



Learning objectives	Suggested activities	Suggested resources
<i>Doing the right thing</i>		
<p>AT1 Pupils learn about people who were inspired by their religion to right-minded action.</p> <p>AT2 Pupils begin to think about the life-changing consequences of making difficult ethical choices.</p>	<p>Starter: Get class to think of examples of actions they took which went against the consensus of their peers or family, but which they knew was the right thing to do. How hard was it to make these decisions? What beliefs caused them to act in this way? Plot a spectrum of ethical decisions from ‘easy’ (e.g. the ‘right’ action is condoned by the culture and is something you want to do in any case) to ‘difficult’ (e.g. your idea of what is ‘right’ conflicts with accepted belief, and sticking to your ethical stance exposes you to some danger). Get pupils to give examples that can be plotted on the spectrum.</p> <p>Development:</p> <p>Tell class they are going to look at examples of four people from three different religions who were inspired by their religion to ‘right-action’: Lily Montague, Muhammad Iqbal and Catherine and William Booth.</p> <p>Thinking Worlds RE Module: Learning from Religion, Task 1</p> <p>In this task class will ‘pick up’ questions by collecting the books in the environment. They will gather the information necessary to answer the questions by bumping into the three characters in the environment and speaking to them.</p> <p>Conclusion: Get class to summarise what they have learned from the module. Point out that a person doesn’t have to be religious to be inspired to do the right thing. Ask class for contemporary examples of other people who have been inspired to do the right thing (e.g. whistleblowers).</p>	<p>For this unit the class will need access to an ICT suite where the computers have been loaded up with the Thinking Worlds RE Module, which is being distributed to all high school network managers. (The Thinking Worlds RE Module was developed by a team at Ealing City Learning Centre. For further enquiries, please contact Alim Shaikh at the City Learning Centre, 0208 752 3240.)</p> <p>Thinking Worlds RE Module: Learning from Religion, Task 1</p>

Learning objectives	Suggested activities	Suggested resources
<i>Social responsibility</i>		
<p>AT1 Pupils learn about concepts of social responsibility imbedded in religions, such as the Judeo-Christian concept of stewardship and the Sikh langar.</p> <p>AT2 Pupils think about what it is that motivates them to be socially responsible.</p>	<p>Starter: Discuss the concept of ‘the greater good’. Ask the class for examples of ways they contribute to the greater good. Ask if it is necessary to be religious in order to be socially responsible. Mention that in the tasks they will be doing in this lesson they will be looking at some religious concepts of social responsibility.</p> <p>Development:</p> <p>The main activity will be two tasks from the Thinking Worlds RE Module: Learning from Religion, Tasks 2 and 3.</p> <p>In task 2, pupils will receive information from characters in the environment about stewardship, charity and langar. They will then have to answer true and false questions.</p> <p>In task 3, pupils will have to discriminate between accurate and inaccurate information. They will be given a test by Father Matthew, which will contain inaccuracies. The other characters in the environment will also provide information on the subject. They will then collect information from the books and use this to correct the text.</p> <p>Conclusion: Look briefly at other non-religious forms of social responsibility e.g. welfare states, and stewardship in general. Briefly discuss where it is that people get their motivation to do good.</p>	<p>Caspian Thinking Worlds RE Module: Learning from Religion, Tasks 2 and 3</p>

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<i>Sexual and financial morality</i>		
<p>AT1 Pupils learn about the Christian, Jewish and Muslim ideas regarding sexual and financial morality.</p> <p>AT2 Pupils start to formulate their own moral guidelines concerning sexual and financial behaviour.</p>	<p>Starter: Have a brief brainstorm about moral codes. Where do they come from? How have they changed over time? How are they affected by things such as increased education, better health facilities, improved material circumstances.</p> <p>Development:</p> <p>The main activity will be one task from the Thinking Worlds RE Module: Moral Maze, Task 1.</p> <p>In this task, pupils will visit characters they have met previously in various places of worship in their home neighbourhood. Each of the characters will give information on how their religion views sexual and financial responsibility. Pupils will also gather questions from the books, which can be accessed from their PDA. They will then have to answer multiple choice questions based on what they have learned from the characters.</p> <p>Once pupils have completed the task, re-open the discussion in the classroom. Look at the various religious views presented by the characters and discuss in terms of their relevance to modern day society. Look at statements such as “What will they neighbours think?” “In my day we didn’t do that!”, “Kids these days...” What is the class’s reaction to these kinds of remarks? How would they compare the morality of their peers with that of their parents’ generation?</p> <p>Conclusion: Drawing on both the Thinking Worlds task and the class discussion, reach a consensus regarding the most important aspects of sexual and financial morality.</p>	<p>Thinking Worlds RE Module: Moral Maze, Task 1</p>

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<i>Environmental responsibility</i>		
<p>AT1 Pupils learn about the Hindu and Sikh ideas regarding the environment and euthanasia.</p> <p>AT2 Pupils start to formulate their own ideas regarding care of the environment.</p>	<p>Starter: Point out that in this lesson the class will be learning about Hindu and Sikh ideas regarding the environment and euthanasia, and that the following lesson will be devoted to a discussion/debate on the issue of euthanasia. Before attempting the task, gather some views from the class on the two issues.</p> <p>Development:</p> <p>The main activity will be one task from the Thinking Worlds RE Module: Moral Maze, Task 2.</p> <p>In this task, as in the previous lesson pupils will visit characters they have met previously in various places of worship in their home neighbourhood. Each of the characters will give information on how their religion views environmental issues and euthanasia. Pupils will also gather questions from the books, which can be accessed from their PDA. They will then have to answer multiple choice questions based on what they have learned from the characters.</p> <p>During the second part of the lesson, get pupils to research the concept of a carbon footprint in pairs. For example, they could go to the carbonfootprint.com website and calculate their individual footprint. Each pair to come up with some practical ideas of how to reduce ones carbon footprint. Discuss findings.</p> <p>Conclusion: Discuss how hard or easy it is to be environmentally responsible, e.g. when it comes to recycling, would you do it if your block of flats had recycling bins on the property? Would you do it if you had to cart all recycling to a distant bin?</p>	<p>Thinking Worlds RE Module: Moral Maze, Task 2</p> <p>www.carbonfootprint.com</p>

Learning objectives	Suggested activities	Suggested resources
<i>The euthanasia debate</i>		
<p>AT1 Pupils learn more about the religious view of euthanasia.</p> <p>AT2 Pupils begin to see how one's moral stance can change when presented with alternative viewpoints.</p>	<p>Starter: Review the views expressed by the two characters in the previous task on the subject of euthanasia. What do other faiths (i.e. Christianity, Judaism and Islam) have to say on the subject?</p> <p>Development:</p> <ol style="list-style-type: none"> 1) Define some of the terms relevant to any modern discussion of euthanasia (see background information). 2) Select a spectrum of four positions (see background information) and ask pupils to vote on the position that most represents their stance. 3) Then, divide class into four groups and assign one of the above stances to the groups. Each group must then research various arguments for their assigned position. 4) Groups elect a presentation panel to present their findings. They must then answer questions based on their assigned stance. 5) Take another vote. Class members to volunteer the arguments that changed their position. <p>Conclusion: Class does Thinking World Moral Maze task 3 as a preparation for the final lesson which will be devoted to class presentations and debate.</p>	<p>Note: it is important to leave about 10 minutes at the end of the class to do Thinking Worlds RE Module: Moral Maze, Task 3, which will be the introduction to the final lesson.</p>

Outcomes

At the end of this unit, most pupils will:

- Know about the religious foundations for the concepts of stewardship, langar and various forms of charity.
- Be able to give some examples of people who have been inspired by their religion to acts of social responsibility.
- Have some familiarity with religious responses to questions of morality.

Some pupils will have made less progress and will:

- Be able to give an example of a religious concept of social responsibility.
- Be able to give one example of a person who has been inspired to do good.
- Recognise that there are religious responses to questions of morality.

Some pupils will have made more progress and in addition to the above will:

- Know how the Jewish and Muslim concepts of charity relate to the idea of justice.
- Be able to fit an individual's actions into the context of their culture.
- Begin to formulate their own response to moral issues.

Background information

Active euthanasia: In active euthanasia a person directly and deliberately causes the patient's death.

Assisted suicide: This is when the person who wants to die needs help to kill themselves, asks for it and receives it.

Competence: A competent patient is one who understands his or her medical condition, what the likely future course of the disease is, the risks and benefits associated with the treatment of the condition; and who can communicate their wishes.

Dignity: The value that a human being has simply by existing, not because of any property or action of an individual.

DNR: Abbreviation for 'Do Not Resuscitate'. Instruction telling medical staff not to attempt to resuscitate the patient if the patient has a heart attack.

Doctrine of double effect: Ethical theory that allows the use of drugs that will shorten life, if the primary aim is only to reduce pain.

Futile treatment: Treatment that the health care team think will be completely ineffective.

Indirect euthanasia: This means providing treatment (usually to reduce pain) that has the foreseeable side effect of causing the patient to die sooner.

Involuntary euthanasia: This occurs when the person who dies wants to live but is killed anyway. It is usually the same thing as murder.

Living will: A document prepared by an individual in which they state what they want in regard to medical treatment and euthanasia.

Non-voluntary euthanasia: This is where the person is unable to ask for euthanasia (perhaps they are unconscious or otherwise unable to communicate), or to make a meaningful choice between living and dying and an appropriate person takes the decision on their behalf, perhaps in accordance with their living will, or previously expressed wishes.

Palliative care: Medical, emotional, psychosocial, or spiritual care given to a person who is terminally ill and which is aimed at reducing suffering rather than curing.

Passive euthanasia: In passive euthanasia death is brought about by an omission—i.e. by withdrawing or withholding treatment in order to let the person die.

PAS: Abbreviation for "Physician Assisted Suicide."

Voluntary euthanasia: This is where euthanasia is carried out at the request of the person who dies.