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| Subject Knowledge Audit: RE Religious, Philosophical and Ethical Studies | | | | | |
| Self Assessment Grading Grade 1 - Excellent level of knowledge and understanding. Fully prepared to teach. Grade 2- Good level of knowledge and understanding. Not fully confident to teach. Grade 3 - Some knowledge and understanding. Further research and study required before teaching. Grade 4 - Limited knowledge and understanding. Action planning required to prepare for teaching | | | | | |
|  | **June** Pre-course | **September** Commencement of course | **December** Completion of SE2/Autumn | **March** Mid-point SE3/Spring Summer | **June** Completion of SE3/Spring Summer |
| accounts in texts of key events in the lives of founders or important religious figures, their significance and influence, including on life in the 21st century. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only) |  |  |  |  |  |
| the significance, importance and influence of religious texts as a source for religious law making and codes for living in the 21st century. How varied interpretations of the meaning of these sources may give rise to diversity within traditions (textual study only) |  |  |  |  |  |
| the significance, importance and influence of stories and/or parables that communicate religious, moral and spiritual truths. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only) |  |  |  |  |  |
| relationships and families, religious teachings about the nature and purpose of families in the 21st century, sex, marriage, cohabitation and divorce. Issues related to the nature and purpose of families; roles of men and women; equality; gender prejudice and discrimination. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world) |  |  |  |  |  |
| religious views of the world, including their relationship to scientific views; beliefs about death and an afterlife; explanations of the origins and value of the universe and of human life. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world) |  |  |  |  |  |
| the existence of God, gods and ultimate reality, and ways in which God, gods or ultimate reality might be understood; through revelation, visions, miracles or enlightenment. How varied interpretations of sources or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world) |  |  |  |  |  |
| religion, peace and conflict; violence, war, pacifism, terrorism, just war theory, holy war; the role of religion and belief in 21st century conflict and peace making; the concepts of justice, forgiveness and reconciliation (religious, philosophical and ethical studies in the modern world only) |  |  |  |  |  |
| crime and punishment; causes of crime, aims of punishment, the concepts of forgiveness, retribution, deterrence, reformation; the death penalty, treatment of criminals; good, evil and suffering (religious, philosophical and ethical studies in the modern world only) |  |  |  |  |  |
| dialogue within and between religions and non-religious beliefs; how those with religious and non-religious beliefs respond to critiques of their beliefs including the study of a range of attitudes towards those with different religious views – inclusivist, exclusivist and pluralist approaches (religious, philosophical and ethical studies in the modern world only) |  |  |  |  |  |
| religion, human rights and social justice; issues of equality and freedom of religion or belief; prejudice and discrimination in religion and belief; human rights; wealth and poverty; racial prejudice and discrimination (religious, philosophical and ethical studies in the modern world only) |  |  |  |  |  |