**RE-Live Scheme of Learning: Written by Merryn Evans & Maxine Harty, Redland Green School, Bristol**

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| **PUPILS** | | **AMV UNIT & AREAS OF ENQUIRY** |
| **Key stage** | **3 or 4** | **6. How might beliefs affect my thoughts, ideas and actions? [A&F]**  **This unit explores beliefs affect approaches to moral issues**   1. What codes of behaviour exist in religions and beliefs? 2. How relevant to modern life are religious values and codes of behaviour? 3. How might beliefs, values and moral codes apply to ethical situations today? 4. What are my most important values and codes of behaviour? |
| **Year** | **9 or 10** |
| **Term** | **3** |
| **Focus:** | Christian responses to the Colston statue |
| **AGE-RELATED BIG IDEAS**  **BI3: A GOOD LIFE**  *Many of the rules of religions / worldviews were created a long time ago. Different interpretations of such rules may be needed for application to today’s world. Some religions / worldviews distinguish between rules revealed by God, those developed as a result of reasoned human reflection, those that are customs and traditions developed by community leaders over many years, and those that reflect the nature of the world. This matters because people need to know the origin of a 'rule' before deciding how far it can be changed. All our moral actions have consequences for ourselves and others. Some believe that the consequences extend beyond this life.* | | |
| **TOPIC-RELATED QUESTIONS**   1. What might a 'good life' mean? 2. How do people approach moral questions? 3. What is meant by absolute and relative morality? | | |

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| **TOPIC-RELATED QUESTION 1**  What might a 'good life' mean? |
| **Learning Objectives for this topic-related question**  Pupils know and understand:   1. the meaning of key terms including good and bad, evil, morality and ethics 2. the teachings of the focus religions / worldviews on living a good life 3. for what reasons people come to live by one / some ethical codes rather than others 4. why in some religions / worldviews there are different moral expectations for different groups of people |
| **Resources**   1. You will need a whiteboard and projector, internet access and dictionaries for student use. 2. It will be useful if pupils have good prior knowledge of the life and teaching of Jesus. For example, in the school this resource was originally devised for students who had already compared the role of Jesus in Christianity to the role of Muhammad in Islam, and a unit of work surrounding a local Christian community’s work with refugee communities.   The division into 'lessons' below should not be taken too literally. The pace at which pupils work will depend on their age and ability.   * PowerPoint slides: download [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx) here. * Film clips and pictures from various websites as listed in the unit text below * [Task sheet 1](#TS1): Should Christians be angry? |
| **TEACHING AND LEARNING** |
| **Lesson 1 - Why did the Colston statue end up in Bristol dock?**   1. Show an image of the Colston statue being torn down and thrown into Bristol Dock, e.g. <https://edition.cnn.com/2020/06/07/europe/edward-colston-statue-bristol/index.html> Ask the students to answer the following questions:    1. What has happened?    2. Why did it happen?    3. Why might someone attend such a protest?    4. How have these actions been received in the press?    5. What do you think was ‘good’ and what was ‘bad’ about the actions of the protesters? 2. Explain that we are going to investigate the ethical arguments surrounding the Colston statue’s dramatic removal. At this point, explain that the focus will be on Christianity, and that students will be building on and using their knowledge of Jesus to consider how Christians today might view the actions of the protestors. 3. Ask students what they already know about the statue and the protests surrounding it. Use the supporting resources ([Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slides 1 & 2) to clarify any misconceptions or gaps in knowledge. 4. Students should review the history of protests surrounding the Colston statue prior to its removal by protestors in June 2020 (see <https://en.wikipedia.org/wiki/Statue_of_Edward_Colston>) and create a timeline of the protests in their books of the key events in the protest. See Slide 3. |
| **Lesson 2**   1. Discuss as a class/write answers to the following questions:    1. Does anything in the story of the protests about the Colston statue surprise you?    2. What does the history of protest tell us about the statue?    3. What does the history of protest tell us about the attitudes of the people of Bristol?    4. How much have attitudes changed?    5. Does this give us evidence to show that people were in favour of getting rid of the statue? 2. Show Ayshah Tull’s Channel 4 report and Krishnan Guru-Murthy’s interview with Marvin Rees where he talks about the links between the action in Bristol and the global Black Lives Matter movement, and his own feelings about this matter as Mayor of Bristol: [Statue of Bristol slaver Edward Colston torn down by Black Lives Matter demonstrators](https://www.youtube.com/watch?v=OgEzVHq1OFQ) 3. Then read the following article as a class <https://premierchristian.news/en/news/article/what-does-jesus-do-mayor-of-bristol-defends-protests-which-pulled-down-edward-colston-statue>. 4. Point out how the Bristol Mayor, as a black man and a Christian, feels that he has to be careful about the actions he supports and those he cannot. Explain that a *moral issue* is a question of right and wrong and of what may cause harm or benefit to people. Explain that *ethics* refers to the moral principles that guide a person’s attitudes and behaviour. Show [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slide 4 and ask the students for their comments on:    1. the *moral* issues facing Mayor Marvin Rees    2. the *ethical principles* that Rees refers to in his answers    3. the reasons Rees gives for not treating these issues as *binary*; either/or-type-questions    4. how far, at this stage of the investigation, they agree with the Mayor    5. whether there are different standards of moral behaviour expected of people in different positions. 5. Introduce the next four lessons. Amongst other things, they will be thinking about the teachings of Christianity on leading a good life, especially in relation to issues raised by the Edward Colston Statue debate. |
| **Lesson 3 – Who is Jesus? Political Liberator?**   1. Show students El Greco’s [*Christ driving the traders from the temple*](https://www.nationalgallery.org.uk/paintings/el-greco-christ-driving-the-traders-from-the-temple) Ask them:    1. What is happening in the picture?    2. Who is Christ in this piece of art? What words might describe how he is shown?    3. Does the artist have an idea or message they are conveying in this piece of art? What might it be? Explain that we will return to this story to look for meanings later. 2. At this point, share the title for this lesson with the class. Ask them what might be meant by ‘political liberator’? Project images of possible political liberators for example Suffragettes, Alexei Navalny, Malcolm X, Rosa Parks, Malala Yousafzai, Marsha P Johnson, Nelson Mandela. Ask students for their ideas on the senses in which these people might be called *political* liberators. Point out that all of these people believed that there was *injustice* at work in their societies and by speaking out and taking action, sometimes against the law at the time, it was possible to *change* things for the better. 3. Ask pupils to mind map their prior knowledge of Jesus in pairs of groups. This BBC clip, [‘J is for Jesus’](https://www.bbc.co.uk/teach/class-clips-video/religious-education-ks3-a-z-of-religion-and-beliefs-j-is-for-jesus/zdgv47h) may aid this. Ask them to report their findings back to the rest of the class. 4. Ask students to stand and place themselves along a continuum line according to their opinion on the statement “It is a good thing to be angry” (See [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slide 5), according to their instant reaction to the statement. Elect students to explain their rationale. After hearing from a few class members has anyone changed their mind? Point out that there are many different things that people get angry about, but are they all worth it? 5. Back in their places, ask students to stand up if they think it is justified to be angry about the following, and sit down if it is not reasonable. See Slide 6.  * Someone stands on your toe * Someone accidentally calls you the wrong name * Someone throws litter out of their car window * A business raises the costs of goods just because they are in short supply * A friend shares an unflattering photo of you on social media * Unfair treatment of people based on gender by an individual * Someone deliberately harms an animal * A friend forgets your birthday * A government decides that certain groups of people should not be allowed to vote or stand in elections * Someone makes an assumption about someone based on their sexuality * Unfair treatment of people based on skin colour by a group of people.  1. Question students after this:    1. which were the simple ones to make a decision about? Which were not so simple?    2. What might influence a person’s reaction?    3. Are there any that a Christian might feel strongly about?    4. How might the example of Jesus influence this from what you already know?    5. How much difference will religion make to what someone gets angry about? 2. Ask students to answer this question in writing and to give as many reasons as they can: Why might some people decide to live by a Christian ethical code? |
| **Lesson 4 – Who is Jesus? Political Liberator? (Continued)**   1. Remind students about the Marvin Rees article in lesson 2 and explain that the class will now consider whether a story in the Bible known as the Cleansing of the Temple would be useful evidence when considering Marvin Rees’s claims. Using the first half of [Task sheet 1](#TS1), read the verses from Mark’s Gospel as a class, and consider these questions:    1. What does Jesus do?    2. Would you say he is angry? Why / why not?    3. Why do you think he is doing this?    4. Do you think this allows Christians to be angry? Why / Why not?    5. Is being angry a positive or a negative? Why?   Feedback ideas as a class.   1. Now show this YouTube clip about the [‘Cleansing of the Temple’](https://www.youtube.com/watch?v=xoTp6i9A_BQ) where the story is discussed and get students to answer the following questions as they watch ([Task sheet 1](#TS1), second half):    1. What time of year is it when this story is said to happen - and why is this important to understanding it?    2. Why is Jesus angry with the money lenders according to Pastor Allen?    3. Why is Jesus angry with those selling doves?    4. What does Pastor Allen think Christians could learn from this part of the Bible?    5. Finish Pastor Allen’s quote towards the end of the clip “In our anger…”   Point out that Pastor Allen doesn’t mention another possible reason for Jesus’ action in the Temple grounds: a symbolic political act, challenging the narrowness of the Temple Authority’s vision. Notice that Jesus quotes a saying that talks about the Temple being a house of prayer *“for all nations”*. Jesus appears to have been *internationalist* in his vision – was he making a point about true religion being for everyone, as well as objecting to the exploitation of the Passover pilgrims?  Ask students how far they think this story legitimises Christians being involved in the toppling of the Colston statue.   1. Project an image of the [painting by El Greco](https://www.nationalgallery.org.uk/paintings/el-greco-christ-driving-the-traders-from-the-temple) and an image of the Colston statue being thrown in the dock, e.g. from [the BBC News report](https://www.bbc.co.uk/news/uk-england-bristol-53004748). Spot the difference. Is this essentially the same? Or are these two very different scenarios? 2. Explain the idea of an ‘ethical code’ as a set of principles intended to guide people’s behaviour. Many businesses, organisations and other groups have ethical codes that they expect their employees or members to adhere to.   **Questions for further discussion and write up:**   1. According to the Public Image Ltd song, Rise, [“Anger is an energy”](https://www.youtube.com/watch?v=Vq7JSic1DtM). How are (a) Jesus and (b) the Bristol protesters using the energy of their anger? How did the authorities react? 2. In what senses are these two ‘protests’ *political* acts? In what senses are they both *religious* acts? 3. If you were use these two events as part of a *code of ethics* how would you express it? 4. Some Christian say that anger is a sin; they should never be angry and always forgive those who cause harm. Jesus taught his followers to love their enemies and ‘turn the other cheek’ to those who hit them. What might be the advantages and disadvantages of this approach? |

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| **TOPIC-RELATED QUESTION 2**  How do people approach moral questions? |
| **Learning Objectives for this topic-related question**  Pupils know and understand:   1. how to distinguish between moral questions and other kinds of questions 2. how and why people of religions / worldviews interpret their texts and are influenced by them as individuals, in communities and in the wider world 3. utilitarian theory and virtue ethics. |
| **Resources**   1. You will need a whiteboard and projector, internet access and dictionaries for student use.  * PowerPoint slides: download [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx) here. * Film clips and pictures from various websites as listed in the unit text below * [Task Sheet 2](#TS2): Analysing the text * [Information Sheet 1](#IS1): Tear down the statue! |
| **TEACHING AND LEARNING** |
| **Lessons 5 and 6 – Who is Jesus? Moral educator?**   1. As class settles ask them to complete the following recap questions (See [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slide 7):    1. Write down 3 adjectives that Christians might use to describe Jesus.    2. Why might a Christian think that Jesus would support the protesters that tore down the Colston statue?    3. In the Bible, Jesus is reported as saying that his followers should “Love your neighbour”. How could this idea be applied to the issue of the statue? 2. Following the feedback session, as a class, discuss Marvin Rees’s words on the slide: do you agree with his view? Will recent events such as the Black Lives Matter movement change these priorities? 3. Ask students to imagine they have been newly elected as the Mayor of Bristol (or your own local area). Give all students a copy of Slide 8, and ask them to consider what the top priorities are as the newly elected Mayor. For each issue, they should indicate on the sheet whether it is a top priority by placing an “x” on the sheet either close to the word if it is a priority, and further away if it is not. Explain that not everything can be a priority; if every good cause got equal funding and attention they would each get very little. Students then should join the “x”s together to create a shape. 4. Students should now go around the room; firstly to find someone with a very similar shape - why did they agree these things were so important? Then, they should find someone who has a very different shape. Why did they prioritise different issues? Do any of their reasons persuade them to change their mind? 5. Ask for some feedback on their findings: what kind of ethical code is emerging from the priorities they have chosen? What *principles* are they using to make their decisions? Did they find themselves asking *moral* questions or other sorts of questions? How would they distinguish between them? Remind them that *moral* questions involve matters right and wrong and what may cause harm or benefit to people. 6. Remind students about the make-up of the Bible – several different sorts of writing – and what is meant by hermeneutics (see Slide 9). 7. Give students an overview of the Sermon on the Mount. The following clip may be useful: [www.youtube.com/watch?v=BTO7-Jarl-E&t=5s](https://www.youtube.com/watch?v=BTO7-Jarl-E&t=5s). 8. Provide students, in groups of three, copies of the Sermon on the Mount (Matthew 5:1-7:29 - select as much of it as you think appropriate for the students). Ask them to read the Sermon on the Mount and initially look up any words they don’t know the meaning of in the dictionary. Then, they should highlight in one colour any behaviour that Jesus is encouraging and in another anything that he is discouraging. Encourage them to write down underneath what kind of ethical code they think is emerging from Jesus’ teaching. Explain that there are many ways of interpreting Jesus’ teaching, including the idea of loving enemies and ‘turning the other cheek’. This is what they are now going to investigate. 9. Give each group a copy of [Task Sheet 2](#TS2) printed on A3 paper (based on the work of [Bob Bowie and Kate Clemmy](https://www.canterbury.ac.uk/education/our-work/research-enterprise/national-institute-christian-education-research/research/teachers-and-texts/teachers-and-texts-improving-religious-education-through-hermeneutics.aspx)) and encourage them to complete the grid with what they have discovered. 10. Students should also consider the context of this excerpt of the Bible, by using this [Introduction on the RE:Quest website](http://request.org.uk/jesus/teaching/the-sermon-on-the-mount-introduction/) which could be printed or accessed by laptops. If laptops are available and time allows, these other pages on the RE:quest website may also be of interest:     1. [Reconciliation](http://request.org.uk/jesus/teaching/jesus-teaching-reconciliation/)     2. [The Beatitudes](http://request.org.uk/jesus/teaching/the-sermon-on-the-mount-the-beatitudes/)     3. [Charity, Prayer and Fasting](http://request.org.uk/jesus/teaching/the-sermon-on-the-mount-charity-prayer-and-fasting/)     4. [Anger](http://request.org.uk/jesus/teaching/anger/) 11. Groups should give feedback to the class on their findings on [Task Sheet 2](#TS2). Ask them to individually record the following:     1. Three ways that the Sermon on the Mount is likely to influence the actions of Christians today.     2. What is the overall code of ethics present in the Sermon on the Mount?     3. Does this present a different view of what is right to the Cleansing of the Temple? Use evidence from the Sermon on the Mount to justify your answer.     4. Does what you’ve learnt so far suggest that Jesus would have torn down the statue with the protestors? Or would there have been other priorities?   **Questions for further discussion and write up:**   1. How might the teaching and actions of Jesus impact on Christians today who want to protest against injustice? What factors might they take into account before they act? 2. Why might different Christians act on the Sermon on the Mount in different ways? 3. Does the Sermon on the Mount provide strict rules for Christians to live by? |
| **Lesson 7 – Approaches to ethical dilemmas**   1. Introduce students to the idea of different theories of ethics. Explain that they are going to be looking at two different systems for judging moral decisions and using them to make judgements about issues raised in the case of Colston’s statue. 2. Introduce ‘virtue ethics’ as a way of deciding what might be right or wrong behaviours according to whether those decisions are made by a virtuous person. So, rather than judging whether a certain action is right or wrong; the system of virtue ethics considers whether the person is morally virtuous. Put up a list of human virtues as students suggest them, e.g., kind, courageous, fair / just, etc. Note that we will return to this list when we reconsider the case of the Colston statue. When they have completed a list, put the following virtues (suggested by theologian James F Keenan) up on the display:    * Justice: Justice requires us to treat all human beings equally and impartially.    * Fidelity: Fidelity requires that we treat people closer to us with special care.    * Self-care: We each have a unique responsibility to care for ourselves, affectively, mentally, physically, and spiritually.    * Prudence: The prudent person must always consider Justice, Fidelity and Self-care. The prudent person must always look for opportunities to acquire more of the other three virtues.   Have the students covered this list or is there anything different? What do they think of Keenan’s list?   1. Next introduce students to utilitarian ethics. Explain that this theory is usually expressed as trying to do the greatest good for the greatest number of people. Because it looks at the *consequences* of actions rather than the actions or the people doing the actions themselves, it is classed as a form of *consequentialist* ethics. Ask students to work in pairs or threes to work out two moral issues: one where doing the best thing for the greatest number of people would seem to be the right thing to do, and one where it doesn’t appear to work so well. When they’ve had a chance to make some suggestions, play this short film produced by Texas McCombs School of Business: <https://ethicsunwrapped.utexas.edu/glossary/utilitarianism> 2. Provide the students with [Information Sheet 1](#IS1) and ask them to work in pairs. One of them is to play the part of a proponent of Virtue Ethics and the other is a Utilitarian. Encourage them to imagine that they were present at the protest in Bristol that led to the statue being torn down. They should use the evidence provided, plus other aspects of the case they consider relevant, and to work out between them whether they are going to join in with the tearing down of the Colston statue and help dump it in the harbour. Give them time to jot down the main arguments from each perspective and ask them to feed back their findings to the class: do they agree about the best action to be taken? Why? / Why not? |

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| **TOPIC-RELATED QUESTION 3**  What is meant by absolute and relative morality? |
| **Learning Objectives for this topic-related question**  Pupils know and understand:   1. the meaning of *absolute* and *relative* morality 2. conservative and liberal approaches to the interpretation of scripture in the context of morality 3. how conservative and liberal interpretations lead to contrasting answers to moral questions. |
| **Resources**   1. You will need a whiteboard and projector, internet access and dictionaries for student use.  * PowerPoint slides: download [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx) here. * Film clips and pictures from various websites as listed in the unit text below * [Information Sheet 2](#IS2): How different Christian traditions regard the Bible and morality (See resources at the end of this unit) * [Task Sheet 3](#TS3): Diverse Christian Views |
| **TEACHING AND LEARNING** |
| **Lessons 8 & 9 – Absolutely!**   1. Remind the students about different sorts of ethical theory, e.g., virtue and utilitarian ethics and introduce them to the idea of absolute and relative morality. Explain that absolute morality refers to the idea that there are some actions that are just right or wrong, no matter what the context. Can students suggest some examples of things they think are always wrong? Have a brief class discussion of one or two examples and suggest that some students may be arguing that morality always has to be relative, that is, things can be judged to be right or wrong depending on context. Can they think of examples of things that were thought to be right or wrong in the (perhaps distant) past that are now differently regarded? What about slavery? Or perhaps some things that are thought to be right in one culture, but wrong in another? 2. Explain that there are also absolutist and relativist approaches to interpreting Christian teaching, especially when it comes to the Bible. Provide students with [Information Sheet 2](#IS2) and point out the differences between Fundamentalist, Conservative, Liberal and Humanist Christians. Ask them which traditions they think are more likely to tend towards an ‘absolutist’ interpretation of Christian moral teaching and which are more ‘relativist’ in style. 3. What about Christians today – are they more absolutist or relativist when it comes to thinking about the issues raised by the removal of the Colston Statue? Do they look more at the protesters’ moral virtues or the consequences of their actions or something else? How do they *interpret* biblical teachings and stories? 4. Show the 20 minute clip from [Encounter Christianity](https://vimeo.com/507924701/36ab9b7a84) (Also linked on [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slide 10) where some Christians from Bristol are interviewed about the issues raised by the Marvin Rees article from Lesson 2. Students should make notes on the thoughts of the speakers as they watch. 5. Individually, students should then complete the review tasks on Slide 11.    1. Highlight the three points you agree with the most. Annotate with a reason for your view.    2. Is there anyone you disagree with? Annotate with a reason for your view.    3. Where would you put their views on a scale from very absolutist to very relativist in their attitude to the Bible?    4. Read the quotation from Ephesians and explain why it links to the issue.    5. Malina mentions that it says in the Bible that Christians are expected to follow the law of whichever country in which they live. When have people broken laws that they consider immoral?    6. Ana mentions justice. She challenges people to do little acts of justice in their day. What do you think she means? Can you think of any examples? 6. Feedback as a class. From the evidence we’ve encountered so far:    1. Do you think that Jesus might have torn down the statue?    2. Why might someone hold a different view, even though they are considering the same evidence?    3. What evidence influences *you* the most: the excerpts of the Bible we’ve considered, the views of Christians today, virtue ethics, utilitarian ethics, or something else? 7. What are the limitations to the evidence that we’ve looked at over the previous lessons? |
| **Lesson 10 – Conservative or Liberal?**   1. Explain that this penultimate lesson of the sequence will explore how fundamentalist, conservative, liberal and humanist approaches can lead to contrasting answers to moral questions. Remind students that they have [Information Sheet 2](#IS2) on different Christian traditions and then provide them with copies of [Task Sheet 3](#TS3). Ask them to work in pairs to decide whether each quotation from the Encounter Christianity film is more ‘fundamentalist’, ‘conservative’, ‘liberal’ or ‘humanist’ in the interpretation of biblical passages in relation to the toppling of the Colston statue. Point out that the terms fundamentalist, conservative, liberal and humanist are a bit of an oversimplification, but sometimes help to see that your way of interpreting authority can affect your moral decision-making. 2. When the students have completed the task, get some feedback: ask whether the programme reflected a wide range of possible Christian views or whether it was more limited in scope. How might other Christians have responded? Point out that it’s quite difficult to put labels on people – most of us can have different views at different times! 3. In the last part of the lesson, provide students with the first three (or four, if appropriate for these students) assessment tasks below. If time allows, you could begin to ask for feedback and begin to discuss their responses. |
| **Lessons 11 & 12 – Final Assignments**  In the first of these final two lessons, prepare students for writing *evaluating* and *creating* assignments (see [Resource 1](http://awarenessmysteryvalue.org/wp-content/uploads/2021/10/REL-3061-Res1.pptx): Slides 12 & 13). Ask them to go back through their notes for this unit and to plan their answers based on what they have learnt about different ethical approaches to tackling moral issues and the different perspectives held by Christian traditions. Ultimately, do they think that Jesus would have torn down the Colston statue if he had been there at the time? Remind them that it doesn’t matter whether they argue that he might have done so or not, or whether they explain why this might be a difficult question to answer, as long as they have considered evidence from our learning in this unit. For the final, creative task, encourage students to consider principles for keeping people out of ‘bad’ lives as well as for living a ‘good’ life. Will they insist on a system of punishments for ‘offenders’ or will their codes be entirely voluntary?  In the final lesson, students write up their answers. |

**ASSESSMENT**

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| **Key Stage 3, Big Idea 3: A GOOD LIFE**  ***Pupils understand that:***  *Many of the rules of religions / worldviews were created a long time ago. Different interpretations of such rules may be needed for application to today’s world.*  *Some religions / worldviews distinguish between rules revealed by God, those developed as a result of reasoned human reflection, those that are customs and traditions developed by community leaders over many years, and those that reflect the nature of the world. This matters because people need to know the origin of a 'rule' before deciding how far it can be changed.* | |
| **Assessment task**  The purpose of this task is to establish whether all or most pupils have considered:   1. the meaning of key terms including good and bad, evil, morality and ethics 2. the teachings of Christianity on leading a good life 3. the reasons why people might come to live by one / some ethical codes rather than others 4. the reasons why in some religions / worldviews there are different moral expectations for different groups of people. | |
| **COGNITIVE PROCESSES** | **ACTIVITIES** |
| 1. Remembering: | 1. Give brief definitions of: 2. Good 3. Bad 4. Evil 5. Morality 6. Virtue ethics 7. Utilitarian ethics |
| 2. Understanding: | 1. Give two examples of moral questions. 2. Give an example of an absolutist approach to a moral question and an example of a relativist approach. 3. Which of the following actions would be examples of virtue ethics in action:    1. visiting a sick or elderly relative    2. donating a £10 note you found in the street to a local food bank    3. taking regular exercise    4. doing daily meditation or doing regular prayers    5. going on a Climate Emergency protest |
| 3. Applying: | 1. use an example to show how utilitarian theory might be used to help someone make a decision about whether or not to get angry about something 2. apply an approach that a Christian might use to help them make a decision about whether or not to go on a protest march |
| 4. Analysing: | Imagine an argument between four people (some Christians, some not) about whether Christianity can help lead a good life. What different points do they make? |
| 5. Evaluating: | Evaluate the following statement: “If Jesus had been living in Bristol at the time of the protests he would have helped to bring down the Colston statue.” Aim to include:   1. alternative non-religious points of view and ethical theories 2. arguments from different Christian perspectives 3. evidence and examples from Jesus’ life and teaching 4. other relevant arguments and evidence 5. your own conclusion, with reasons. |
| 6. Creating | Create a set of ideas or principles for living a ‘good’ life (and keeping people out of ‘bad’ lives). Include:   1. an explanation of why each idea or principle would be good for society 2. an explanation of how the ideas or principles might be interpreted differently by different people, with suggestions on how to ensure that people do not stray too far from them. |

**Task Sheet 1**

**Should Christians be angry? The Cleansing of the Temple**

***Part 1:***

On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and would not allow anyone to carry merchandise through the temple courts. And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it a den of robbers” (Mark 11: 15-17).

1. What does Jesus do?
2. Would you say he is angry? Why/why not?
3. Why do you think he is doing this?
4. Do you think this allows Christians to be angry? Why / Why not?
5. Is being angry a positive or a negative? Why?

***Part 2:***

1. What time of year is it when this story is said to happen - and why is this important to understanding it?
2. Why is Jesus angry with the money lenders according to Pastor Allen?
3. Why is Jesus angry with those selling doves?
4. What does Pastor Allen think Christians could learn from this part of the Bible?
5. Finish Pastor Allen’s quote towards the end of the clip “In our anger…”

**Task Sheet 2: Analysing the text**

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| What genre or **literary form** has the author used? |  |
| What can we gather about the **autho**r and the intended **audience**? |  |
| Where is the writing **set**? What people, places and customs are mentioned? |  |
| What was the author intending to say to their community? What was their intended **meaning**? |  |
| What did the author wish to **encourage / discourage** people to do? |  |
| What **imagery** isused in this writing? What might it mean? |  |
| How might this writing **influence** a believer today? |  |

**Information Sheet 1** - **Tear down the Statue!**

**Life on the plantation**

On the plantation slaves continued their harsh existence, as growing sugar was gruelling work. Gangs of slaves, consisting of men, women, children and the elderly worked from dawn until dusk under the orders of a white overseer.

Arriving for work at dawn, the slaves only stopped for rest and food at breakfast and lunchtime, after which they worked until nightfall. After returning to their living quarters, they would often still have chores to do before going to bed.

Slaves were whipped if they did not work hard enough. During harvest time, slaves worked in shifts of up to 18 hours a day.

**Girls in slavery**

Girls worked on estates from the early age of four. Occupations for girls between the ages of 12 and 19 varied from field work and stock work, to domestic duties. Mature women often worked as midwives, nurses or housekeepers. In Jamaica, the majority of women between the ages of 19 and 54 were working in the fields.

**Housing on the plantation**

On the plantations, slaves lived in small cottages with thatched roofs. The cottages often had earthen floors and were furnished with only a bed, table and bench.

**Mistreatment and punishment of slaves**

White masters had complete control over the lives of their slaves and treated them like mere property.

As slaves had no rights, plantation owners were free to act as dictators. Slaves who disobeyed or resisted even in small ways were violently punished - in Antigua it was not a crime to kill a slave until 1723.

The lawyers and judges of the island were slave owners, so there was little interest in prosecuting for the mistreatment of slaves.

The punishments handed out to slaves varied in severity. Captured runaways could be hanged or maimed. Slaves were often flogged with a whip for any wrongdoing – the number of lashes that they received depended upon the seriousness of their ‘crime’.

[BBC: [Captives’ Experience](https://www.bbc.co.uk/bitesize/guides/z732pv4/revision/3)]

Edward Colston was a wealthy merchant who was born in Bristol.

In the 1680s he was one of a few men leading the Royal African Company (a slave trading company).

During his time with them the Royal African Company enslaved 85,000 Africans (19,000 of these people died at sea).

Colston used his wealth to invest in many other companies involved in slavery. He also funded Bristol schools and institutions, e.g. Colston’s Boys School and the Alms Houses. He left tens of thousands of pounds to charities after his death.

The tearing down of the Colston statue made the national news and was linked with the Black Lives Matter campaign that started in America after a black man, George Floyd, was killed by a white Policeman. People started talking again about the historic injustices done to black people over the centuries and down to the present day as well as the place of commemorative statues in public places.

Damaging public property, such as the Edward Colston statue, contravenes the Criminal Damage Act 1971 – “A person who without lawful excuse destroys or damages any property belonging to another, intending to destroy or damage any such property, or being reckless as to whether any such property would be destroyed or damaged, shall be guilty of an offence.”

There had been many attempts to take down the Colston statue by legal means. Instead of removing the statue it had been decided to place a new plaque at the foot of the statue explaining the context of Colston’s life, his involvement in the slave trade and his philanthropic work for the city of Bristol.

**Information Sheet 2**

**How different Christian traditions regard the Bible and morality**

|  |  |  |  |
| --- | --- | --- | --- |
| **Type of Christian** | **Belief about the Bible** | **Belief about morality** | **Most likely to say…** |
| ‘Fundamentalist’ | The true voice of God, delivered to inspired individuals as part of His Plan for the world; it is all true: yesterday, today and forever | Follow biblical teachings faithfully and trust that God will help and guide you if you ask | “God created the world in six days, just as it says in the book of Genesis” |
| ‘Conservative’ | Written by humans who were inspired by God within a long tradition of belief, practice and experience | Any new question of right and wrong needs to be guided by the principles of biblical morality and church teaching | “Follow biblical teachings faithfully and trust the guidance of those in authority within the Church” |
| ‘Liberal’ | Words that have been written about God and faith by people who were inspired to express their beliefs within the context of their time and place | The Bible and the Church offer a good guide but the teaching needs to be interpreted by each individual to fit modern society | “The Bible was written a long time ago; we need to reinterpret it for modern times and new situations” |
| ‘Humanist’ | Written by ordinary people trying to find the right way to live; discard the beliefs about God and life after death – they are not relevant for today | Follow Jesus’ teaching that people have to decide for themselves what is right (Luke 12:57) | “Live for the day; be generous, forgiving and life-affirming; don’t worry about religious rules, God or life after death” |

**Task Sheet 3: Diverse Christian Views**

Mayor Marvin Rees compared the protests that led to the dumping of the Edward Colston statue in Bristol harbour to Jesus’ cleansing of the Temple in Jerusalem. How do some Christians today use biblical passages to inform their own thinking on this subject?

Which Christian tradition, as listed in Information Sheet 2, best fit with each quotation? Does it tend towards a fundamentalist (F), conservative (C), liberal (L) or humanist (H) way of thinking? Or is the quotation a combination of two or more? Or does it not fit any? You decide!

|  |  |
| --- | --- |
| **Quotation** | **F, C, L or H?** |
| Malina: “My God hates injustice.. To treat someone in a discriminatory way, to oppress people, is really ugly in God’s sight, so it’s good to be angry… But… we should express anger in godly ways.” |  |
| Lydia: “When we read the Bible, we take what’s written and we think how can we apply this to today?” |  |
| Sharon: “There’s a passage in Romans, chapter 13, where it says we should obey the government, so we should respect authorities and keep the law… Is it right for a Christian to break the law by toppling a public statue?” |  |
| George: “For me.. this is anger being brought against injustice and we should be allowed to be angry about things that are not right.” |  |
| Femi: “Any act of slavery is banned by the government and anything that still represents it should be gotten rid of, but not with violence.” |  |
| Glyn: “The story of the Bible is a story of liberation from the oppressor…” |  |
| Gabby: “In relation to the Colston statue: there had been multiple petitions and protests that took place over the years, to have that statue taken down, because of who he was and what he represented… I believe that God does things in his time, because the toppling of that statue opened serious conversation of not only racial inequality in this country but also the kind of people that are celebrated in our cities and towns… But it’s important that you don’t let your anger overwhelm you.” |  |
| Ana: “Jesus… was acting justly, but he was seen to be doing what is right… The thing about justice is… it frightens the people who are acting unjustly… When we demand justice and righteousness and good from those in authority, from those in power, when we are consistent in our modes of behaviour, then over time, justice will be seen to be being done, we hope.” |  |
| Femi: “It’s good to express our minds to the government. We do it gently and amicably, sending a petition to the government to let them know in this community this is what we want… It’s not something that should’ve been done with violence.” |  |
| Lydia: “Feeling angry is not sinful… God feels anger too… On the day the statue fell, the crowd wasn’t out of control.. The people in that crowd were very slow to be anger… they’ve tried every other way... I think if Jesus had been alive on the Earth today he would have been in that protest march too… cheering people on.” |  |
| Malina: “I can’t agree that the toppling the statue was right because it is criminal damage and the Bible clearly tells us to keep within the law. [The one time Jesus gets angry].. is for the honour of his Father and it’s for the freedom for people to be able to have a relationship with God; it’s not because of general injustice and oppression in society.” |  |
| Glyn: [Jesus told a parable about a woman who got justice through continually pleading with the judge.] “Whoever we are, Christian, non-Christian, Muslim, atheist,.. we should be leading in saying let’s bring justice to those who have no voice or who are oppressed…” |  |