Minister, Monk,</p>		<p>LO2.6 Analysis of any one secular worldview</p> <ul style="list-style-type: none"> • Any secular worldview with reference to the definition of religion and universal dimensions of religion, for example: atheism, agnosticism, humanism, materialism, etc. • The origin, purpose and influencing factors behind the worldview (e.g. founder, world events, etc.)

Nun, Pastor, Priest, Priestess, Prophet, Pundit, Rabbi, Roles based on birth right, Scholar, Teacher, Reformer, Civil Activist, Politician, Founder, Monastic, Missionary, Liberator, Diplomat, etc.		
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Learning Outcome 3:

Topical issues in society

The learner is able to reflect critically and constructively on topical issues in society from a Religion Studies perspective and apply such insights.

GRADE 10	GRADE 11	GRADE 12
<p>LO3.1 Topical issues in South Africa, Africa and the world</p> <p>Explore topics from a Religion Studies perspective, for example: abortion, euthanasia, crime and punishment, genetic cloning, suicide, capital punishment, gender relations and equality, poverty, etc.</p> <p>Analysis of topics in terms of the following:</p> <ul style="list-style-type: none"> • How the topics manifest themselves: patterns, evidence • Their causes • Their consequences • How they are understood from a variety of religious perspectives 	<p>LO3.1 Relationships between religion and the state at various times</p> <p>With reference to various religions in history, critically analyse the relationships between religion and state from a Religion Studies perspective, including:</p> <ul style="list-style-type: none"> • No differentiation • Theocracy • State religion • Secularism • Co-operative model <p>How religious beliefs influence the development of state policies and practices, including examples thereof</p>	<p>LO3.1 Religious freedom, human rights and responsibilities in different religions</p> <ul style="list-style-type: none"> • Sources available in different religions pertaining to 'religious freedom', 'human rights' and 'responsibilities' • How different religions are practically involved in promoting these ideas
<p>LO3.2 Principles of ethical decision-making pertaining to public life in different religions</p> <p>How people in different religions come to decisions regarding social ethics:</p> <ul style="list-style-type: none"> • The sources of ethical decision-making, including how religions look at the question of what is right and wrong: use of sacred stories, sacred texts, sacred rituals, social structure, religious experience, religious belief as sources • The principles of harmonious social existence expounded by various religions: laws, teachings, ethics 	<p>LO3.2 Relationship between religion and politics at various times</p> <p>The relationship between religions and politics in terms of the following questions:</p> <ul style="list-style-type: none"> • Views of religions about politics • How religion influences political life • How politics influence religion • Aspects should include the following: colonialism, imperialism, liberation and transformation 	<p>LO3.2 Develop a strategy for seeking a solution to a major social problem</p> <p>The main elements of finding a solution:</p> <ul style="list-style-type: none"> • Identifying and analysing the problem (such as HIV and Aids, poverty and substance abuse, etc.) • Outlining and considering the religious sources available • Outlining practical steps to be taken towards a solution

<p>LO3.3 Relationship between religions and economics at various times</p> <p>The relationship between religions and economics in terms of:</p> <ul style="list-style-type: none"> • Religious views on the relationship between religions and economics • Religious attitudes towards money • Ethical principles in religions pertaining to economics • Ways in which religions influence economic life: religious institutions as employers, property owners, consumers, income generators • Ways in which economic life influences participation in religions: income generated from involvement in religious work compared to salaries paid in other sectors, etc. <p>Aspects to look at may include:</p> <ul style="list-style-type: none"> • Working for religion • Reward • Wealth and poverty: religious view of ownership of possessions and what workers should be happy with • Justice 	<p>LO3.3 Interdependence of religions and the natural environment</p> <ul style="list-style-type: none"> • The influence of the natural environment on religion, including effect of natural disasters on religious beliefs • The influence of religion on the natural environment • Perspectives of different religions concerning issues such as the greenhouse effect, alternative energy sources, etc. • Aspect may include: <ul style="list-style-type: none"> ○ Religious views ○ Ethical principles ○ Practical involvement ○ Environmental justice and enjoyment 	<p>LO3.3 Role of media in influencing public opinion regarding religion</p> <ul style="list-style-type: none"> • Religious issues reported on in the media • The different media presenting information on religion • Link between distinct media and different religions • Message conveyed about religion in the various media and how this impacts on public opinion
	<p>LO3.4 Co-responsibility and co-operation of religions in the improvement of quality of life</p> <ul style="list-style-type: none"> • Reasons why religions share responsibility for quality of life in society • Religious resources available to assume co-responsibility to improve quality of life • Examples of co-operation between religions to improve quality of life in society • How religion impacts on society 	

**Learning Outcome 4:
Research into and across religions**

The learner is able to apply skills of research into religion as a social phenomenon, and across religions.

GRADE 10	GRADE 11	GRADE 12
<p>LO4.1 Analysis of important principles of research in Religion Studies</p> <ul style="list-style-type: none"> Main types of research: scientific and humanistic approaches and processes The research process: role of researcher, statement of problem, place and time-frame, methodology, participants, data collection, data analysis, report on findings Definition of the concepts objectivity, subjectivity, neutrality, impartiality and insider and outsider perspectives The application of these insights to historical and social understanding of religion 	<p>LO4.1 Interviews on gender issues</p> <p>Design structured interviews taking into consideration gender; religion; culture and economic backgrounds. The process involves:</p> <ul style="list-style-type: none"> Identifying the people to be interviewed Developing the questions to be asked Establishing how interviews should be conducted Presenting an objective report Discussion in class 	<p>LO4.1 Religion in areas of conflict in South Africa, Africa and the world</p> <ul style="list-style-type: none"> Study of two/ three areas of recent conflict: <ul style="list-style-type: none"> Analyse these situations. In what ways is religion part of the problem? In what ways is religion part of the solution by the prevention of conflict and by peacemaking?
<p>LO4.2 Observing rituals</p> <p>This investigative process provides learners with the opportunity to develop observation skills. This process involves:</p> <ul style="list-style-type: none"> Identify the religions and rituals, including rites of passage Establish contact with the relevant persons Attend and observe, including observation protocol Present an objective report Discussion in class 	<p>LO4.2 Relaxation and leisure from an ethical point of view</p> <ul style="list-style-type: none"> The relationship between work and leisure. Forms of relaxation and recreation in individual and community life. Relaxation and recreation in various religions. Compile and analyse representative advertisements and sponsorships related to leisure activities. The ethics of the leisure industry. 	<p>LO4.2 Relationship between religion and the natural sciences</p> <p>The relationship between religion and the natural sciences with reference to views of creation and evolution.</p>
<p>LO 4.3 Interviews on relationships between religions</p> <p>This investigative process provides learners with the opportunity to develop interviewing skills. The</p>		

<p>important aspects are the following:</p> <ul style="list-style-type: none">• Choosing a topic• Qualities of the interviewer• Types of interviews: structured, semi-structured, unstructured• Developing the questions: how to pose questions• Establishing how interviews should be conducted, including interview protocol (opening, posing of questions, closing, etc.)• Recording interviews: written, tape recording, etc.• Identifying the people to be interviewed• Arrangements for the interview session: invitation, time, venue, recording tools, etc.• Compiling the interview report• Presenting the report• Discussion in class		
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ANNEXURE 3

EXAMPLES OF RELIGION STUDIES WORK SCHEDULES

EXAMPLE OF A GRADE 10 WORK SCHEDULE

Wk	LOs & ASs	Core Content	Assessment	Resources
1-3	10.1.1 and 10.1.2	<ul style="list-style-type: none"> Clusters of religions: Africa, Europe, Asia, Americas, Australasia and the Pacific. Historical overview: BCE and CE, calendars of religions, first signs of religions, early archaeological findings. When and where did the clusters develop? Origins of religions in South Africa. 	Task 1: Open-book extended writing task: Historical overview of the origins of religions.	Textbooks Maps Reference books, videos, etc. Examples of different religious calendars
4-6	10.2.1 and 10.2.5 and 10.2.2	<ul style="list-style-type: none"> Definitions of religions: Compare various definitions. Origins of religions: How religion started, with and without founders. Roles in the formation of religions: Founders, prophets, and reformers. Development and application of a definition of religions: How it relates to worldview, belief system, ethical system, and indigenous knowledge systems. 		Textbooks Reference books, videos, etc. Dictionaries
7-9	10.2.3 and 10.4.1 and 10.4.2	<ul style="list-style-type: none"> Aspects of understanding religion: Basic facts, understanding religion of the adherents, self-discovery, correlations and patterns. Religion Studies and Religious Education: Distinction. Rituals investigations: Identify religions and rituals, observations, establishing contact, protocol and reporting. 	Task 2: Test: Based on all LOs and ASs covered in this term.	Textbooks Religion and Education Policy, 2003 Reference books, videos, etc.
10-13	10.1.3 and 10.3.2 and 10.3.3	<ul style="list-style-type: none"> Statistical spread of religions: Obtain ability and reliability in South Africa and the world, problem areas to use statistics and finding solutions, most important data that should be obtained. Social ethics: Sources of ethical decision-making. Relationship between religious and economics: Views, ethical principles, influence of religion on economic life and vice versa, including work, reward, wealth, poverty and justice. 	Task 3: Research: Investigation into the influence of religions on economics in South Africa and vice versa, from a religious perspective.	Textbooks Research reports, findings, etc. which provide statistics on the different religions Reference books, videos, etc. Literature on investigative processes

14-16	10.1.4 and 10.3.1	<ul style="list-style-type: none"> Analyse the notions of tolerance, respect, dialogue, and conflict with reference to the interaction between religions. Topical issues in South Africa, Africa and the world, from a religious perspective: Inter-religious relationships, health, abortion, gender, diseases, including HIV and AIDS, death, substance abuse. 		Textbooks Dictionaries Research reports, findings, etc. which provide statistics on the different issues Reference books, videos, etc. Current newspaper articles and reports
17-18	10.2.4 and 10.2.6	<ul style="list-style-type: none"> Dimensions to religions: Divinity, the cosmos, humanity, knowledge, the good and the beautiful, sacred and normative tradition, narrative and myth, ethics, ritual, symbol. Social forms, institutions and roles in religion: Roles, forms (monarchies, oligarchies, democracies, division of power). 		Textbooks Reference books, videos, etc. Examples of different religious symbols
19-20		<ul style="list-style-type: none"> All LOs and ASs covered in the first two terms. 	Task 4: Mid-year examination	
21-22	10.4.1	<ul style="list-style-type: none"> Principles of research: definitions of objectivity and subjectivity. Application of these insights to historical and social understanding of religion. 		Textbooks Reference books, videos, etc.
23-25	10.2.6 and 10.3.1 and 10.4.3	<ul style="list-style-type: none"> Roles produced in various religions: Elder, Guru, Healer, Minister, Nun, Imam, Monk and Pastor. Topical issues in South Africa: Analyse kinship systems, crime and violence, suicide, divorce, education, leisure discrimination. Manifestation, causes and consequences of these issues. How are they understood from a religious perspective? Interviews on inter-religious relationships: Questions, process, identifying and interviewing people, presenting the report and discussion. 	Task 5: Investigation: Interview project on the roles and topical issues in religions.	Textbooks Reference books, videos, etc. Current newspaper articles and reports Literature on interview processes
26-28	10.1.4 and 10.3.2	<ul style="list-style-type: none"> Characteristics of fundamentalism, pluralism, propaganda, indoctrination and syncretism with reference to the interaction between religions. Principles of harmonious social existence expounded by various religions. 		Textbooks Dictionaries Reference books, videos, etc.
29-32	10.4.2 and 10.2.4	<ul style="list-style-type: none"> Rituals: Rites of passage. Observation: Establish contact with relevant persons, observe protocol, report objectively and discuss. Dimensions of religions: Spiritual experience or spirituality, faith, organisation. 	Task 6: Test: Based on all the LOs and ASs covered in this term.	Textbooks Reference books, videos, etc. Literature on observation processes
33-35	10.2.6 and 10.4.1	<ul style="list-style-type: none"> Roles produced in religions: Priest, Priestess, Pundit, Rabbi, Scholar, Teacher, roles based on birthright. Definitions: Neutrality, impartiality and insider and outsider perspectives. Application of these insights to historical and social understanding of religion. 		Textbooks Dictionaries Reference books, videos, etc.

36-38	10.3.1	<ul style="list-style-type: none"> • Topical issues: Analyse topics for manifestation, causes, consequences, how they are understood – sexuality, indigenous knowledge systems, family, the state. 		Textbooks Reference books, videos, etc.
39-40	LO1-4	<ul style="list-style-type: none"> • All LOs and ASs covered in NCS. 	Task 7: End-of-year examination	

EXAMPLE OF A GRADE 11 WORK SCHEDULE

Wk	LOs & ASs	Core Content	Assessment	Resources
1-3	11.1.1 and 11.1.2	<ul style="list-style-type: none"> Main developments of religions in the world and South Africa. Religions and social factors: hunter-gatherers, early food producers, early state societies, technology, post-modern society. 	Task 1: Open-book extended writing task: Main developments of various religions in South Africa.	Textbooks Statistics on religious demographics Reference books, videos, etc.
4-6	11.2.1 and 11.2.5 and 11.2.2	<ul style="list-style-type: none"> Symbols in various religions: concept, importance, representation in various religions. Concepts: faith, worship, prayer, meditation, mysticism, spirituality, artistic experience of religion; meaning and appearance in various religions. Understanding theories in religion: functionalist and conflict theories. 		Textbooks Dictionaries Reference books, videos, etc. Examples of various religious symbols
7-10	11.2.3 and 11.4.1 and 11.4.2	<ul style="list-style-type: none"> Narrative and myths in religion: concepts, differentiation, roles of narratives and myths in religions, analyse the number of narratives and myths in religion. Designing structured interviews: gender, religion, culture, considering economic background. Religions and leisure: work and leisure; relaxation and recreation in individual and community life. Relaxation and recreation in various religions. 	Task 2: Test: Based on all LOs and ASs covered in this term.	Textbooks Reference books, videos, etc. Texts from different religions Literature on interview processes Current newspaper articles and reports
11-14	11.1.3 and 11.3.2 and 11.3.3	<ul style="list-style-type: none"> Relationships between religions. Distinctions between important concepts in religions; distinctions between concepts: mission, evangelism, proselytisation, revitalisation, ecumenism, syncretism, colonialism, imperialism. Relationship between religion and politics: views on politics; influence on political life. Influence of the natural environment on religion and vice versa: religious views, ethical principles, practical involvement, environmental justice and enjoyment. 		Textbooks Dictionaries Reference books, videos, etc. Current newspaper articles and reports
15-18	11.1.4 and 11.3.1 and 11.2.1	<ul style="list-style-type: none"> Identify and investigate inter-religious dialogue: attitudes of a variety of religions to one another. Relationship between religion and the state: no differentiation; theocracy. Describe and explain a number of central symbols in various religions; change of meanings over time. 	Task 3: Investigation: Inter-religious dialogue.	Textbooks Reference books, videos, etc. Examples of symbols Current newspaper articles and reports
19-20		<ul style="list-style-type: none"> All LOs and ASs covered in the first two terms. 	Task 4: Mid-year examination	

21-25	11.2.4 and 11.4.1	<ul style="list-style-type: none"> Types of rituals in various religions and their roles: concept, common characteristics, kinds of rituals, variety of roles of rituals in religion. Design structured interviews based on gender issues. 		Textbooks Reference books, videos, etc. Literature on interview processes
26-30	11.3.1 and 11.3.4	<ul style="list-style-type: none"> Relationship between religion and the state: State religion; secularism; co-operative model. Responsibility for quality of life in society. Available resources to assume co-responsibility to improve quality of life; available examples of co-operation between religions to improve quality of life in society. 	<p>Task 5: Assignment: Written essay.</p> <p>Task 6: Test: Based on all LOs and ASs covered in this term.</p>	Textbooks Reference books, videos, etc. Current newspaper articles and reports
31-35	11.1.4 and 11.3.2	<ul style="list-style-type: none"> Inter-religious dialogue: Interpretations of a variety of religions towards one another. Religions and politics: influence of politics on religion; aspects like colonialism, imperialism, liberation, transformation. 		Textbooks Reference books, videos, etc. Literature on dialogue processes Current newspaper articles and reports
36-38	11.4.2	<ul style="list-style-type: none"> Religion and leisure: analysis and design of a representative advertisement and sponsorship related to leisure activities; evaluative on the ethics of the leisure industry. 		Textbooks Reference books, videos, etc.
39-40	LO1-4	<ul style="list-style-type: none"> All LOs and ASs covered in the NCS. 	Task 7: End-of-year examinations	

EXAMPLE OF A GRADE 12 WORK SCHEDULE

Wk	LOs & ASs	Core Content	Assessment	Resources
1-4	12.1.1 and 12.1.2	<ul style="list-style-type: none"> Define the concepts in the context of religion: Identity, uniqueness, unity, similarity, difference, comparability. Internal differentiations of religions. Explain the main features, with reference to teaching, governance and practices of African religions; Hinduism; Buddhism; Judaism; Christianity; Islam; other worldviews. 	Task 1: Investigation: The internal differences between three religions.	Textbooks Dictionaries Reference books, videos, etc.
5-9	12.2.1 and 12.2.5 and 12.2.2	<ul style="list-style-type: none"> Explain how the concept “teaching” differs from belief, doctrine, dogma, parable, myth, ideology. Explain the roles of these in various religions. Engage in the interpretation of one normative source in any one religion: African oral and written traditions, the Tanach, the Bible, the Qur’an, the Vedas, the Pali canon, the Kitab-i-Aqdas. Core teachings of ONE religion. 		Textbooks Dictionaries Texts from different religions Reference books, videos, etc.
10-12	12.2.3 and 12.4.1 and 12.4.2	<ul style="list-style-type: none"> Normative sources in various religions: Contemporary inspiration, oral tradition, sacred books. Religion in areas of conflict in SA and Africa. The relationship between religion and the natural sciences with respect to views of creation and evolution. 	Task 2: Test: Based on all LOs and ASs covered in this term.	Textbooks Examples of sacred books Reference books, videos, etc.
13-15	12.1.3 and 12.3.2 and 12.3.3	<ul style="list-style-type: none"> The uniqueness of various religions. Solving a major social problem: HIV and AIDS, poverty, substance abuse. Media coverage on a public issue with religious implications over a period of time. 	Task 3: Assignment: The role of the media in presenting and influencing public opinion with reference to religion.	Textbooks Reference books, videos, etc. Current newspaper articles and reports
16-18	12.1.4 and 12.3.1 and 12.2.1	<ul style="list-style-type: none"> History and present dynamics of inter-religious relationships in South African, African and international communities. Religious freedom, human rights and responsibilities. The roles of religious teachings in various religions. 		Textbooks Reference books, videos, etc.
19-20		<ul style="list-style-type: none"> All LOs and ASs addressed in the two terms. 	Task 4: Mid-year examination	
21-24	12.2.4 and 12.4.1	<ul style="list-style-type: none"> Hermeneutical principles of interpreting the normative sources in any one religion. Religion in areas of conflict in the world. 	Task 5: Source-based writing task: Interrogate one normative source for interpretive reasons.	Textbooks Reference books, videos, etc. Literature on interpretation of texts Texts from different religions

25-28	12.4.1 and 12.4.2 and 12.2.6	<ul style="list-style-type: none"> • Religion in areas of conflict in the world. • Religion and the natural sciences. • Analysis of a secular worldview. 	Task 6: Test: based on the content covered in this term.	Textbooks Reference books, videos, etc. Current newspaper articles and reports
29-30		<ul style="list-style-type: none"> • All LOs and ASs addressed to date. 	Task 7: Trial Examination	
31-32	12.3.1 and 12.3.3	<ul style="list-style-type: none"> • Religious freedom, human rights and responsibilities. • Comparative investigation of media coverage on public issues. 		Textbooks Reference books, videos, etc. Current newspaper articles and reports
33-35	12.1.4 and 12.3.2	<ul style="list-style-type: none"> • History and present dynamics of inter-relationships in SA, African and international communities. • Strategies to solve major social problems. 		Textbooks Reference books, videos, etc. Current newspaper articles and reports Examples of protocols, laws, etc.
36-40	LO1-4	<ul style="list-style-type: none"> • All LOs and ASs covered in the NCS. 	EXTERNAL EXAMINATIONS	