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| **Religious Education Scheme of Work**  **Perranporth C P School** |

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| **Year 1 Autumn Term** | | | | | | |
|  | **AUTUMN 1st Half** | | | **Autumn 2nd Half** | | |
| **Theme** | **Dinosaur Planet** | | | **Polar Bears and Icecaps** | | |
| **British Key Question** | Were there any dinosaurs in Great Britain? | | | What’s the weather like in the Arctic? | | |
| **Enhancements** | Finding a dinosaur egg/fossils. | | | Can you build a shelter out of ice? | | |
| **Books** | Harry and his bucketful of dinosaurs, The dinosaur who lost his roar, dinosaurs love underpants, non- fiction dinosaur books. | | | Non-fiction books about life, animals and people who live in the Arctic | | |
| **Addressing Stereotypes** | Mary Anning- Female palaeontologist and fossil hunter | | | Ann Bancroft? First woman to go to The North Pole | | |
| **British Values** | Democracy – Big and small, is bigger better?  Rule of Law – Is it kind to keep reptiles in tanks?  Individual Liberty – Which dinosaur is your favourite?  Mutual Respect & Tolerance – Children to understand how others in the class may have different opinions/beliefs to their own and respect others. | | | Democracy – Would you rather live in a hot country or a cold country?  Rule of Law – Do we have to come to school when it snows?  Individual Liberty – Which is your favourite arctic animal?  Mutual Respect & Tolerance – Children to understand how others in the class may have different opinions/beliefs to their own and respect others. | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | Who do Christians say made the world?    **Lesson 1**  I can Retell the story of creation from Genesis 1:1–2.3 simply and  recognise that ‘Creation’ is the beginning of the ‘big story’ of the Bible.  Give children images or objects of some created things eg, teddy bear, mobile phone, crusty bread. **What might the person (the ‘creator’) who made these be like?** Give them some words to think about, some that are likely, (for example, friendly, creative, clever), or less likely (small, angry, bearded). **Does the maker of a teddy bear must be furry, the baker crusty, and the mobile phone-maker square? Why?**  Look at some images (or objects) of the natural world (positive- eg, waterfall, flower, nature etc). **If these have a creator, what might the creator be like?** (for example, amazing, huge, strong, full of ideas, happy, magic.) Record the ideas to refer to later.  Introduce the story of **Genesis 1**. ( use : [Genesis 1 - 2 NIV - The Beginning - In the beginning God - Bible Gateway](https://www.biblegateway.com/passage/?search=genesis+1+-+2+&version=NIV)) Set the scene: Here’s a story told by Jewish and Christian people about God. What is their response to the story — feelings, ideas, questions? Then focus on this question: what does the story tell us about what God is like? (For example: big, amazing, powerful, exciting, clever, patient.)  Focus on the story and ensure that the children are able to retell, in order, the events of the days within the story.  Show the children Ask the children to suggest key words for the story (two or three per day), draw them, and order them, so that they can practise retelling the story. Put these alongside some images for each day, recalling them each time you tell the story.  Use pupils’ key words, or these suggestions for a very simple sequence activity- This can be recorded into books.  (Dependent on ability, chn can write in more detail about events of each ‘day’)  Ask the key question: Who made the world? The answer that Christians (and others) give is, ‘God did’. Not everyone thinks this, of course.  **Lesson 2**  LO – I can say what the story tells Christians about God, Creation and the world and give at least one example of what Christians do to say thank you to God for the Creation  Recap the story of Genesis 1 with the children- assess if they can recall and retell the events of the story (using prompts)  Introduce the ‘big story’ frieze ([The-Big-Frieze-WEB.pdf (understandingchristianity.org.uk)](https://www.understandingchristianity.org.uk/wp-content/uploads/2020/10/The-Big-Frieze-WEB.pdf)    Explain that this image shows the ‘Big Story’ of the Bible. **Which part of the picture shows creation and how?** (they will need to look closely!). Point out that ‘Creation’ is just the start of a ‘big story’ for the Bible and, Christians say, for humans too!  **If God made the world, how should people live?** Discuss this with the children and ask them for their reasons why. Explain that one way is by being thankful to God, the Creator.  **What do Christians believe that God has provided us with?** : everything we need to survive (land, water, air, sunlight, food to grow, living animals and people). **What do you think Christians think they should do to thank God for all of these gifts?** :thank God above all, look after the earth, treat the earth and each other with respect etc.  Explain that Christians think that God is so amazing that they want to praise God as well as thank him to say how wonderful they think he is!  Ask children to come up with some thank-you and praising sentences that Christians might say. They can use sentence-starters like ‘Creator God, thank you for… O God you are amazing because…’ Record these in books (could use for Harvest festival).  One time of year when Christians think about God as Creator and say thank you is Harvest. Your school will probably have a Harvest Festival. How is this a way of saying thank you? Look at some harvest prayers and hymns. Ask pupils to choose the line in a song which they think is most important for Christians, and say why. • Recall the idea that Christians believe God created the world, so they should be thankful. One key way for Christians to show thankfulness to God is for them to be generous to those with less. In Matthew 10:8, Jesus said to his followers, ‘Freely you have received, freely give.’ Talk about how Christians might share the resources offered at harvest. Find out what some churches do with their harvest offerings: for example, taking it into the community, or giving it to food banks. What does the school do, and why? • If Harvest is an annual event, how do Christians remember to be thankful to the Creator every day? One way is by saying ‘grace’ before meals. Find out some grace prayers, and see if pupils can make up some ideas for Christians. What difference does it make if you say something every day? Pupils are often told to say please and thank you. Why is that?  Ask the children if they can think of anything else that Christians might say thank you to God for? –families, friends, lives, belongings etc. Make a list of these to keep for display and scrapbook.  **Lesson 3**  LO – I can give at least one example of what Christians do to say thank you to God for the Creation  Show the children the verse Matthew 10:8, where Jesus said to his followers, **‘Freely you have received, freely give.’**  Ask the children what they think this piece of scripture means?- Record ideas and responses, Q why the chn have these ideas and opinions *(ensure that the chn understand that this is taken from the Bible but was not said at the time of creation because Jesus was not born then!)*  Discuss the idea of giving with the children- **Can you think of any examples of Christians giving to others? When we give to others?** (school charity etc)  **Can you think of a special time each year when Christians show thanks to God for creating the world and celebrate what God has given to them?**- Harvest  Talk about how Christians might share the resources offered at harvest and find out what some churches do with their harvest offerings: for example, taking it into the community, or giving it to food banks. **What does our school do, and why?**  **How do Christians remember to be thankful to the Creator every day and not just at Harvest?** One way is by saying ‘grace’ before meals. Look together at some grace prayers and discuss what Christians are saying thank you for in the prayers. Annotate the prayers with the chns ideas and use for assessment/scrapbook.  **What difference does it make if you say something every day? We are often told to say please and thank you. Why is that?**  Ask: **If someone believes God made the world, what might they say about it? What might they say to this Creator/questions they might like to ask?** Their comments might start with ‘I like… Thank you for... I wonder why... Please can you... It’s amazing that…’ Record these ideas on sticky notes and include them in a display  To make a connection between Christian ideas of God as Creator and the importance for everyone (not just Christians) of being grateful for what we have, you might like to try this experiential activity: *Have some fruit (grapes, for example) in the class. Get pupils to think about how the fruit grew. It needs light, water, to bud, to flower, bee pollination, fruit growing, harvesting, transporting — and here we have the fruit. So when the pupils eat one, how should they eat it? Quickly, without a thought? Or slowly, touching, feeling, tasting — aware of all the sensations, appreciating how wonderful it is. Ask them to hold the fruit, to stroke it, to sniff it; they should put it in their mouths and feel their teeth and tongue on it before biting — and feeling the juice spurt. Which words do pupils use to describe this experience? Compare with how we usually tend to eat without noticing. It might make us be a bit more grateful for our food.* • How does this idea apply to all the food pupils eat? Get pupils to take two tokens or pebbles into the dining hall. Before eating, place one token in the centre of the table and talk to other pupils about how important it is to enjoy the food, and why. For example, ‘I will really enjoy... because...’. After the food has been enjoyed, think about one person they really need to thank for it: for example, dinner supervisors, cooks, farmers, shopkeepers, and God. They put the token in the middle of the table, or give it to the relevant person if they’re present, and say, ‘I want to thank... because...‘. • Remind pupils of the link between the Christian’s answer to the key question, who made the world? (i.e. God), and the importance of being thankful.  **Lesson 4**  I can think, talk and ask questions about living in an amazing world  Recall the creation story. **Who can remember what happened on which days?** Assess that the chn are able to recall the story in order with key points (simple recall but correct)  **Who can remember what this tells us about Christian (and Jewish) beliefs about God?** Assess that the chn can draw upon knowledge taught in previous sessions to support their ideas and explanations- encourage them to draw upon examples of how they know/how Christians show this etc.  Show children some art inspired by Creation days 1 to 5  **What do you think an artist will paint for Day 6?** **Why do you think this?**  Do the paintings and then reveal the artists’ work.  **What are the differences that you can see between your art and the painting by the artist?** Talk about the differences. **Whose picture shows the excitement of creation best?**  **Why does the week of creation end with God resting?** God rests on the seventh day, not because he is tired, but because resting is such a great thing to do! **What would it be like to be busy-busy all the time?** Recall the experience of being busy — and resting. (Find some pictures of animals resting — they don’t do more work than they have to!)  Refer to the key question again: **Who do Christians believe made the world?** God. **Why did God tell people to rest one day a week?** It’s a way of looking after them so they don’t get worn out. It’s a way God cares for Creation.  Look at the words God uses in Genesis 1:28: he tells humans to ***fill the earth, subdue it, and rule over the creatures***.  **What do you think this means?** We humans have a special responsibility to look after God’s world!  **Lesson 5**  I can think, talk and ask questions about living in an amazing world  Refer back to the idea from the previous lesson that Christians believe that God wishes humans to look after the earth and so with that comes certain responsibilities  Spend some time making something —a model (perhaps with Lego/playdough etc) and show it to the children. Explain that you are extremely proud of it and that it is very special to you- then break it! Shock!  **Ask them how they feel about this model being broken- What do they think you, the creator, would feel like?**  Ask pupils to make their own playdough animal *(take pictures for the scrapbook and assessment task)*— and then squish it. **Why does a creator want their creation looked after?**  Make the link with Christian ideas about the world as God’s creation. **How would God feel to look at a world covered in litter and vandalised, with many trees cut down? What might make God happy about the world, and what might make God sad?**  Ask the children to help you make a list using two columns- things that God would be pleased about in the world and sad about- keep to refer back to.  Ask: **What kind of things can Christians and others do to look after the world?** Give some examples from A Rocha and Eco Churches.  **How important are these actions? Do you have to do big things to make a difference, or can small things help?**  Remind pupils about the key question: **Who made the world?** Christians say God did, and they show this in the way they thank God and try to look after the Earth. Make the link with the day of rest as one way that God looks after humans; so humans should look after the world.  **Lesson 6**  I can think, talk and ask questions about living in an amazing world  If God is the Creator, what rules might he give for how to look after the world? Ask pupils to make a list of rules, or give them a selection and ask them to choose their top three. • How good would these rules be, even if there is no Creator? • If everyone followed these rules, what difference would it make to the world? Which ideas are the best ideas, and why? • You might have a class display for this unit. This could include artistic responses to Day 6 of Creation, plus lots of ‘thank-yous’ from Christians to God, and from pupils to people who help them get food, plus some examples of caring for the planet. • Finish the unit by creating a display called: ‘The best thing about the world is...’ with colourful pictures (photos or drawings) and a few words, showing a variety of responses from pupils and teachers. • The best thing about the world is... holding a snowflake in my hand; laughing with my friends; finding pictures in the clouds; listening to music; being warm inside on a cold day; swimming; jelly; the sea… • An easier starting-point might be, ‘My favourite… food, animal, place, view, weather is…’, but try to make sure that it is to do with the natural world. | | | Why does Christmas matter to Christians?    Lesson 1  Lo – I can give a clear, simple account of the story of Jesus’ birth and why Jesus is important for Christians.  Tell some familiar stories containing a character appearing to be someone she/he is not (for example, The Frog Prince, Beauty and the Beast). Pupils can spot the relevant characters, discussing what they look like and who they really are. • Look at a picture of baby Jesus. What can we tell about him just by looking at his picture? Although Jesus might not have looked particularly special, Christians believe he was actually very special indeed — they believe he was God on Earth! • Explain that Christians believe that God came to Earth to be with people and show them how to live. When God first came, he was not a big man, just a baby with a mummy called Mary. Discuss who in the class has younger siblings, cousins, and so on, how we feel when new babies are on the way and born, and what we do to prepare. • Think about getting a bedroom ready for a new baby, and discuss what we would put into it. Although all babies are special, imagine the new baby is even more special than most, because this one is also God. How could we make the bedroom extra special? Hundreds of toys, the most beautiful crib, special pictures on the walls? Ask pupils to sketch the rooms. Ask pupils to imagine who would come to visit such a baby. • Tell the story from the Gospel of Luke in an interesting way. A Christmas story trail is recommended, in the hall, or even around the local church, with stations being a) Nazareth — Gabriel visiting Mary. b) Journey from Nazareth to Bethlehem. c) Bethlehem — Jesus being born and placed in a manger. d) Fields — Angels appearing to shepherds. e) Bethlehem — Shepherds visiting the baby. At each stop on the trail, pupils should hear the relevant part of the story and collect an applicable picture to take back to class. Pupils should use pictures to retell and consolidate knowledge of the story; for example, make short books with one picture per page (pictures should be in the correct order) and write a sentence for each; stick the five pictures to five sides of a cube (**resource 1.1 sheet 1**) with the word ‘God’ on the sixth side — whenever the cube is rolled pupils should talk about the relevant parts and ideas in the story. • Look back at ideas for Jesus’ bedroom. Compare with the living conditions Jesus actually got. Remind pupils who it was that came to visit Jesus — not rich people, but poor shepherds. Explain this shows that God came to earth to bring good news to everyone, even poor people. The good news was about God and how to be close to him. Ask pupils to act out what the shepherds might say to Mary and Joseph, and the questions they might ask. • Talk about why Christmas matters to Christians today — what are their ideas now?  **Lesson 2**  I can give examples of ways in which Christians use the story of the nativity to guide their beliefs and actions at Christmas.  Revisit pictures taken on ‘looking for Christmas’ walk (or look at the Christmas adverts). Can pupils see any signs of the Jesus story? • Look at some Christmas cards and work out which have signs of the story, and which do not (NB: do not use cards with pictures of wise men because these feature only in Matthew, which pupils will not study later in this unit). Ensure that cards not explicitly linked to the story are not dismissed as ‘wrong’. They are part of secular traditions surrounding Christmas, but pupils should understand that the activity is focusing on Christian reasons for the festival. • If possible, walk to a local church — which signs of the Jesus story can be seen here in the run-up to Christmas? Which colour vestments will the vicar wear at this time of year, and why? If a trip cannot be arranged, a local vicar or member of the church could visit the class with photos of the signs. Explain that Christmas Day is the day when Christians celebrate Jesus’ birth. This is why there are lots of clues about Jesus being born, in the church and elsewhere. It is celebrating Jesus’ birthday! • Introduce the word ‘advent’ as the arrival of something or someone. Explain that the four weeks leading up to Christmas are Advent, when some Christians wait and prepare for celebrating the birth of Jesus. Introduce some Advent traditions and make sure pupils know their meanings (this may be done as part of the church trip). For example, make an Advent wreath — a circle to show that God lasts forever; light four candles on Sundays leading up to Christmas, with the fifth candle symbolising the birth of Jesus on Christmas Day; make a crib scene as a reminder of the birth story; make an Advent calendar to count down to the day Jesus was born. • If appropriate, help the local church with their Advent preparations. Can crib scenes or religious decorations for the Christmas tree (based on the Gospel of Luke) be produced for the church to use? • Revisit the key question: What answers can pupils give to it now — ‘Why does Christmas matter to Christians?  **Lesson 3**  LO – I can decide what they personally have to be thankful for at Christmas time.  Explain that Christmas is a time when many Christians thank God that Jesus came to earth to show and tell people how to live. It’s also a time when people put up decorations. Discuss who puts up decorations for family birthdays and explain that at Christmas, many people put up decorations to celebrate Jesus’ birthday. What decorations do pupils use? • Get pupils to think about thankfulness in relation to the Christmas story. What ‘thank you’ prayers and sentences might people in the story (Mary, Joseph, shepherds, angels) have said at different moments? Make a paper chain of these ‘thank you’ words as part of class Christmas decorations Use red and green paper to make this chain. • How do people show gratitude at Christmas? Discuss whether pupils have anything to be thankful for at Christmas this year. Make another paper chain (use two different colours, maybe blue and purple this time) of all the ‘thank yous’ the pupils can think of that they need to say this Christmas: to family, friends, teachers, dinner supervisors and so on, for all that makes Christmas a special time of year.  **Lesson 4**  LO – I can tell the story of the birth of Jesus and recognise the link with Incarnation — Jesus is ‘God on Earth’.  Explain that there are two more stories in the Bible about Jesus being born. Introduce stories of the angel appearing to Joseph, telling him that the baby is from God and should be called Jesus (Matthew 1:18–25), and the visit of the wise men (Matthew 2:1–12). Tell each story in an interactive way: for example, using props, keywords, drama. • Look at the ‘Big Story’ frieze, recapping pupils’ knowledge of it. ([The-Big-Frieze-WEB.pdf (understandingchristianity.org.uk)](https://www.understandingchristianity.org.uk/wp-content/uploads/2020/10/The-Big-Frieze-WEB.pdf) Explain that God coming to Earth as baby Jesus is also part of the ‘big story’. Find this on the frieze/timeline and teach the word ‘incarnation’ — which means ‘in the flesh’ (Latin word *carne* = flesh;think carnations — flesh-coloured, or carnivore — flesh-eating). • List together people in the story who know that Jesus is God: for example, Mary, Joseph, wise men, shepherds, angels. Use drama activities to check how well pupils can explain that Jesus was more than just a normal baby: for example hot-seating pupils as a relevant character/asking them to role-play the story of the nativity, with the teacher asking pertinent questions to relevant characters at appropriate points in the action.  • Explain that there is one more important thing for pupils to know about the birth of Jesus. Ask pupils to sketch a king and discuss features of kingship. Look at Botticelli’s ‘Mystic Nativity’ — just show the characters in the stable and let pupils identify them. Ask which looks like a king — do any have the features of kings from sketches? Recap parts of Matthew 2 where the wise men are looking for the King of the Jews and worship Jesus as a king. What signs are there that Jesus is a king? Where would pupils expect a king to be born? • Talk about the gifts that the wise men gave: gold, frankincense and myrrh. Allow pupils to experience the gifts, for example, see and feel some gold, smell frankincense (perhaps with an incense stick or oil burner from RE resources). Look carefully at the gold and discuss its qualities. Why do pupils think it was given to the baby Jesus? Gold is very expensive, so it would have been a suitable gift to give to kings and shows that Jesus was a very important king even if he did not look like it. • Expand pupils’ view of the ‘Mystic Nativity’ so they can see the whole picture. Even though the baby itself doesn’t necessarily look like a king or God, how is the artist showing he is special? Pupils might like to speculate on why the baby is so large in this picture. Give pupils a card frame and ask them to frame the parts of the picture that are most interesting, most puzzling and most important, and say why. • Ask the key question: Why does Christmas matter to Christians? Gather and record your pupils’ answers. Do they remember the word *incarnation*?  **Lesson 5**  Lo – I can give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas  Look with pupils at images of crib scenes in churches. Can pupils spot all the characters? Pupils can explore several different sets of nativity figures from around the world — ensure that shepherds and wise men are included. Explain that Christmas is celebrated by Christians in many countries, and ask what is similar and different between nativity figures. (Google search ‘crib scenes global Christianity’). You might get pupils to create a crib scene of their own. • Show pupils sets of three images from the nativity story (see Resource Sheet 1.3 sheet 1 for some images). For example, Joseph/Mary/Gabriel, Joseph/Mary/Jesus, Jesus/Mary/shepherds, Jesus/wise men/shepherds, angels/manger/comfortable bed at an inn (or any other combination), and ask pupils to spot which one is the odd one out, and say why. There is no correct answer here, but pupils’ understanding and reasoning will be tested. • Use the images again and ask pupils what the characters might have been saying or thinking at certain points in the story. You can also use this as an opportunity to help pupils recall links between parts of the story and messages they have learned from it: for example, Jesus being God, Jesus being a king, Jesus coming to share good news, Jesus coming for both rich and poor. • Put all the images together — add some extras, such as a donkey — not actually mentioned in the story! — for example sheep, stars, gifts. Ask pupils which ones you can take away and still keep the Christian meaning of Christmas and incarnation. Remove them one at a time and see if you can get down to three, two, or even one. • Explain that there are many songs about Christmas and winter, but during Advent and at Christmas, lots of Christians sing special songs about Jesus being born — carols. Listen to, and if appropriate sing, some of them. Look at some choruses and verses from suitable carols, asking pupils to spot key words linked to Jesus and the Christmas story. If necessary, help pupils to expand their thinking so they understand more fully what the carol is saying about the birth of Jesus. Give pupils the opportunity to write another verse for a carol, or give them some words from existing carols to cut up and rearrange, to make a good summary of Christmas.  **Lesson 6**  LO – I can think, talk and ask questions about the Christmas story and the lessons they might learn from it: for example, about being kind and generous.  Remind pupils of the expensive gold that the wise men gave to Jesus to show he was a king. What sort of presents do kings expect? Pose pupils a problem: what would a poor person visiting Jesus give? Would they give nothing at all? • Listen to another carol — ‘In the Bleak Midwinter’ – telling pupils they must listen especially carefully to the last verse. Think together about the words ‘What can I give Him, Poor as I am?’ and ‘Yet what I can I give Him, Give my heart’. Discuss what this might mean for a Christian: loving Jesus and giving your heart and life to God is not a seemingly expensive gift, but to Christians it is still an important one. • List together the sort of qualities that pupils in the class might possess that it would be excellent to give to and share with others, whether or not they are a king. Sit in a circle — go around, and each pupil suggests what they might have to share. Or as you get to each pupil, ask others to tell them what great qualities they possess, drawing out the good gifts and qualities of all. You could draw around pupils’ hands and get them to write in each other’s outlines their special gifts. • Explain that Christmas is a time for giving — the wise men gave presents when Jesus was first born. It’s also a time to remember that poorer people (shepherds) visited Jesus, who came for both rich and poor people. As Christmas is a time for both giving and thinking of the poor, lots of Christians like to give presents and help to those in need at Christmas time. Learn about two charitable projects for Christmas, one local if possible. These could include helping the homeless, sending Christmas boxes to people in need, or giving ‘world charity gifts’. What can the pupils themselves do to be kind to others this Christmas? Make a class list and see how many things your pupils can actually do. Perhaps get involved with an organised local, national or international project. • Make the link back to why Christians try to help others, and talk with pupils about how it is not only Christians who want to care for others, and it is not only Christians who celebrate Christmas, but it *is* only Christians who believe Jesus is God in the flesh, God *incarnate.* | | |
| **Vocabulary** | Creation  Genesis  Christian  Jew  Judaism  Praise  Prayers  World  universe | | | Christmas  Christians  Nativity  Incarnation  Gospel  Bethlehem  Advent | | |
| **Outdoor Learning** | Looking for dinosaur clues | | | Snow play (weather dependent) | | |

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| **Year 1 Spring Term** | | | | | | |
|  | **Spring 1st Half** | | | **Spring 2nd Half** | | |
| **Theme** | **Paws, Claws and Whiskers** | | | **Where is Cornwall?** | | |
| **British Key Question** | How can we save endangered animals in Britain?  (hedgehog, red squirrel) | | | Why do people like to visit Cornwall? | | |
| **Enhancements** | Animal experiences in school/visit to Paradise Park animal sanctuary | | | Visit the lost church and the Cornish cross in the dunes. Walk through the town and onto the beach. | | |
| **Books** | The tiger who came to tea, Dear Zoo, The ugly five, Just so stories- How the leopard got his spots, How the elephant got his trunk, Jolly Tall | | | ‘Soggy’ adventure stories, the mermaid of Zennor, the mousehole cat | | |
| **Addressing Stereotypes** | Female vets/zoo keepers | | | Male chefs in restaurants? | | |
| **British Values** | Democracy – Children to vote on which endangered animal to find out about/support.  Rule of Law – Children to explore the laws about keeping animals as pets in Britain.  Individual Liberty – Children to explore their favourite animals. (Freedom to decide which animals they like and dislike)  Mutual Respect & Tolerance – Children to understand how others in the class have different opinions about animals. | | | Democracy – Can everyone use the beach?  Rule of Law – Should we allow people to visit Cornwall?  Individual Liberty – Would you like to live on the coast or in the country?  Mutual Respect & Tolerance – Children to understand how others in the class may have different opinions/beliefs to their own and respect others. | | |
| **History**  **(All NC subject content covered)** | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | What makes some places sacred to believers?  **Lesson 1**  LO – I can recognise there are special places where people go to worship, and talk about what people do there  **Which places are special to you?**  Talk to pupils about where they feel happy and safe. What makes these places happy and safe places? Ask pupils to share their ideas with a partner and see if they share the same places. Why might one person’s place be different to someone else?  Encourage pupils to feedback their partner’s ideas. Teacher to scribe the ideas on the whiteboard to create a class mind-map. Do pupils like any of the other important places? Why would they feel happy and safe there?    Share a picture of a place that is special you with the class (a holiday destination, a house, a place for a day out, an historic house etc.). Ask pupils to consider why this place might be special to you. Is it just the place or the things within the place, or the memories linked to it?  Ask pupils to draw a picture of a place that is special to them and colour/paint it. More able pupils should write a paragraph about what they have drawn and why it is special to them. Most pupils should write at least a sentence about what they have drawn and why it is special to them. Less able pupils should write key words about their place which can be displayed around their pictures.  Bring the class back together and ask pupils to present their ideas and writing. Why are all these places special? Is it the place that is special or the things that are there? Collate pupils’ pictures and writing into a whole class book. Talk to pupils about places in their community that might be special to other people and show them photographs (school, library, swimming pool, gym, doctor’s surgery, hospital). Have pupils ever been to any of these places? What was good about them?    Explain to pupils that some people would use stronger words to describe their special place, for some these places are sacred or holy. What do pupils think these words mean? Tell them that the two words do not quite mean the same thing: something holy is very precious for religious people and is often linked to worshipping God. ‘Holy’ can mean a bit more than ‘special’. It is used to mean something that is ‘set apart’ from normal everyday items or places – somewhere or something that has a particular link or association with God. Something that is sacred is something that is also holy, usually connected to God or a holy person. Do pupils have any things or places that are holy or sacred? Can the pupils think of any spaces that are sacred or holy to other people?  Ask pupils to consider if there are other places in their community that are more than just special to others. Show pupils a picture of a local church, mosque and synagogue. Do they recognise these places? Why might they be important to people?  Split pupils into small mixed ability groups (with an adult if possible). Give each group a picture of a mosque OR church OR synagogue. Ask them to work in groups to look at the picture and think carefully about what the place might be and why it might be important and holy or sacred to a group of people. Pupils should write key words on sticky notes or paper. Ask pupils to draw a series of holy or sacred objects that they would expect to find in their sacred place and name and describe what the object is for.  Bring the pupils back together and ask one pupil from each group to feedback what has been discussed.  Discuss how these places and artefacts should be treated. How could we show them respect? Come up with a list of ways we can show respect such as clean hands, taking shoes off or wearing special clothes, treating objects in certain ways.    Put three large hoops out in the middle of the carpet space. Put one photo in each hoop. Show the pupils some artefacts or photos that might be found in each of these places of worship. As a class discuss what each artefact is and place it into the correct hoop.  Explain that the big question for today is ‘Why are these places sacred or holy for believers?’ Give the pupils time to think carefully without sharing their ideas. Then explain they are going to tell their partner what they think but that they will have to feedback their partner’s response to the rest of the class so they will need to listen really carefully. Ask pupils to write their answer to the question.    **Lesson 2**  LO – I can recognise that there are special places where people go to worship, and talk about what people do there  Which place is sacred for Christians?• Recap with pupils from the last lesson; talk to them about the three images and the artefacts that they looked at. Do all churches look the same? If not why not? Visit a church• Arrange a trip to go to a local church. Encourage pupils to look around the church, explain that they are on a mission to see if they can find clues – things to show that the church is important and sacred to believers. Give the pupils ipadsl cameras and encourage them to photograph clues to share when they get back to the classroom. On return to school, download the photos and put them into a PowerPoint display alongside reasons from the pupils as to why these photos show the church is important/sacred to the believer. Are all the photos the same? If not, why not? Ask them to photograph areas of the church where people might be peaceful, friendly, close to God, thoughtful, helpful, learn? • While at the church take the opportunity to hear about how the church is used for worship. Ask how worship relates to Christian beliefs about God. Ask how music is used in worship. Either in church or back in class listen to different types of music, ask how these different types of music make Christian believers feel. • See how the church and the activities that take place there connect with some of the ideas studied in your Christianity units. How does the church show ideas about God, creation, incarnation, gospel and salvation? Can pupils take photos that fit with these big ideas? They could use them in a display, labelling the image and the big idea. • Ask questions about how the church is a place for activities other than worship. Is the church used by the whole community?  **Lesson 3**  LO – I can identify objects used in worship  Show pupils some key areas of the church and artefacts; look at these and ask them to consider why they might be important for believers. Encourage them to look at, for example, the altar, cross or crucifix, Lord’s Table/communion table, bread, wine, Bible, font, lectern, candles, symbols of light. Depending on the denomination of church you are in look at specific features of that church e.g. Baptist church: baptistery, pulpit for preaching; Catholic church and some Anglican churches: stations of the cross, cross-shaped building; stained glass windows. If the church is old, you could talk about how long Christianity has been around in England and the UK, and how important it has been in the history of this country, even if it is less important to many people now.  Ask the pupils to work in groups to create a six-piece jigsaw for one or two of the artefacts. One piece should show the place of worship with a circle showing where the artefact would be, one piece should show the artefact e.g. a picture of the cup of wine, another piece should have the name of the artefact e.g. cup of wine or chalice of wine, the next piece should show the artefact in use e.g. the priest giving wine at communion, the next piece should have a sentence explaining how the artefact is used and the final piece should have a sentence explaining why the artefact is important e.g. the wine reminds people that Jesus died, which connects to the big ideas of incarnation and salvation. • Talk to the pupils about questions they might ask a believer about why a church is important to them. Ask them to use the question starters: why, where and when. Ask the pupils to carefully consider questions that they might ask of a believer and as a class shortlist the best questions. Remind the pupils that they need to consider which questions will give them the most information if they are answered. • If possible invite a Christian to talk to the class (Iain White/ David Crocker). Begin the visit by showing your jigsaws to the visitor. If this is not possible send the questions the pupils have created to a Christian to respond to. Ask the visitor to share why their church is important and perhaps holy or sacred to them and their church family. Encourage the pupils to ask their short listed questions and video record the process using a tablet/mobile or other recording device. • After the visit, watch the video back with the pupils; what did they learn about the place of worship? Was it the artefacts found within the church that made it important or sacred for believers or was it something else? • As a class create a mind-map or wordle of words explaining why the church is important and sacred for believers. • Draw a big question mark on the whiteboard and remind pupils that this is their big thinking time. Tell them that today you would like them to think about the following question: ‘Is a church still important and sacred to someone who is not a Christian?’ Give the pupils time to think carefully about their responses. Encourage the pupils who think yes to sit on one side of the class and the pupils who think no on the other. Explain to the pupils that there is no right or wrong but that you just want them to share their thoughts in a safe space.. Point out that many Christians worship in school buildings – they don’t have their own building but hire a school hall for services. Does that make a school a sacred place? Is it only sacred when it is being used for worship? Some Christians would say that everywhere is sacred because they believe God is everywhere.  **Lesson 4**  LO – I can give examples of how people worship in a synagogue  Recap the lessons so far with the pupils. Can they talk about their special places? What can pupils remember about their work with the church? Show pupils some images and artefacts linked to Judaism; are they able to talk about which religion these are linked to? What do they already know? Show the pupils a board split into three sections. Section one labelled ‘What I know’, section two ‘what I want to find out’ and section three ‘what I have learned.’ As a class record onto sticky notes what the pupils already know about Judaism and stick these onto section one. Explain to the pupils that they are going to be finding out about the place of worship for Jewish people. Ask the pupils to come up with ideas for what they would like to find out and place it in section two. • Talk to pupils about the synagogue and show them a virtual tour [Central Synagogue :: New York City :: 360° Virtual Tour :: Sam Rohn 360° Photography](http://www.samrohn.com/360-panorama/central-synagogue-new-york-city/). Give the pupils laminated magnifying glasses with the middles cut out. Invite the pupils to place the empty centre of the magnifying glass over something that they would like to find out about in the picture. Use photos of the Ner tamid, ark, Torah scroll, Bimah, tallit (prayer shawl), tzitzit (tassels on a prayer shawl), tefellin, Kippah (skullcap) and hannukiah. • Begin with some whole class research by watching www.truetube.co.uk/film/holy-cribs-synagogue How many of their questions can they answer now?  • Ask pupils to write up their detective findings about one or two aspects of the synagogue e.g. Torah, prayer, other artefacts, what happens in a service.  **Lesson 5**  LO – I can give examples of how people worship in a mosque  Recap the places of worship that the pupils have found out about so far. How are they the same? How are they different? • Show the pupils pictures of a custom-built mosque and a house that has been converted into a mosque. Do they know who this place of worship is sacred to? Give the pupils photographs (one between two) of the mosque. (See images for some local mosques in the UK here: http://mosques.muslimsinbritain.org/maps.php#/town/all ) Encourage pupils to look carefully at the picture and talk to their friend about how they would feel if they were able to visit it. What might it be like to walk inside? How might it feel? What might they expect to see? Note some of the responses on the IWB. Ask the pupils to look at the picture again and come up with one interesting question to ask about the image. Remind the pupils about using why, what, when and how question starters. • Explain to pupils that today they are going to be finding out about key areas of the mosque. Take pupils outside the classroom and explain that when Muslims enter the mosque they remove their shoes. Tell pupils we are going to find out what this feels like, everyone to remove their shoes and leave them neatly at the classroom door. Why do the pupils think Muslims do this? Explain to pupils that people also cover their heads when they enter the mosque; what might they use to do this? Why might they choose to do this? How does it make them feel? • Pupils to walk into the classroom with the teacher and look at images from around the mosque. Have photographs of the following images wuzu/wudu area (washing area), calligraphy, prayer mat, prayer beads, minbar, mihrab, muezzin (person who does the call to prayer) • Talk to the pupils about the key places in the mosque (if possible show images or take them on a virtual tour using the IWB). Explain that the minaret is where the call to prayer takes place from, why do they think this might be important for believers? Play the pupils a recording of the call to prayer, how would they feel if they were a believer? Explain to the pupils that the call is very loud so that everyone can hear. • Show pupils some prayer mats, explain that in a mosque all the prayer mats face east; why might this be? Point out where the mihrab is, do pupils know what this is? How might they find out?  Look at the different areas for men and woman to pray, split the pupils into two groups (boys and girls). How does it feel to be separate? Why might this happen in a mosque? • Pupils to make a paper mosque and talk about the key areas with a partner (see notes below). • Draw a big question mark on the whiteboard and remind the pupils that this is their big thinking time. Tell them that today you would like them to think about the following question: ‘Why do you think the mosque is so important to Muslims?’ Give the pupils time to think carefully about their responses.  **Lesson 6**  LO – I can talk about what makes some places special to people, and what the difference is between religious and non-religious special places  Recap the last few sessions with pupils. Put three hoops out in the middle of the carpet space and label each (church, synagogue, mosque). As a class talk about each place of worship in turn and ask the pupils to write down something they remember about the place of worship. Place each slip of paper in the correct hoop. Are any the same? Different? Can pupils explain why? • Show pupils photos of the inside and outside of the places of worship. Encourage pupils to go on a symbol hunt with the photos, ask them to find key symbols and mark them with a circle. Bring the class back together and talk about the key symbols. Are they the same? Are they different? Why? Discuss the key symbols and why they are important to believers. • Give the pupils a net of a cube. Within each face ask pupils to draw and name and/or label one symbol from one of the places of worship and write the name of the religion that it’s important to next to their pictures. Next give pupils slips of paper that will eventually go inside the cube. Ask each pupil to write about a sentence about how people worship. Give the pupils a sentence starter: [X]……….use ……..to worship. They use this to……… It shows that they believe… If they have focused on two or three places of worship ask them to write two or three sentences. For pupils who are unable to write ask them to record their sentences on talking postcards and place them next to their cubes for the next activity • Encourage pupils to walk around the classroom and look at their classmate’s cubes. What do they notice? Can they give any other information about why these symbols are important for believers? Talk to pupils about their visit earlier in the unit to the local church. What was it like to be there? Did they notice any community events that went on in the church? Look as a class at the church’s website; are there any community groups or social events that take place there? Why might they be special to believers? Remind pupils about the church being the centre of the Christian community. Talk as a class about why it might be helpful for Christians to meet and spend time together. • Remind pupils of the visit to the local or classroom mosque and/or synagogue. Watch a virtual visit to a mosque/synagogue. Show the film and ask the pupils to draw or write on their whiteboards who uses the mosque / synagogue and pictures of what people do in there. Focus on the schools, community groups, madrassah/shul etc.  that meet within the mosque / synagogue. Explain to pupils that it’s not just believers that meet here. Why might the mosque be important to the local community? • Talk to the pupils about the mosque, synagogue and church and the role that they play within the local community. Why are they important? Why do people feel it’s important to meet together? • Talk about places that fulfil similar functions for people who are not part of religious communities. Many non religious people make use of events provided at churches (e.g. toddler groups, teas for the elderly etc) but they also gather in other places too, such as doing evening classes, or going to the pub, or taking part in sports/exercise, or doing sponsored events, or going to concerts/gigs, or setting up local fetes, or being part of the Women’s Institute or the Rotary Club or political groups, or doing voluntary work such as at a hospice. In what ways are these places and events similar and different to places of worship? Community posterArrange pupils into groups to make a large poster for the church or mosque or synagogue to go outside the building to show people walking past what goes on inside. | | | Why does Easter matter to Christians?    **Lesson 1**  I can **t**ell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people).  Discuss what our senses tell us about springtime, how spring differs from the other seasons, including the idea of new life. What signs tell us that Easter is approaching? • Ask pupils why they think Easter is important to Christians. Collect their responses at this stage. • Explain that Easter is a festival that occurs in spring to remember a very important part of the Bible. Remind pupils that Christians celebrate the birth of Jesus at Christmas. Christians believe that Jesus is God come to Earth. The life of Jesus and many things he said and did are found in the Gospels in the Bible. The Easter story is one of sadness, followed by great happiness. • Set up an Easter labyrinth for pupils. Essential parts of the story to be included in the labyrinth for Year 1 are: 1) The entry into Jerusalem; 2) Jesus’ betrayal and arrest at the Mount of Olives; 3) Jesus’ crucifixion; 4) The empty tomb; 5) Jesus’ appearance to Mary Magdalene and the disciples. Biblical references are in the teacher’s notes, but ensure that these extracts are told in a child-friendly manner. • At each stop on the labyrinth, pupils should hear part of the story and have a chance to discuss and reflect on it, expressing their thoughts, feelings and questions. At this age, it is useful to make the labyrinth as sensory as possible: for example, have palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell for the crucifixion.  • Play Easter ‘pass the parcel’. Under each layer should be a picture or caption from the Easter story (have them in order, so the entry to Jerusalem is on the outermost layer). As each picture/caption is revealed, the pupil who opened it should retell that part of the story, with the other players checking for accuracy. (See Resource Sheet 1.5 sheet 1) • Have some small Easter eggs as the prize in the middle of the Easter pass the parcel. Ask pupils why eggs are connected to Easter. Focusing on new life, explaining (if you haven’t already) why eggs are a symbol of new life. Are pupils able to spot a part of the story that is about new life? • Place the events of Easter on a Bible timeline, using the frieze artwork and the keywords (Incarnation, Gospel, Salvation — see Essential Information). • Ask pupils again, why does Easter matter to Christians? How have their answers changed?  **Lesson 2**  LO – I can think, talk and ask questions about whether the story of Easter has anything to say to them about sadness, hope or heaven, exploring different ideas.  Discuss what pupils find happy and sad about the story of Easter. Looking at a colour chart, discuss which colours pupils think are happy and which they think are sad. Pupils place template of crosses onto a plain piece of white paper. Smudge around outside with oil pastels so when template is lifted off there’s a blank cross surrounded by colour. Each pupil should make a cross in ‘happy colours’ and a cross in ‘sad colours’. The first should be filled with parts of the story that make pupils feel happy, and the second with parts that make them feel sad. • Discuss some other emotions; for example, angry, excited, surprised, worried, scared. Pupils show these on their faces and bodies and talk about times when they feel each one. Show pictures of the five parts of the story included in the labyrinth. Can pupils match at least one emotion to each part of the story? ‘Happy’ and ‘sad’ can also be used as part of this emotion-matching activity.  **Lesson 3**  LO – I can Give at least three examples of how Christians show their beliefs about Jesus’ death and resurrection in church worship at Easter.  Show pupils a hot cross bun and ask them to identify how it is different from a currant bun, and how it is linked to the Easter story. Explain that many Christians eat hot cross buns at Easter to remind them of the Easter story. • Invite in a member of the clergy or a local Christian to share some images, objects and experiences linked to ways in which Christians remember the story of Holy Week and Easter. Introduce pupils to traditions linked with Palm Sunday (palm cross, Palm Sunday processions, for example), Good Friday (for example, special church service at 3 o’clock, eating hot cross buns, visiting the ‘stations of the cross’) and Easter Sunday (for example, a joyful church service in the morning, giving and eating eggs, decorating a cross in church). • Help pupils to remember how each practice links to the story by putting on one classroom wall a picture of Jesus riding into Jerusalem, three crosses on a second wall, and the empty tomb on the third. Give pupils one of the Easter practices they have learnt about — they should run to the picture it links to. Pupils should justify their choices. • Look at pictures of decorated Easter eggs, not chocolate ones. Remind pupils why eggs are used as symbols at Easter due to their links with new life. Make a papier mâché egg and decorate it with pictures of what Christians do at Easter. Stick a small cardboard cross onto the egg. • Create some simple actions that pupils can copy to show the events of Holy Week, from the perspective of a disciple: Palm Sunday (waving palms, excited), Good Friday (sad, show tears coming down cheeks), Easter Sunday (excited, happy, dancing, as Jesus rises to new life) — this is how the story ends! Talk about the Christian belief that Jesus rises from his tomb (resurrection) and even appears and speaks to people that he used to know. Explain that Jesus rising from his tomb shows Christians that after they die, they can also have a new life, a life with God in heaven. • Read together the start of *Heaven* by Nicholas Allen, [Tylwaerdreath: [H960.Ebook] Free PDF Heaven, by Nicholas Allan (tylwaerdreath3212.blogspot.com)](https://tylwaerdreath3212.blogspot.com/2012/07/h960ebook-free-pdf-heaven-by-nicholas.html)and discuss both Lil and Dill’s ideas. Ask pupils what they think heaven might be like — can they describe it with words or draw images? • Listen to *Waterbugs and Dragonflies* by Doris Stickney. [Water bugs and dragonflies story - Bing video](https://www.bing.com/videos/search?q=Waterbugs+and+Dragonflies+by+Doris+Stickney&ru=%2fvideos%2fsearch%3fq%3dWaterbugs%2band%2bDragonflies%2bby%2bDoris%2bStickney%26FORM%3dHDRSC4&view=detail&mid=4A9F96CFAC18A00D68804A9F96CFAC18A00D6880&rvsmid=84589809E75E499AD80F84589809E75E499AD80F&FORM=VDRVRV) Discuss where the dragonfly went and how this makes him feel. Ask pupils whether this is a happy or sad tale. What links can they see with the story of Jesus and his resurrection? What is different about the story of Jesus? • Talk with pupils about the fact that beliefs in life after death vary. Christians believe that if you trust God, there is another life after this life, in heaven with God. Christians think Jesus showed that there is life after death by coming alive again after he was killed on the cross at the first Easter. Christians believe Jesus *was* able to come back to tell his disciples, because he was God in the flesh (incarnation). No one knows exactly what heaven is like, but Christians — at a funeral — say there will be no tears there, and people who know God will find peace and rest.  Ask pupils why people find it helpful to believe that there is a heaven. Make a link with the idea for Christians that Jesus brings good news. • Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad.  **Lesson 4**  I can **t**ell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people).  Ask pupils why Easter matters to Christians. How much do they know already? Recap the parts of the Easter story that pupils learned earlier in the unit. Get pupils to place pictures from Holy Week onto an Easter story timeline or story map. • Retell pupils the story of Easter in child-friendly language. Add some new parts: cleansing of the temple, the Last Supper, Jesus’ trial. Focus on the new parts of the story: ensure that pupils know the story of Holy Week and Easter securely, using a range of approaches and activities. For example: • Use interesting storytelling techniques such as drama and godly play. • Add new parts of the story onto the Easter story timeline/story map and display a large version of this in the classroom. • Ask pupils to freeze-frame events from the whole of the Easter story and say how Jesus (and perhaps other characters too) must be feeling. • Ask pupils to decide what they think are the most interesting, puzzling, enjoyable, upsetting, and most important moments, and why. What ideas do they have about the content of the story? Ask for their ideas about why they think it is so important that it is still remembered today. • Get pupils to work out where the Easter story is on the ‘Big Story’ frieze. Introduce the words ‘sin’ and ‘salvation’ — can they find the letters of the word ‘sin’ on the frieze, and in the word ‘salvation’? Which letters can they see from ‘save’ in it? • Remind pupils of their work on Jesus building a bridge between God and humans. Christians believe Jesus did more than teach people how to live: he also showed how to live. The cross is a reminder of Jesus’ death, and that putting things right can be costly. Christians say Jesus died to ‘save’ us, to pay the price of sin in the world and reunite people with God. • Act out having ‘God’ on one side of a big gap, and a person (i.e. a pupil) on the other — the gap is caused by ‘sin’. Get another pupil to act as Jesus: they put their arms out wide, making a cross shape, and bridge the gap between ‘God’ and the person. • Explain how Christians believe the world is spoiled by ‘sin’ — the bad things people do, and their failure to do good things. People keep wandering away from God. Jesus’ name means ‘he saves’, and he came on a rescue mission to bring people back to God. • Get pupils in groups to set up tableaux to show the events of Holy Week, take photos, and ask the pupils to add captions to show what example Jesus set Christians during Holy Week. For example, washing the disciples’ feet to show that everyone is a servant of God, doing God’s will by allowing himself to be crucified, showing forgiveness on the cross, standing up for what is right in God’s house, stopping unnecessary violence when it looks like fight will break out at his arrest, and praying. • Ask pupils why Easter matters to Christians. How have their answers developed?  **Lesson 5**  **LO –**  Think, talk and ask questions about whether the text has something to say to them (for example, about whether forgiveness is important), exploring different ideas.  Read a story such as *Let’s Be Friends Again!* by Hans Wilhelm, where one of the main characters needs to forgive another. Stop as the turtle is released, and ask what both pupils should do. At the end of the story, discuss who said sorry, how the brother felt before and after forgiving, and what might have happened if he never forgave his little sister.  • Ask if pupils have heard the phrase ‘forgive and forget’. Do they think the brother will really forget what his sister did? Why is it important for him to forgive and wipe the slate clean anyway? • Pupils to put on the angry faces that they might pull if they are very cross with someone, then relax them as they might after they have forgiven — how do their faces feel at both stages? • Play some angry music and ask pupils to reflect on the hardest thing they have ever had to forgive. Play some softer music to allow pupils to think about forgiving the person or people who hurt you.  Look at Jesus’ words on the cross: ‘Father, forgive them; for they do not know what they are doing.’ Discuss who Jesus is forgiving and what is being forgiven. • Remind pupils of their own examples of things that were hard to forgive, and discuss what an enormous thing Jesus was actually forgiving — the people who are killing him! Explain that Christians ask God to forgive their sins, because of Jesus’ example and action — being prepared to die to save/rescue people and heal their friendship with God. Christians believe that God certainly has the power to forgive sins. For them, Jesus’ resurrection proved many things, one of which was Jesus’ power to forgive sin. • Think, pair, share at least one reason why forgiveness is important to Christians. • Talk about how Jesus’ example inspires Christians to forgive others; ask some Christians about what it means to forgive and be forgiven.  **Lesson 6**  **LO –**  Think, talk and ask questions about whether the text has something to say to them (for example, about whether forgiveness is important), exploring different ideas.  Discuss how standing in someone’s shoes can helpus to understand another’s actions. Bring in some pairs of shoes/paper footprints for pupils to practise this through drama — they could role-play being the brother from *Let’s Be Friends Again!* standing in his sister’s shoes, or given school and home scenarios where forgiveness is important. Look at the words from ‘Father, forgive them; for they do not know what they are doing’ show that Jesus was able to stand in the shoes of the people he was forgiving. • Pupils think about somebody they need or have needed to forgive. [It is better to focus on things in school for this, rather than bringing in home life.] Try to put themselves in the shoes of that person. Do pupils think they can now forgive that person? If so, show their forgiveness in writing (letter, prayer or poem). If not [and if appropriate] discuss in a small group why something was so bad that pupils feel it could not be forgiven. In a circle, pass round a beautifully decorated forgiveness box. Pupils put their writing inside and shut the lid to show that they have finished ‘holding a grudge’ and the act is forgiven. The box can be kept in class for other times forgiveness is needed. • Make the link back to the Christian idea that Jesus came to build a bridge back to God. Jesus shows what God is like, and his example of offering forgiveness reminds Christians that God will forgive them, and that they should forgive others. Recall the key question again: why does Easter matter to Christians? How deep is the pupils’ understanding now? | | |
| **Vocabulary** | Church, alter, cross, crucifix, font, lantern, stations of the cross, baptismal pool  Mosque, wudu, prayer mat, prayer beads, minbar, mihrab, muezzin  Synagogue, ark, Ner Tamid, Torah Scroll, tzizit, tefillin, tallit, kippah, chanukiah, bimah  Worship  Sacred  Holy | | | Easter  Christians  Salvation  Holy Week  Bible  Resurrection  Worship  Jerusalem  Crucifixion  Crucify  Palm Sunday  Good Friday  Easter Sunday | | |
| **Outdoor Learning** | Visit to Paradise Park or Newquay Zoo | | | Lost church, Geevor tin mine | | |

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| **Year 1 Summer Term** | | | | | | |
|  | **Summer 1st Half** | | | **Summer 2nd Half** | | |
| **Theme** | **Bright Lights Big City** | | | **Rio de Vida** | | |
| **British Key Question** | How can the British community work together to prevent a disaster? | | | Where do British people go on holiday? | | |
| **Enhancements** | Samuel Pepys - Hot seating and using the diary extracts to tell the children about him.  Visit from a female firefighter. | | | Samba band visit. | | |
| **Books** | Toby and the Great Fire of London, 3 go to London, The Queen’s knickers, The Royal Nappy, This is London | | | Books about Brazil, South America. | | |
| **Addressing Stereotypes** | Role of women in today’s fire-fighting community | | | Can women play football? | | |
| **British Values** | Democracy – Can you start a fire wherever you like?  Rule of Law – Are you allowed to burn anything?  Individual Liberty – Which keeps you warmer a blanket or a fire?  Mutual Respect & Tolerance – Children to understand how others in the class may have different opinions/beliefs to their own and respect others. | | | Democracy – Do you enjoy watching a carnival?  Rule of Law – Are you allowed to travel to any country?  Individual Liberty – Would you be in a carnival?  Mutual Respect & Tolerance – Children to understand how others in the class may have different opinions/beliefs to their own and respect others. | | |
| **History**  **(All NC subject content covered)** | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | Who is Jewish and how do they live? (1 term’s study)    **Lesson 1**  LO – I can make links between Jewish ideas of God and how people live    **Our Precious Objects**  **•**Teacher shows an object that is precious to them from their home – emphasise that it does not have to be precious in terms of money, but in terms of how much it means. Ask pupils to work with their parents to find an object at home that  is precious to them. They could bring it in, bring in a photograph of it, or bring in an image. Use these to start a  discussion on precious objects in our homes – whose homes have similar precious objects in? Who has very different  objects but similar reasons why they are special? Who has something precious linked to their religion? How do we treat  these precious objects?  • Explain to pupils that we will be learning lots about Jewish people in RE and show the symbol of the Star of David. If  pupils have studied Judaism in earlier units throughout the school, split them into groups and give each the job of reporting back three things that they already know about Jewish people.  What special objects might we find in a Jewish home?  • Tell pupils that many Jewish people may have special objects in their homes that are linked to their religion and that we  are going to explore some now. This can be done in a range of ways, for example:  a) A ‘through the keyhole’ type activity where pupils can look at pictures of what they might see outside and then  inside a Jewish house. Pictures could be of a mezuzah, candlesticks, challah bread, table set up for Shabbat, seder  plate, matzah cover, Star of David on a chain, prayer books, chanukiah. Allow pupils time to look at some of the  images in more detail, and decide: do we know what it is called? Do we know what it is for? Do we know anything  else about it? Can we guess something else about it? What question would we like answered about it? NB Ensure  that the mezuzah is one of the images looked at in greater detail.  OR  b) Set up part of the classroom as a room in a Jewish house for the session. Objects in the house might be: mezuzah, candlesticks, challah bread, challah board, challah cover, wine goblet, other kosher food, seder plate, matzah cover, Star of David on a chain, prayer books, chanukiah, kippah. Remember to put the mezuzah at the entrance and objects in relevant places. Some objects might be prominently on display e.g. candlesticks and chanukiah, whilst  others might be in cupboards e.g. kosher food, prayer book and challah cover. Allow pupils time to be visitors in and explore this Jewish ‘home’. After their visit to the home, pupils should report back objects that they found that they think might be ‘precious’ for Jewish people. Focus in on some of these objects in more detail and decide: do we know what it is called? Do we know what it is for? Do we know anything else about it? Can we guess something else about it? What question would we like answered about it? NB Ensure that the mezuzah is one of the objects looked  at in greater detail.    Lesson 2  LO – I can make links between Jewish ideas of God and how people live    **What would we like to find out now?**  **Together, make a list of the questions that pupils wanted answered about objects in the Jewish home. Display this in a** **prominent place so that these questions can be revisited at appropriate points throughout the unit.**  **•**Focus on the mezuzah and remember the pupils’ thoughts about it from the discussion on objects found in a Jewish home: What did pupils already know about it? What did they guess about it? Look together at the class list of questions and see if  there are any about the mezuzah.  What is inside a mezuzah and what does it mean?  • Explain that the mezuzah is incredibly important to Jewish people, not just because of the case on the outside, but because of what is inside too. Look together at a paper version of a scroll from the inside of a mezuzah and unroll it together. What do pupils notice about it? What would they like to know about it? Written on the scroll is the Jewish prayer the ‘Shema’ “Hear O Israel, the Lord is our God, the Lord is one. Love the Lord your God with all your heart, with all your soul and with all your strength.” – listen to a recording of the Shema in Hebrew. (e.g. <https://www.youtube.com/watch?v=7po2EZ4Y-KU>)  • Look together at the first line of Hebrew writing – this states an important Jewish belief about God. Read a translation of this  to pupils and ask them to think, pair, share what the first line of the Shema tells Jewish people about God. **Translation: ‘Hear** **O Israel, the Lord is our God, the Lord is one.’**Take feedback and acknowledge well thought out contributions. The key point here is the Jewish belief in one God – if pupils did not yet think of this, use questioning to help them work it out for themselves.  • Explain to pupils that ‘Hear O Israel’ is a way of saying ‘Attention!’ or ‘Listen up!’, so the first line of the Shema is really telling Jewish people to pay attention to one of their most important beliefs of all – the belief in one God. Play some calm background music and allow pupils some time to reflect on one of their most important beliefs of all – is it a belief about God? Nature? How to behave? etc Ask pupils to say their belief in the same way as Jewish people show their important belief in one God at the start of the Shema, ie by calling for attention and then saying who needs to listen to their wise words e.g. ‘Attention class…’/‘Listen up everyone in our town…’/’Attention everyone in the world…’. Pupils can do this orally, or write down their important belief message onto a speech bubble.      Lesson 3  LO – I can give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.    Remind pupils that they have only learnt what the first line of the writing in the mezuzah says. There are plenty more messages in the Shema. For example, one sentence says. **Love the Lord your God with all your heart, with all your soul and** **with all your strength.**Ask pupils to pick out the key words here and work out together what it means.  **Why do Jewish people put mezuzot on the doorposts of their houses?**  **•**Enquire whether pupils know where mezuzot (plural of mezuzah) are kept in homes. Look at some images of mezuzot on   doorposts. Explain that Jewish people put mezuzot on their doors, because they are told that they must do this in the Shema. They can remember the important words of the Shema (and other important Jewish words too) whenever they walk past a mezuzah. Some Jewish people will touch the mezuzah and then kiss their fingers when they walk past it – ask pupils to speculate why they might do this.  • Think together how many Jewish people display the important words of the Shema in their homes inside mezuzot, kiss a mezuzah when they walk past and remember to say the shema two times every single day. This means many Jewish people must think about the very important words in the Shema a lot of times each day!  Our very own words to display  • Which words would pupils like to have displayed to remember every single day? Their important belief messages that started with attention/listen up? A class rule? Some different words that they write together? Decide on which words to use.   • Think of what the class could do to show these words are special and help remember them – some ideas may be taken specifically from examples linked to pupils’ learning in this unit e.g. putting the words in a box to be displayed on the doorpost/saying the words at certain points in the day whilst others might be different e.g. each making and using a bookmark with the words on/making and displaying posters showing their meanings. Choose and carry out a few ideas.  • The reminders of these words should be left up for a week and any actions relating to them (e.g. using the bookmarks) should be carried out every day for the week too. At the end of the week, reflect with pupils on how it felt and what it meant to all be remembering their special words each day for a week in a variety of ways. Draw parallels with how many Jews have reminders about their beliefs about God every single day through saying the words of the Shema, seeing the mezuzah etc – this is not just for a week, but in many cases for a whole lifetime.  Answering our questions  Look back at the list of questions from the start of the unit about Judaism – have any about the mezuzah been answered?  Lesson 4  LO - Give examples of how the stories used in celebrations remind Jews about what God is like. (e.g. on Shabbat)  **Thinking about Shabbat** • Give pupils a ‘mystery thinking box’ and allow them to explore it. It should contain a number of 2D and 3D items related to Shabbat, for example: candlesticks, a globe, candles used on a Friday night to welcome in Shabbat, challah, challah board, challah cover, Havdalah candle, spice box, goblet, images of people worshipping in the synagogue at Shabbat, pictures of people spending time together chatting, going on walks and reading books, images of the first six days of creation from the creation story in Genesis 1. Ask pupils to each choose two items – one that they like and one that they would like to know more about. Discuss their ideas and why they made the choices. Do pupils remember any of these items from the activity about precious objects in a Jewish home? Check to see if there are questions about any of these objects on the class’ list of questions. • Put the box into the middle of a table. This should become the centre of a 3D mind map that is linked to the contents of the box. Discuss with pupils whether they feel that any of these objects are similar or could be linked. Use string/ribbon to form the lines on the mind map – children should be involved in deciding which objects from the box go where. They may be able to see basic links (e.g. ‘candles’, ‘pictures of people’, ‘items we might see in a Jewish home’ etc) between objects easily, so can link these on the mind map. Pupils can use the thought bubbles to add comments or questions to the mind map too. Take a photo of the mind map for use later in this unit. If possible, make a record of pupils’ comments, questions etc to retain for evidence.  **Why do Jewish people have Shabbat each week?** • Explain to pupils that everything in the box is linked to a special day for Jewish people. It is a holy day each week where many Jewish people rest and really think about God. It is called ‘Shabbat’. To know just why Jewish people have Shabbat each week, pupils need to know a story from the Jewish holy book – the Torah. • Share a child-friendly story of the Jewish story of creation with pupils. **Note that this is the same story that Christians use.**  **Build on their learning with some of these suggestions:** If necessary, allow them a little time to become familiar it – e.g. have a range of copies around the classroom, use a ‘quick draw’ method of telling which involves the teacher reading the story and leaving 60 seconds after each day for pupils to draw a quick picture of it – after around seven minutes, the pupils should each have their own pictorial version of the story, allow pupils to select their favourite day from the story and explain the selection, create a mobile or collage showing the seven days, work in groups to create a creation story dance.  • Ask pupils to recall what God did on the seventh day of the creation story (rested and made it holy). Help pupils to understand that this is why Jewish people have a holy day where they also rest each week. • Look back at the objects and images in the mystery thinking box. Which do pupils feel are linked to the creation story and the reason for having Shabbat each week. • If pupils are familiar with the Ten Commandments, explain that the fourth one tells Jewish people to keep Shabbat each week, so this is another reason from the Torah that many Jewish people keep Shabbat.  Lesson 5  LO - Give an example of how some Jewish people might remember God in different ways ( e.g. on Shabbat)  **What happens on a Friday night?** • Tell pupils that they are going to be finding out about how Jewish people celebrate Shabbat each week. Ask pupils what they have to do at home before they have a special day or a special visitor – think tidying up, food preparation and wearing our good clothes. Watch a video of Jewish preparations for Shabbat.  A picture containing set  Description automatically generated • Look together at a picture of a table set up for a Friday night, such as Alex Levin’s still life Shabbat Shalom http://artlevin.com/product/shabbat-shalom/ Discuss which objects on the table were in the mystery thinking box. Explain that this is the start of Shabbat – it might seem strange to pupils that the sky outside the window in the picture is a night sky, but this is because Shabbat starts in the evening (Friday evening) and ends the next evening (Saturday evening). • Explain that as well as tidying the house, a table must be set up for Shabbat on Friday night. Using the picture and objects in the mystery thinking box as clues, pupils help teacher to set up a table in the manner that a table would be set up in many Jewish households on a Friday night. • Hold a short demonstration in class of how Shabbat is welcomed at this time. Elements to include are - lighting of the candles to welcome the Sabbath, blessing the children, husband praising his wife, kiddush prayers and wine (for joy), two loaves of challah under a cover and on a board (the two loaves represent the double portion of mannah provided by God for the Children of Israel when in the desert, the cloth and board symbolise the layers of dew protecting them, eating a proper meal, singing songs (listen to or learn a traditional song such as ‘Shalom Aleichem’). Pupils can learn the traditional Shabbat greeting ‘Shabbat Shalom’ (Shabbat Peace) and try it out on each other. Watch a video showing a Friday night in a Jewish household (see link below) and ask pupils to spot and explain elements that were included in the class demonstration. • Think about the blessing for children on a Friday night: **May God bless you and guard you. May the light lf God shine upon you, and may God be gracious to you. May the presence of God be with you and give you peace.** Discuss what these words mean and how the parents are wishing good things for their children. Ask pupils to think of what good wishes they would like to bestow on a member of their own family – write them up individually or as shared writing. **Praying on Shabbat** • Remind pupils that Shabbat lasts for a whole day, Friday night is only one part of it. Watch a video showing Jewish people going to Synagogue for Shabbat on a Saturday (see link below). Discuss what pupils can see.  • Ask pupils to find any objects or pictures from the mystery thinking box that link to worship at the synagogue on Shabbat. (link to work on in Spring term 1).  Lesson 6  LO - Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to me too.  **Spending time on Shabbat** • With pupils, discuss their daily routines from busy weekday. Together think of times when we do not have such hectic routines e.g. holidays, bank holidays, weekends. Compare these times and how they make us feel, perhaps through a repetitive machine dance to fast, repetitive music to represent our normal busy weeks, contrasted with a freer dance more relaxed music to symbolise freer, more restful time. Which do pupils prefer? Would they like to only every have busy times or only ever have restful times? Would there be any problem with this? Link this activity to having a day each week for Shabbat – a more restful time. • Ask pupils to discuss then draw a quick sketch of something they very much enjoy doing to rest that does not involve using a machine. Their answers might include spending time with friends and family, reading, playing, talking, learning, eating. • Explain that for many Jewish people, it’s really important to spend the day resting and not doing any work at all on Shabbat. Many Jewish people would not use any machines (including ones pupils might think of as helping them to rest e.g. games consoles or televisions). Look at some of the pictures from the mystery thinking box about what Jewish people might do to ‘rest’ on Shabbat when they are not in the Synagogue or taking part in religious ceremonies.  • Ask pupils to draw their ideas of at least one way that a Jewish person might rest on Shabbat. Compare these pictures with those drawn for what they enjoy doing at restful times (without machines!) – what are the similarities and differences? How can a day that includes these sorts of activities be special? **What have we learnt about Shabbat?** • Look back at the items from the mystery thinking box. Ask pupils to pick 1 item that they know much more about now and explain what they have learnt. • Repeat the 3D mindmap activity. It will hopefully look different this time – take pictures and record comments and questions so you can see where children’s have moved on in their thinking. • Look at the class list of questions about Jewish artefacts – which ones have we answered by learning about Shabbat?  There are a variety of films that will support learning in this section The BBC’s clip bank is a major source for short RE films that can be accessed online and shown free: www.bbc.co.uk/education/subjects/zxnygk7 • Short film of a family preparing for Shabbat: www.bbc.co.uk/education/clips/zs2hyrd • Short film showing a Friday night in a Jewish household: www.bbc.co.uk/education/clips/z3hyr82 • Short film showing Shabbat in the synagogue: www.bbc.co.uk/education/clips/zcfgkqt • Short film about Shabbat www.bbc.co.uk/programmes/p02mx9mx | | | Who is Jewish and how do they live? (1 term’s study)    **Lesson 7**  LO – I can re-tell simply some stories used in Jewish celebrations  **Stories from the Jewish Bible (Tenakah)** Jewish people learn lots from the stories in their sacred texts. Some of the stories are the same as stories in the Christian Bible and the Qur’an. This story for Jewish people is found in the Jewish Bible. Why do the pupils think that Jewish people tell stories from their sacred texts? **Sharing a story** • Explain to the pupils that the story that you are going to share is not only important to Jewish people but it is also important to Christians. Discuss with the pupils; When have you seen someone being brave? How did you know they were being brave? What helps them be brave? When have you been brave? Teach pupils a chant they are going to use as you tell them a story from the Jewish bible. **David, David did you get a scare? David, David who is out there?** • As a class choose an action for each of the lines. For example, pupils could hug themselves and put on a scary face for the first line and put a hand to their forehead as if they are looking into the distance for the second line. • Read the story to the pupils with them joining in with the chant. Ask who or what do you think helped David be brave? • Talk through the story with the pupils. Choose the four or five most important parts of the story. Arrange pupils into the groups and get them to act out and then create a freeze frame of their section of the story. Each group can then write a pair of lines to add before the chant for their scene. The lines don’t have to rhyme. An example might be Brave David he can fight a bear Brave David he said a prayer Or Brave David used his sling Brave David can hit anything  **A version of the story to use** *David was small, the youngest of 8 sons. He was only a boy but everyone had to work in those days and so his job was to look after the sheep on the hillside. It was a lonely job. It was sometimes a scary job. It was a job that meant being out on the hill in the dark and the light protecting the sheep with only a sling and some stones to protect him.* ***David, David did you get a scare? David, David who is out there?*** *One day David heard growling on the hillside. He felt like running home to his Dad but he didn’t. It was his job to protect the sheep.* ***David, David did you get a scare? David, David who is out there?*** *It was a bear, a hungry bear, looking for a sheep for tea to fill his empty tummy. David surprised himself. He jumped up with a roar and chased away the bear. Another time he rescued a lamb from the jaws of as lion. Each time he said thank you to God for protecting him.* ***David, David did you get a scare? David, David who is out there?*** *When he wanted a break from the hillside David went to deliver food to his brothers who were in the Israelite army. Israel was at war with Philistines. The Philistines had a secret weapon and the day that David visited his brothers was the day they revealed it. As David turned the corner could see him. He was called Goliath. He was twice the height of all the other soldiers with shining armour and a 3 metre long spear.* ***David, David did you get a scare? David, David who is out there?*** *David heard Goliath teasing the Israelite army. Not one of you is brave enough to fight me. This bullying behaviour annoyed David and he said to his brothers, ‘Who does he think he is? Doesn’t he know that God is fighting for us?’* ***David, David did you get a scare? David, David who is out there?*** *David went up to the King and said, ‘I will fight Goliath.’ The king was so surprised he burst out laughing but David continued to speak, ‘I managed to fight off a bear and a lion when they attacked my sheep. God helped me then and he will help me now.’ The king agreed and tried to fit his armour onto David but it was too big- David could hardly move. David left the armour behind, picked up his sling, 5 stones and began to walk towards Goliath.* ***David, David did you get a scare? David, David who is out there?*** *Goliath gave a big belly laugh when he saw David, the little Shepherd boy. That was the moment that David pulled out a stone, slipped it in his sling, swung it around his head and let the stone fly. Before Goliath could utter a sound the stone hit him and he fell down dead.* ***David, David did you get a scare? David, David who is out there?***  **Lesson 8** LO – I can make links between Jewish ideas of God found in the stories and how people live  Read through the story from last lesson again.  The pupils might enjoy performing this to others in the school. Photographs of their freeze frames could be collected to use together with their chants and the stones from activity 3 to create a display of the pupils’ learning.  **Lesson 9**  LO – I can talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas  Use a variety of interactive ways of learning about the stories, meanings and what happens at festivals: e.g. **Sukkot**: read the story, linking the Favoured People’s time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a *sukkah* and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today.  Lesson 10  LO – I can re-tell simply some stories used in Jewish celebrations (e.g. Chanukah)  A picture containing indoor, altar  Description automatically generated**An image of Chanukah** • Look with pupils at some art work showing Chanukah being celebrated or the story of Chanukah (such as ‘Hanukkah Lights’ or ‘Chanukah Lights and Suvganiut’ both by Alex Levin) **See**: http://artlevin.com/ Ask children to look at it closely. Discuss how we sometimes move a mouse over pictures on the internet and tags appear with words about the picture. Children should create 5 tags that might appear linked to the picture they are looking at – the tags can be very simple at this stage and might refer to colours and shapes in the picture as well as to objects that pupils can name. • Are pupils able to notice anything from the picture that they found out might be in a Jewish household at the start of this unit? **Story of Chanukah** • Read through a short version of the story of Chanukah. With pupils, choose 8 key words which are important in the story. (Children should take a lead in picking the ‘key words’, however, teachers can encourage pupils to think about which words are most suitable for selection, some might come in nearer the end of the story – pupils sometimes miss these). List them together, before deciding upon an appropriate action or sound to go with each. Re-read the story with pupils performing appropriate sounds and actions whenever a key word is mentioned. Explain that the story is the root of the Jewish festival ‘Chanukah’ and many of the words that pupils have been performing their sounds and actions for are incredibly important words at this festival. This is a version of the story *The Jewish people were living in the land of Judaea and were ruled over by a King called Antiochus. He was a very powerful man, and wanted everyone in his great empire to live the Greek way of life. King Antiochus ordered the Jewish people to stop worshipping their God; instead they had to worship the Greek god, Zeus. Antiochus put a statue of Zeus in the most holy place in the Jewish Temple. The Jews were not allowed to keep the Sabbath, or to do other things which they believed to be important. There were some Jews who did as they were told, but many refused. A priest, Mattathias, killed one of the king's officers, and escaped with his five sons to the wilderness. There they were joined by many other Jews, who carried on a war against the king. When Mattathias died, Judah, his eldest son, became leader. He became known as "the Maccabee", which means "the Hammerer". After two years of fighting, the Maccabees were finally successful in driving the King and his people out of Israel and they took back the Temple in Jerusalem. The Maccabees wanted to clean the building and to remove the Greek symbols and statues. On the 25th day of the month, the job was finished and the Temple was rededicated. When Judah and his followers finished cleaning the temple, they wanted to light the lamps of the great Menorah, which symbolised the presence of God. This should be kept continually alight, and is remembered in synagogues today by the eternal light, known as the N'er Tamid. Once lit, it should never be put out. When they entered the Temple, only a tiny jug of oil was found with only enough to light the lamp for one day. The oil lamp was filled and lit. Then a miracle occurred as the tiny amount of oil stayed lit not for one day, but for eight days. Ever since, Jewish people have celebrated the occasion with an eight day festival and the lighting of eight branched lamps known as Chanukiahs.*  **What brilliant questions can we ask about Chanukah?** • Gather pupil-generated questions about anything in the story that makes them wonder or puzzles them (e.g. How did the oil last for eight days? Where is Jerusalem? Why didn’t Judah and his army give up and do what the rulers wanted? How is oil made? How did the small army manage to beat the bigger more powerful one?) • Split these questions into two groups – a) those that would be **easy to answer** by looking on the internet/in books etc. b) those that would be **difficult to answer**, but that we could enjoy discussing. Vote on one question from the second set that the class think would be excellent to talk about and hold a discussion on it. Pupils should discuss the question whilst bearing in mind the Chanukah story – ideas that may be touched upon (or pupils may be encouraged to think about) due to the plot of the story are: God, miracles, standing up for what you think is right, being yourself even when others tell you that you mustn’t, being brave, trying as hard as you can, dedication, having hope, bigger and powerful people do not always win in the end.  Lesson 11  LO – I can give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah)  **How do Jewish people celebrate Chanukah?** • Explain to children that Chanukah is generally a happy time when Jewish people think of the Chanukah story and the miracles in it. The oil burning for 8 days and the small army winning can both be seen as miracles. Help children to find out about aspects of Chanukah practice today linked with miracles e.g. **dreidel** (A game played by Jewish people with a spinning top. The top has four letters on it standing for the sentence ‘A Great Miracle Happened There’), **chan ukiah** (Multi-branched candlestick lit for 8 days as a reminder of the oil lasting for 8 days in the story), **foods eaten at Chanukah** (Such as latkes and doughnuts which are cooked in oil as a reminder of the miracle). NB Miracles in religious stories are not believed by everyone to have happened literally. Their place within the stories and what they represent are seen to be important. If pupils refer to the fact that they don’t believe in miracles without teacher prompting, this is fine.  • Finding out about practices linked with the miracle at Chanukah could be done as ‘jigsaw’ learning with each group finding out about and being provided with information about only one of the practices. Children should present their findings orally to those in other groups. They should explain the object they were learning about, its name, how it is part of Chanukah celebrations and how it helps Jewish people remember the miracle/another relevant part of the story at Chanukah. The intention is that all pupils in the class should know about a number of practices related to miracles at Chanukah once the presentations are finished. • Although not the main purpose of the lesson, pupils could taste latkes and doughnuts and have a go at playing the dreidel game for a short time. **What is important at Chanukah time?** • Ask pupils to think of one thing that they think must be really important at Chanukah time for Jewish people. It might be part of the story. It might be one of the ideas touched upon in the P4C session. It might be one of the practices linked to miracles. Children show their ideas in writing and pictures on a paper candle or flame. If possible, they should also state why they made their choice. The candles and flames can be displayed on or around a large picture of a menorah. **What do we know about Chanukah?** • Look back at the picture from the start of the learning about Chanukah. Ask pupils to write/say five tags for it. Compare these with the 5 they wrote/said at the beginning. Ask pupils to imagine that they working at an art gallery. They should write or share write a title for the picture and a sentence or two explaining it. This is to be displayed on the wall to help visitors to the gallery find out about the meaning of the image. • Look at the list of questions from the start of this unit of work. Are pupils now able to answer any which have links to Chanukah?  Lesson 12  LO – I can give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to me too  **What do we know about Judaism that we didn’t know before?** Look at the whole list of questions from the start of this unit of work. Together, decide which the class can now answer and which are yet to be answered. Work out how you will go about finding out the answers to the remaining questions – find out the answers where possible. **How do we celebrate and remember things that are important in our own lives?** In class celebrate something that is important e.g. the birthday of the TA, being able to go onto the field for summer, some achievement of the class. Create a celebration in class with music and food or some other fun activities. Talk about how this celebration makes them feel. Link to other special times that the pupils have encountered. Connect this to what they have learnt in this unit, focus particularly on Shabbat and Chanukah. | | |
| **Vocabulary** | Jew  Hewish  Torah  Synagogue  Shema  Chanukah  Shabbat  Sukkot  Mezuzah  Kosher  Challah bread | | | | | |
| **Outdoor Learning** | Recreating the Great fire of London | | | Carnival, outdoor art | | |