**Awareness Mystery Value (AMV)**

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| **Key Stage 3 Unit 9: What’s to be done? What really matters in religion and belief? [B&F]**  **This unit explores how people’s values and commitments might be demonstrated in the lives of individuals and communities** |
| **About this example**  This example is based around the events of the 11th September 2001 and the controversial issues surrounding the portrayal of those and subsequent events in the media. It is intended for a **Year 8 or 9** class. It was written by Dave Francis.  Guidance on teaching about controversial issues surrounding the events of 11th September 2001 can be found on the Since 9/11 website:  <https://since911.com/education-programme/guidance-more-resources/guidance-controversial-and-sensitive-topics>  The focus here is on the portrayal of religion and followers of particular religions and on the variety of responses made by people to acts of terrorism. The original unit has been specifically adapted for AMV.  The programme of learning aims to engage students through activities that may, e.g:   * involve a real-life choice or inspire action; * affirm identities and sense of belonging, relate to social interests, involve working with others and leave nobody out; * offer an authentic experience or encounter, which challenges their own views and extends their understanding of others; * introduce something new that they feel impelled to share with others; or help them to see the significance of something already familiar. |
| **Where the example fits into the AMV programme of study**  This example connects with Areas of Enquiry B (Practices & Ways of Life) and F (Values & Commitments).  In terms of ‘experiences and opportunities’, the example connects with: ‘discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues’, ‘reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments’ and ‘exploring the connections between religious education and other subject areas, such as Art & Design, ICT and Citizenship. |
| **Prior Learning**  Students may have engaged with ideas, images and artefacts from different cultures in *Art & Design,* have had practice in weighing up what is fair and unfair in different situations and learnt about the different meanings of Jihad in *Religious Education*. |

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| **Featured Religions / Beliefs** | **Focus ‘Key Concepts’** | | | | |
| Christianity | **AT 1: Learning ABOUT religion** | | | **AT 2: Learning FROM religion** | |
| Islam | A. Beliefs, teachings and sources | |  | D. Identity, diversity and belonging |  |
|  | B. Practices and ways of life | | 🗸 | E. Meaning, purpose and truth |  |
|  | C. Forms of expressing meaning | |  | F. Values and commitments | ✓ |
| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | | | |
| **Supplementary Questions** | | | | | |
| 1. What rights and responsibilities do I have? 2. Why does there seem to be so much poverty and injustice in the world? 3. How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)? 4. How do religions and beliefs engage in dialogue with one another? | | | | | |
| **Resources**  Supporting resources can be accessed via the links below:   * Resource 1: [Understanding Concepts](#R1) * *2016 Totterdown Mosque incident (see* [*distinctively local unit C06*](http://www.awarenessmysteryvalue.org/2016/c06-exemplars-distinctively-local-schemes-of-learning/)*)* * Resource 2: [What’s the difference – defining some key terms](#R2) * Resource 3: [Flash Cards - Causes of Violent Extremism](#R3) * Resource 4: [Photo sequence of conflicts and protests](http://awarenessmysteryvalue.org/wp-content/uploads/2021/11/3091-Res4-Conflicts-and-protests.ppt) | | * Resource 5: [List of values in religion / belief](#R5) * Resource 6: [Back story: Susan Retik](#R6) * Resource 7: [Connect and reflect](#R7) * Resource 8: Back story: [Mohammad Razvi](#R8) * Resource 9: [Connect and reflect](#R9) * Resource 10: [Responses to 9/11 from Religious Leaders](#R10) * Resource 11: [Hints and tips for students on producing your display](#R11). | | | |

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| **Expectations. By the end of this sequence of learning:** | | |
| **[Developing] Students:** | **[Secure] Students:** | **[Exceeding] Students:** |
| * ask important questions about social issues involving conflict and injustice and suggest what might happen depending on different moral choices; * make links between moral teachings and how people might respond to these moral choices; * make links between the teachings of different worldviews, including those found in texts and symbols, and responses to contexts of conflict or injustice; * make good reasons for the views they have and the connections they make. | * give different views on the problem of conflict and injustice in the modern world in relation to religion, belief and the media; * use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues; * explain the challenges of such principles as forgiveness and justice with reference to key texts; * explain why the followers of different worldviews may be inspired to follow a particular religious or philosophical path; * use reasoning and examples to express their own views on how different worldviews have affected the world. | * evaluate questions about conflict and injustice in the modern world and its relation to religion and belief; * use reasoning and examples to show an ability to evaluate different insights into the relationship between beliefs, teachings and ethical issues; * analyse the effectiveness of such principles as forgiveness and justice with reference to key texts; * explain how followers of different worldviews may differ in the inspiration and interpretation they place on key texts and how that may impact on their spiritual or philosophical path; * use reasoning and several examples from differing viewpoints to express their own views on how the different worldviews being studied have affected the world. |

**Introduction and links to cross-curricular curricular learning strategies**

This enquiry focuses on some of the key lessons that can be learnt from 9/11. Examples may be used from more recent terrorist atrocities. Through exploring the concepts of ‘conflict’, ‘forgiveness’, ‘justice’ and ‘conflict resolution’, the students deepen their knowledge and understanding of the different ways in which people are encouraged to be a force for good in the world.

The students look at the causes of different conflicts and examples of violent extremism before examining in more detail some of the events surrounding 9/11. They explore the part that particular interpretations of religion and beliefs played in the attacks on the USA before using the responses to 9/11 of survivors, the bereaved and religious leaders to consider the roles played by religion and belief in conflict resolution.

In the final stage of the enquiry, the students work in small teams to produce introductory material for the school website or front of school display to commemorate an anniversary of 9/11. The aim is to introduce students in other year groups to the key factors that account for the impact of religion and belief on the events of 9/11 and beyond.

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (a) What rights and responsibilities do I have?  (b) Why does there seem to be so much poverty and injustice in the world? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 1**  Students will:   * explore the key concepts of forgiveness, conflict, justice, and conflict resolution | Explain that this unit will help students weigh up how religion and belief are portrayed in the media, through an investigation of how the events of 9/11 were reported – now over 20 years ago.  Their task will be to produce introductory materials (written and/or filmed) for the school website to commemorate an anniversary of 9/11. The aim of these materials will be to help younger students understand some of the issues emanating from this unique event.  Ask students what they know about 9/11 – show them some iconic images from 9/11, e.g. from the [Since 9/11 website](https://since911.com/), and provide an [outline of what happened](https://since911.com/explore-911/timeline). Ask them what other events involving violent extremism they can think of.  Show them a short news film clip of a conflict from around the world which includes images of the conflict and statements from those involved.  Ask the students to identify the likely reasons for the conflict along with the different views and motives of those involved. Through discussion explore this further and get them to consider what big questions about life are raised by such conflicts. Take the opportunity to introduce the notions of conflict, forgiveness, justice and conflict resolution.  Set up a ‘concept comment-building’ activity using the guidance provided in Resource 1: [Understanding Concepts](#R1) document. Use this to help the students build up their initial ideas around the concepts of ‘CONFLICT’, ‘FORGIVENESS’, ‘JUSTICE’ and ‘CONFLICT RESOLUTION’.  Encourage the students to draw on the discussions about 9/11 and other conflicts from earlier in the lesson. At the end, ask a member of each group to feed back the comments on their sheets to the whole class and compare the different views expressed. Keep the resulting comment sheets for use later in the enquiry. | Students:   * think about the events around 9/11; * realise they are dealing with matters of life and death that could affect them personally at some point in their lives; * start to gain an understanding of the complexities surrounding different conflicts in exploring the four key concepts; * listen to the views of their peers and, in light of this and other evidence, begin to form and express their own views. | **Key vocabulary:**  **‘**9/11’, conflict, forgiveness, justice, conflict resolution.  ---  Two or three iconic images from the [Since 9/11 website](https://since911.com/).  <http://www.voanews.com/a/proposal-to-build-ground-zero-muslim-center-revisited/1913143.html> |

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (a) What rights and responsibilities do I have?  (b) Why does there seem to be so much poverty and injustice in the world?  (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 2**  Students will:   * use drama to explore how beliefs and values feature in some local conflicts. | Explain that this enquiry into *What really matters in religion and belief* is going to be carried out in relation to the events of 11 September 2001 and beyond. Explain that students are going to utilise some of the concepts explored in the previous lesson.  Organise the class into small groups and provide them with a case study of a recent dispute that took place within a local community in the UK, e.g. *use some materials from the 2016 Totterdown Mosque incident (see* [*distinctively local unit C06*](http://www.awarenessmysteryvalue.org/2016/c06-exemplars-distinctively-local-schemes-of-learning/)*).*  Ask the students to read through the materials and then, in their groups, to consider what part people’s beliefs and values played in the dispute and what part beliefs and values could play in resolving it. Get each group in turn to feed back their views to the rest of the class.  If there is time you could ask the students to repeat the same exercise but this time using a local small scale conflict or dispute that they have heard about to explore the part that people’s beliefs and values may have played in the course of the conflict.  Back in small groups, ask the students to select one of the examples, either from the case study or their own, and script a two minute drama reconstruction of the story. Get them to choose *five key moments* in the story and freeze the action at those points. Ask each group to record those moments and devise captions to go with these. They could either use digital cameras to do this or produce their own drawings. The captions should raise questions of belief and value, as indicated in the case study. Leave sufficient time for the groups to provide brief feedback on their dramas to the rest of the class and collect in their work as they will need to use it later in the enquiry.  Conclude this stage of the enquiry by using an interactive timeline to introduce the students to a brief outline of the events surrounding 9/11 and begin to reveal some of the links to religion and belief.  Explain that in the next few lessons they will investigate the extent to which religion and belief had a vital impact at each stage of the series of events. | Students:   * examine some of the forces that lead to conflict and confrontation * identify potential causes of small scale conflict, how things can escalate and what may be needed for resolution to take place; * work creatively together to identify points of contention in some matters of religion and belief; * get a sense of how beliefs and practices are a vital part of many people’s identity. | **Key vocabulary:**  pentangle, rakhi, hijab, jilbab, justice, mercy, love, forgiveness, duty.  ---  1. Case study of a dispute within a British community, involving religion / belief - see resources at the end of this enquiry template  2. [Timeline of 9/11 events](https://since911.com/explore-911/timeline): from the recruitment / conversion of the terrorists to extremist Islamism, to reactions to the attacks. |

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 3**  Students will:   * Investigate what religion might have to do with violent extremism. | Show the students a digital image sequence of photographs from different [conflicts and protests](http://awarenessmysteryvalue.org/wp-content/uploads/2021/11/3091-Res4-Conflicts-and-protests.ppt) across the world.  Ask them to identify where and how religion and belief has been involved in the different examples of conflicts. Point out the potential of strongly held religious and political commitments to contribute to conflict AND to be part of conflict resolution.  Explain that it is important not to confuse such terms as ‘fundamentalist’, ‘radical’, ‘extremist’ and ‘terrorist’. It is sometimes said that ‘one person’s terrorist is another person’s freedom fighter’. Show students definitions of these terms on screen ([Resource 2](#R2)). Note that a single person might be all four of these things, but that it is possible to be one or more of these types without the others. For example a person might be a radical without being an extremist or terrorist.  Encourage students to make a note of the definitions.  Next, provide small groups with a [set of cards](#R3) containing possible causes of participation in violent extremism. Point out that the different coloured cards represent different types of explanation: psychological, social and intra-religious / political. Can they work out that (although there is some overlap) that blue cards are basically psychological explanations, red are social and green are intra-religious / political? Perhaps students would like to add their own explanations?  Ask them to discuss in small groups whether a combination of these factors is needed to produce a violent extremist, or whether one or two factors alone might be enough. What could be done to prevent such factors taking hold? Suggest that families, communities, governments and education may have a role.  Re-introduce the interactive timeline of 9/11 along with a list of eight [values in religion / belief](#R5). Keeping this list displayed, ask the students to vote for the value or values they think were uppermost at each key event in the story of 9/11. Allow time for the students to give reasons for their choices. Keep a record of the students’ votes for use later in the enquiry. | Students:   * consider the complexities of human behaviour and motivation. The intention is not that they should come up with simplistic solutions but to come to the realisation that there is a mix of factors involved in bringing an individual to a point where they are involved in violent extremist behaviours; * consider both (a) what might be the most potent mix of factors that could lead someone to violent extremism, and (b) what might be done by individuals, society and religious communities to prevent such an outcome and its consequences. | **Key vocabulary:**  fundamentalist, radical, extremist, terrorist.  1. Photo sequence of [conflicts and protests](http://awarenessmysteryvalue.org/wp-content/uploads/2021/11/3091-Res4-Conflicts-and-protests.ppt) across the world  2. [Flash cards: causes of violent extremism](#R3)  3. [Timeline of 9/11 events](https://since911.com/explore-911/timeline): from the recruitment / conversion of the terrorists to extremist Islamism, to reactions to the attacks  4. [List of Values in religion/belief](#R5): justice, mercy, love, forgiveness, duty, courage, self-sacrifice, humility |

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (a) What rights and responsibilities do I have?  (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)?  (d)How do religions and beliefs engage in dialogue with one another? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 4**  Students will:   * reflect on how people have responded to the events of 9/11 and the part played by beliefs and values in this. | Start the lesson by showing the class the film clip ‘60 second sermon - **Forgive Your Enemies’**. Invite the students in small groups to discuss the question at the end of clip, ‘Could you do the same (i.e. forgive someone who had hurt you badly)? At this point you could also ask them to consider the responses of people affected by other terrorist acts of violence, for example the London bombings of 7/7. There are a number of useful resources for the London 7/7 bombings (see weblinks right).  Conclude with a brief class discussion giving each group the opportunity to put forward their views.  Explain that in order to further explore the key question about what really matters in relation to 9/11 the class will be investigating different responses to acts of violent terrorism in this session.  Play the **interviews** of [Susan Retik](https://since911.com/explore-911/image-film-bank/after-911#jump_time_item_281) and [Mohammad Razvi](https://since911.com/explore-911/image-film-bank/after-911#jump_time_item_282) on the [World Trade Centre memorial website](https://since911.com/explore-911/image-film-bank/after-911).  Ask students to work in pairs or threes; half of the class will focus on the post 9/11 work of Susan Retik and the other half on Mohammad Razvi. Ask students to engage with the personal experience questions. There are five questions on each sheet, so assign a different question to different pairs or threes. After some discussion time, ask students to feedback briefly on their reflections. Ask them how religion and belief feature in the work of these two individuals.  If there is time, read the story of [Welles Crowther](https://since911.com/explore/heroes-and-helpers#jump_time_item_685), the ‘man in the red bandana’ who rescued many people from the World Trade Centre, risking and then losing, his own life in the process.  Finish the session with a reading of the [‘Thoughts for Today](#R10)’ by religious leaders from Radio 4. These could be read aloud by students. Ask them to reflect on how these statements are being put into action by individuals like Susan Retik and Mohammad Razvi. | Students:   * engage with the personal stories of some of those most directly affected by the events of 9/11 * understand the way in which some individuals attempted to turn a tragedy into an opportunity to build bridges between very different communities; * reflect on the responses of religious leaders to 9/11 and in doing so build their own increasingly sophisticated picture of how different beliefs and values can affect the ways in which people respond to times of great difficulty. | **Key vocabulary:**  **‘**9/11’, ‘7/7’, conflict, forgiveness, justice, conflict resolution.  ---  Links to websites:   * [ClickView 60 second sermons](https://online.clickview.co.uk/exchange/series/67527/60-second-sermon/videos/67530/forgive-your-enemies) (subscription or free trial required) * [BBC Newsnight – clip featuring some of those affected with their recollections of events and how they have been affected subsequently](http://www.bbc.co.uk/news/uk-13308371) * [BBC – Julie Nicholson’s account (she lost her daughter on 7/7) of the 7/7 bombings inquest](http://www.bbc.co.uk/news/uk-12642256) * 9/11 Memorial Museum; <https://911memorial.org/> |

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (a) What rights and responsibilities do I have?  (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)?  (d) How do religions and beliefs engage in dialogue with one another? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 5a**  Students will:   * **create a school display on what can be learnt from** 9/11. | Remind the students of their work so far: investigating the concepts of *‘conflict’, ‘forgiveness’, ‘justice’ and ‘conflict resolution’,* exploring some of the beliefs and values that may be involved in conflict situations, examining possible causes of involvement in violent extremism, reflecting on examples of responses to such extremism.  Explain that the task for the next couple of lessons is to produce some introductory material for the school website or front of school display to commemorate an anniversary of 9/11. The aim is to introduce students in other year groups to the key factors that account for the impact of religion and belief on the events of 9/11 and beyond.  Assign small groups of two or three to work on ONE of the following topics, under the general heading of ‘9/11: What REALLY matters?’:   1. EXTREMISM! What makes someone turn to and away from violent extremism? 2. CONFLICT! What beliefs and values are involved in causing and resolving conflict situations? 3. VICTIMS & SURVIVORS! How do people respond to the suffering caused by violent extremism? 4. HEARTS AND MINDS! How do we begin to build bridges between ourselves and those seen as different, separate or opposed to us?   Provide the students with [Hints and tips for students on producing your display](#R11) to help them produce their display materials along with some references to help with any additional research (see links to website in the notes - right).  Share the level statements (see Record of Attainment below) and encourage students to include a critical appreciation of Christian, Muslim and other practices and ways of life in relation to the issues, alongside their own views on the impact of religious & non-religious beliefs and teachings on ‘What really matters in relation to 9/11 and extremist atrocities that have occurred since then’. | Students:   * draw on their learning from the last few sessions; * select the key points they want to make about their assigned topic. | **Key vocabulary:**  **‘**9/11’, conflict, forgiveness, justice, conflict resolution, extremism.  ---  Links to websites:  References to help with the students’ project:   * Biography Channel: [Osama bin Laden](https://www.biography.com/crime-figure/osama-bin-laden); [Mohamed Atta](https://www.biography.com/crime-figure/mohamed-atta) * A BBC account of modern jihadism may be found here: [www.bbc.co.uk/news/world-middle-east-30436486](http://www.bbc.co.uk/news/world-middle-east-30436486) * [Hints and tips for students on producing your display](#R11). |

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| **Key Question: *What’s to be done? What really matters in religion and belief?*** | | | |
| **Supplementary Questions:**  (a) What rights and responsibilities do I have?  (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)?  (d) How do religions and beliefs engage in dialogue with one another? | | | |
| **Learning objectives** | **Suggested activities for teaching and learning** | **Outcomes** | **References and notes** |
| **Stage 5b**  Students will:   * **complete a school display on what can be learnt from** 9/11. | Give the students sufficient time to complete their display materials and remind them of the need to provide a justification for their own views.  Provide support to the student groups by encouraging creative responses to the key question, and the use of evidence and referenced opinion to justify their findings.  Focus attention on the level statements as students develop their responses to the issues.  The completed materials should result in a valuable resource for the school display on 9/11, demonstrating good levels of understanding of some highly complex issues. | Use the record sheet below to record students’ names according to how well they have done the task in this unit of work, especially as exemplified in the final task. | **Key vocabulary:**  **‘**9/11’, conflict, extremism, forgiveness, justice, conflict resolution.  ---  Link to [REsilience](https://www.religiouseducationcouncil.org.uk/resilience-teaching-controversial-topics/#reviews) website  [*REsilience* is a programme of support for teachers when addressing contentious issues, particularly where such issues are sometimes used to justify extremism and violence] |

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| **RECORD OF ATTAINMENT** | | |
| **Key Stage 3 Unit 9: What’s to be done? What really matters in religion and belief? [B&F]** | | |
| **[Developing] Students:** | **[Secure] Students:** | **[Exceeding] Students:** |
| * ask important questions about social issues involving conflict and injustice and suggest what might happen depending on different moral choices; * make links between moral teachings and how people might respond to these moral choices; * make links between the teachings of different worldviews, including those found in texts and symbols, and responses to contexts of conflict or injustice; * make good reasons for the views they have and the connections they make. | * give different views on the problem of conflict and injustice in the modern world in relation to religion, belief and the media; * use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues; * explain the challenges of such principles as forgiveness and justice with reference to key texts; * explain why the followers of different worldviews may be inspired to follow a particular religious or philosophical path; * use reasoning and examples to express their own views on how different worldviews have affected the world. | * evaluate questions about conflict and injustice in the modern world and its relation to religion and belief; * use reasoning and examples to show an ability to evaluate different insights into the relationship between beliefs, teachings and ethical issues; * analyse the effectiveness of such principles as forgiveness and justice with reference to key texts; * explain how followers of different worldviews may differ in the inspiration and interpretation they place on key texts and how that may impact on their spiritual or philosophical path; * use reasoning and several examples from differing viewpoints to express their own views on how the different worldviews being studied have affected the world. |
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**Resource 1**

**Understanding concepts**

* Divide the class in half, and each half into four teams of four – Teams A, B, C and D.
* Place large sheets of white paper onto desks so that there are four sheets for each half (eight in all).
* Supply marker pens for each table.
* Move the furniture so that each team stands around their own table.
* One member of team A in each half of the class writes the word “CONFLICT” in the middle of their sheet. Team B write “FORGIVENESS”; team C write “JUSTICE” and team D write “CONFLICT RESOLUTION”.
* Keeping to their own half of the room, each team member writes some brief thoughts about their word(s) on the sheet, close to the centre – leaving room for further comments to be added. Encourage the students to draw on the discussions about 9/11 and other conflicts from earlier in the lesson.
* Students then move over to the next table, read the existing comments and add their own responses to those comments. They must remember to be fair, balanced and respectful – and to leave room for the next group’s comments!
* Each group moves around, adding comments until they are back where they started. (Note: you may wish to set this up as a silent activity.)
* Ask students to read the comments that have been added to their own sheet, and to agree among themselves which one or two comments that have been added they consider to be the most insightful.
* Ask a member of each group to read those comments out loud to the class, taking CONFLICT first and comparing the two halves of the room; then FORGIVENESS and so on.

**Resource 2**

**What’s the difference? Defining some key concepts**

**Fundamentalist**: a person who believes in the strict, literal interpretation of scripture in a religion.

**Radical**: a person who advocates thorough or complete political or social change, or a member of a political party or section of a party pursuing such aims.

**Extremist**: a person who holds extreme political or religious views, especially one who advocates illegal, violent, or other extreme action.

**Terrorist**: a person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims.**Resource 3: Flash Cards - Causes of Violent Extremism**

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| Need for something to believe in | Identifying with a community that is perceived to be a victim of injustice | Animal rights extremists arguing that cruelty to animals justifies harm to human beings |
| Low self-worth and / or depression | Being part of a radical / worthy cause | Religious group arguing that scriptural sayings and stories can justify violent action |
| Influence of charismatic individuals or persuasive techniques | Believing that injustice requires a violent response | Religious group arguing that there are great rewards in heaven for those who give their life for what are presented as religious goals |
| Traumatic childhood experience | Being part of a community that is supportive of violent extremist actions | Political group arguing that there are great rewards in reputation for those who give their life for what are presented as worthy goals |
| Wanting to feel more powerful | Being part of a disciplined group that keeps social and moral behaviour under control | Religious/political group arguing that the only way to make people take notice is through violence |

**Resource 5**

**Values in religion / belief**

* **Justice**
* **Mercy**
* **Love**
* **Forgiveness**
* **Duty**
* **Courage**
* **Self-sacrifice**
* **Humility**

**Resource 6: Back story biography**



Susan Retik was living in a suburb of Boston with her husband and two children, ages 2 and almost 4 on September 11th. She was pregnant with their third child. Her husband travelled quite often for business, so it was not unusual for him to be heading to Los Angeles on the morning of September 11th.

After taking her children to school, she turned on the car radio and learned of the attacks. When she returned home, she was able to confirm that her husband was on American Airlines Flight 11, the first plane that crashed into the North Tower. People immediately came over to give her support and continued to help her for many months afterwards.

Neighbours, family and friends helped her take care of her children and her household; church groups sent quilts; anonymous people sent money in the mail.

One day, Susan was watching a television show, Oprah, and there was a story about the roles of women in Afghanistan. She was shocked when she heard about the Taliban terrorizing so many lives in Afghanistan and learned about the difficult life of women, unable to go to school or work. She reflected upon the agony of being a widow in Afghanistan and compared her own situation as a widow.

Susan realized that the terrorists who carried out the attacks on 9/11 wanted to spread hate, and she wanted to counter that. She felt that if she could reach out to one woman and help her with food and shelter, she could make a difference. Susan contacted her new friend Patricia Quigley, who had also been widowed on September 11th. Together they formed an organisation called Beyond the 11th whose mission is to help widows affected by war and terrorism in Afghanistan to gain the skills necessary to earn their own income.

**Resource 7: Connect and reflect**

1. **Fact**: Through television, radio and internet broadcasts, it is estimated that about one-third of the world’s 6.1 billion people followed the attacks of September 11, 2001, as they were happening.

**Personal Experience Question**: How does Susan first hear of the attacks? Does your family retain a memory of when they first learned of the attack? What were their thoughts and feelings at the time? How did the media first portray the attacks and how did the accounts change as more information became available?

1. **Fact**: On the morning of September 11th American Airlines Flight 11 and United Airlines Flight 175 both departed from Boston. Both flights were headed to California and were hijacked by Al Qaeda terrorists who flew planes into the Twin Towers at the World Trade Center, (17 minutes apart at 8:46 a.m. and 9:03 a.m.). Two other planes were hijacked that morning to be used as weapons. As a result, over 3,000 children lost a parent that day, and over 1,600 people lost a spouse.

**Personal Experience Question**: Susan says that she thinks the terrorists had a mission to spread hate. Why does she feel that anger is not the emotion that she wants to sustain? How will her mission counteract spreading hate? In what ways can you counter aggression through positive actions?

1. **Fact**: Several September 11th widows became activists and lobbied Congress to demand a full investigation and independent commission on the attacks. The commission created and published The 9/11 Commission Report, which was released in July 2004.

**Personal Experience Question**: Susan chose a different path for her activism. Why did she empathize with the plight of women in Afghanistan? How was her life as a widow in the United States different from that of widows in Afghanistan? Why do some people who are affected by tragedy commit themselves to political action?

1. **Fact**: Between 1979 and 1988, a war raged in Afghanistan between the Soviet Union and the local mujahideen, (a group of opposition parties that rebelled against the Soviet occupation). The United States armed and trained the mujahideen to defeat the Soviets. When the Soviet Union withdrew from Afghanistan, internal fighting between factions of the mujahideen continued. Some of the mujahideen developed into the Taliban militia and gained political power. After decades of war, the people of Afghanistan remain impoverished. There are many widows and little opportunity for women under Taliban rule.

**Personal Experience Question**: Why is it important to Susan that the programs supported by Beyond the 11th give the widows in Afghanistan the opportunity to learn a skill? Before the attacks of September 11th, did you know anything about the Afghan people? Think about your future dreams and the role your education plays in attaining them.

1. **Fact**: After September 11th, hundreds of family members of the victims created foundations, scholarships, and organisations to conduct charitable acts in memory of their loved ones.

**Personal Experience Question**: Susan co-founded an organisation to support widows in Afghanistan. What can you do in your own community to commemorate September 11th in a positive way?

**Resource 8: Back story biography**



Mohammad Razvi is the Executive Director and founder of the Council of Peoples Organization (COPO), based in Brooklyn, New York. Mohammad, a Muslim born in Pakistan, emigrated with his family to the United States when he was six years old. He grew up in a community that had very few South Asians, but contained many other families who had also come from other countries in search of the American dream. When Mohammad grew up, he joined his father in developing businesses needed by the Pakistani community in Brooklyn. Together they opened one of the first Pakistani grocery stores in the neighbourhood. The store became a place where people felt comfortable, and as Mohammad says, it was one of the first “social service agencies” in the community. If someone didn’t have cash, the store allowed them to take food on credit. Mohammad and his father were often sought after for advice on cross-cultural issues, such as how to handle a problem with a child in school. After the attacks of September 11th, many people in the Pakistani community came to Mohammad and his father with a different kind of request. Men in their families had been picked up by the FBI because the U.S. government was trying to find anyone living here who might have ties to terrorist activity. Mohammad approached the FBI and elected officials and asked why they were picking up people and what the charges were. He acted as an intermediary between families and government agencies. Mohammad realized that his community needed to strengthen its ties to the larger New York community in a variety of ways. He formed COPO, a non-profit organisation, to provide legal assistance, English language classes for adults, and afterschool programs for children. On the first day the organisation offered the English classes, 300 people signed up. Meanwhile, stores on the block were being vandalized, and people were calling Pakistanis and other South Asians “terrorists.” Parents coming into COPO’s classes began talking about their children’s experiences of being bullied in school. Since many people in this community dress similarly to people from Muslim countries, they were targeted by people who misplaced their anger at the terrorists. Mohammad worked with the Mayor’s Office, the NYC Commission on Human Rights and other groups to develop a discrimination survey to assess the types of harassment experienced by Muslims, Arabs and South Asians in New York City. He continues to build bridges between his community and other religious and ethnic communities in New York City with the belief that when people better understand each other, they can then respect each other, prevent further violence and live in harmony.

**Resource 9: Connect and reflect**

1. **Fact**: On December 7, 1941, the Japanese Navy deployed aerial attacks on the United States Naval Base at Pearl Harbor in Hawaii. As a result from 1942-1945, over 120,000 Japanese Americans were forced to leave their homes, schools, and businesses and were relocated to detention centres administered by the U.S. government.

**Personal Experience Question**: How does this history relate to the experiences of South Asians, Arabs and Muslims in America right after September 11th? Can you identify another period in history in which a group was unfairly targeted?

1. **Fact**: The hijackers were Islamist extremists who performed this act of terror in the name of Islam, despite the fact that the Qur’an and other Muslim texts promote tolerance and respect for other religions and emphasize the value of human life. Following September 11th, there was a backlash of attacks ranging from bullying and harassment to acts of violence on Muslim, Arab and South Asian communities across the United States. The actions of the hijackers in the name of Islam negatively affected thousands of Muslims, Arabs, and South Asians who do not support such violence.

**Personal Experience Question**: When people in Mohammad’s community started to come forward with problems of discrimination and hate crimes, what did he do? Why do you think people who experienced discrimination were afraid to come forward initially?

1. **Fact**: As a result of the backlash against Muslims, Arabs and South Asians after September 11th, many members of those communities became more civically engaged, interacting with government agencies and other organisations to advocate for themselves.

**Personal Experience Question**: How did Mohammad help his community become more civically involved? What organisations did he work with in order to advocate for his community, which was experiencing prejudice and discrimination?

1. **Fact**: Despite the backlash against Muslims, Arabs and South Asians after September 11th, many people in these communities maintain their commitment to the practices of their faith and remain proud of their ethnic identity. Young people have expressed more interest in understanding their cultural heritage while celebrating and exercising their status as Americans and participating in their U.S. constitutional democracy.

**Personal Experience Question**: What did Mohammad mean by the statement, “I literally had to call myself ‘Moe’ in order to get help and services for these community members”? Why did he later return to using his full name, Mohammad? Why do you think he found it difficult to identify himself as both Muslim and American at the same time? How do you identify yourself?

1. **Fact**: The events of September 11th were simultaneously witnessed by people around the world who shared in the grief of the United States. The attacks inspired a sense of solidarity across lines of race, religion, and nationality. While our world continues to struggle in the search for peace, this spirit of tolerance can still be found in organisations, many of which were formed in response to the attacks.

**Personal Experience Question**: Mohammad discusses the diversity of his staff at the COPO office and the importance of exposing his community to people of other ethnic and religious backgrounds. What are the benefits of people becoming familiar with a variety of cultures and religions? In what ways do you come into contact with cultures or religions different from your own on a daily basis? How do these encounters have a positive effect on you?

**Resource 10: Responses to 9/11 from Religious Leaders**

Here are some extracts from Radio 4’s 'thought for the day' broadcasts following the attacks on the USA in September 2001:

'Perhaps the perpetrators believe in God. Some people even said this was a gift of God. Yet this denies everything that God means to me and I know of no sane faith which would justify it.

‘And I asked God to say something I can say. "Jesus wept" perhaps, or Christ's own words: "My heart is ready to break with grief".

‘How God must grieve at the way we use the freedom He gives us.’

**Bishop Jim Thompson (Christian)**

‘In the Qur'an our Sustainer says, "We ordained that if anyone killed a person ... not in retaliation of murder or in punishment...it would be as if he killed all Mankind.

‘"And if anyone saved a life it would be as if he saved the life of all Mankind."

‘Those who plan and carry out such acts are condemned by Islam, and the massacres of thousands, whoever perpetrated it, is a crime against God as well as against humanity. May Allah shower his mercy on the victims and grant those who suffer loss the fortitude to bear their pain.’

**Dr Zaki Badawi (Muslim)**

‘Religion is what influences how we react· that gives us moral guidelines and moral responsibilities. It's what makes some people rush to help others ­whether to spend hours searching for those buried under rubble, or comfort those who are bereaved, or nurse those who are badly wounded; while the lack of religious values leads others to loot unguarded property, or rejoice in such suffering, or even cause it in the first place.

‘The fact that the perpetrators may claim to be religious shows that even religion can be perverted to inhumane ends, but the litmus test of true faith is respect for the sanctity of human life - a respect that takes precedence over political or any other differences.

‘As Rabbi Yannai ... said: “The person who hates certain people but tells you that he still loves God; that person is lying."’

**Rabbi Dr Jonathan Romain (Jew)**

‘A Christian hymn reminds us that “new occasions teach new duties”. The war against terrorism needs a totally new thinking which, while seeking action against the perpetrators of evil, also takes into account the real or perceived sense of injustice in which terrorism thrives. It calls for a new sort of war that recognises the needs of the dispossessed, and the evil of gross inequalities of opportunity.’

**Indarjit Singh (Sikh)**

‘I look up to heaven above and ponder upon the fate of humanity. My Muslim brothers and sisters in Britain have unanimously and unhesitatingly condemned this attack, this terror brought on innocent civilians, and I join them.

‘There are times when our belief in a merciful and kind God is tested. After the shock and horror there are bound to be recriminations, anger, and strong feelings of taking revenge.

‘I live in hope because I believe in God's special care for humanity. My prayers and condolences automatically *go* to all those who have suffered loss of life. Merciful God, strengthen our faith and give us the courage to listen to your message of peace and serve your cause in all humility, Amen.’

**Akram Khan-Cheema (Muslim)**

‘We have a part to play in damping down the rhetoric and fear here in Britain so that community, race and faith relationships aren't further damaged. We mustn't be silent when our fellow Islamic citizens live in fear when the ignorant associate them with Muslim fanatics ...

‘Jesus Christ taught his followers. Don't react. Do GOOD to those who hate you. Be generous, not mean. Be merciful. Change the pattern of behaviour even if it means refusing to react when your own people hate you, even if you end up on a cross.

‘Refusing to over-react needn't smell of appeasement. It might be the first step down the road to a more costly justice.’

**Bishop Tom Butler (Christian)**

‘This world is a complex place, not really the world my parents hoped for. It's changed. And yet we mustn't lose the capacity to dream, to have hope. Not to mention faith, which enables us to look beyond our failures. Faith allows us to dream of a future: even on the darkest nights, people dream. When tragedy obscures the Manhattan sky, we need to imagine a new world. And not for the first time.

‘One journalist put it like this:

"If the hijackers had imagined themselves into the thoughts and feelings of the passengers, they would not have been able to proceed...”

‘Among their crimes was a failure of imagination. Imagining what it is like to be someone other than yourself is at the core of our humanity. It is the essence of compassion, the beginning of morality...

‘Imagine the fragility of an infant born this week in Afghanistan. Aid workers are all gone. Perhaps five million people will die there of hunger this winter. Five million. The survival of a baby to become a peacemaker later in life - this would constitute a miracle of God's love. A divine dream. Can God's dream become living human flesh?’

**Fr. Thomas McCarthy, OP (Christian)**

**Resource 11: Hints and tips for students on producing your display**

Under the general banner heading of “9/11: WHAT REALLY MATTERS”, you will work in small teams on at least one of the following topics to add to the school’s website or front-of-school display commemorating an anniversary of 9/11:

* + EXTREMISM: What makes someone turn to and away from violent extremism?
  + CONFLICT: What beliefs and values are involved in causing and resolving conflict situations?
  + VICTIMS and SURVIVORS: How do people respond to the suffering caused by violent extremism?
  + HEARTS AND MINDS: How do we begin to build bridges between ourselves and those seen as different, separate or opposed to us?

Each topic display document could contain the following features:

* An agreed statement from the team on why the question for this topic is (a) controversial, (b) relevant and (c) challenging for young people today.
* A single picture or photograph chosen for its relevance to the topic. An accompanying caption should say what it is and why it was chosen.
* Carefully selected evidence from your classwork that might help to illustrate aspects of the topic. For example, one or more of the following:
  + A summary of the comments on the concepts of “conflict”, “forgiveness”, “justice” and “conflict resolution” written on the big sheets of paper in Stage 1 of the topic.
  + The freeze-frame photos/drawings of your dramatic reconstructions of some of the beliefs and values involved in conflict situations.
  + The class votes on key values associated with different events relating to 9/11.
  + Your ideas on the possible causes of involvement in violent extremism; and your reflections on examples of response to such extremism.

**Ask your teacher to provide any of these if he/she has kept hold of them for you.**   
You should add your comments to the selected evidence explaining why you have decided to include it.

* A “Fact file” section, with some key information about the topic.
* A “Case study”: an example that illustrates some of the issues involved in answering the question for this topic.
* A list of supplementary questions linked to the question for this topic that your team feels will be important to discuss next in order to understand it more fully.
* Individual and agreed conclusions to the overall key question: What really matters in relation to 9/11? This could be in video form: brief interviews with members of the group. Comments should include reflections on how religions and beliefs encourage people to be a force for good in the world.

**Remember**: you are writing for an audience who may not have the same knowledge and understanding about 9/11 and its issues that you have covered in this topic – namely other students in the school. You should take this into account when putting together your materials.