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

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| **Year 2 Autumn Term** | | | | | | |
|  | **AUTUMN 1st Half** | | | **Autumn 2nd Half** | | |
| **Theme** | **Movers and Shakers** | | | **Land Ahoy** | | |
| **British Key Question** | Who has shaped the world we live in? | | | Who sailed the seas? | | |
| **Enhancements** |  | | | Visit to the maritime museum. | | |
| **Books** | Great women who changed the world- Kate Pankhurst | | |  | | |
| **Addressing Stereotypes** | Women’s suffrage and segregation | | | Only men were on boats | | |
| **British Values** | Democracy – Discussion around whether women should have the right to vote.  Rule of Law – Should everyone have equal rights.  Individual Liberty – We will discuss that everyone has the right to have a say about the world they live in  Mutual Respect & Tolerance – We will appreciate the beliefs of others | | | Democracy – How was a captain chosen?  Rule of Law – Why did pirates steal?  Individual Liberty –  Mutual Respect & Tolerance – | | |
| 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** | What do Christians believe God is like?    **Lesson 1**  **LO -** Identify what a parable is and tell the story of the Lost Son from the Bible simply, and recognise a link with the concept of God as a forgiving Father.  Using a child-friendly version, tell the story of the Lost Son (Luke 15:1– 2, 11–32) in an interesting way (be careful as some versions mention prostitutes). For example, use story sacks with ‘I wonder’ questions. Pupils can answer the ‘I wonder’ questions or write their own. Record these questions, perhaps in a display, and refer back to them through the unit. • Use drama (for example, hot-seating or thought-tapping theatre) to explore the differing perspectives and feelings of the father and both sons. Ask pupils to talk about their responses to the story: favourite character, most important moment, surprises, anything that made them laugh/smile or cry/sad. Draw out the forgiveness and love shown by the father. Wonder: What might this teach Christians about God? Is God like a father? How? • Explain that the Lost Son is a *parable*, which is a special sort of story that was told by Jesus to help people learn or understand ideas. Parables might be harder to understand than some other stories because they have hidden meanings. They can seem to be saying one thing, but are really teaching something else. Help pupils to understand the concept of a story meaning something else. This can be illustrated in a way that is most suitable for the class: for example, metaphors, or contemporary stories, such as *Paper Dolls* by Julia Donaldson. [The Paper Dolls by Julia Donaldson. Children's story. Audiobook (read-aloud). - YouTube](https://www.youtube.com/watch?v=IbBQ4lqXT8I) • Have a discussion using dialogic talk to help the class work out the meanings behind the Lost Son. It is important that dialogic talk is employed so that pupils are involved in the process of working out the parable’s meaning rather than merely being told it. • Ask the pupils to make ‘hidden meaning boxes’. Pupils should show the literal story of the Lost Son on the outside of a box, but put the hidden meaning inside the box ready to be found by anyone who opens it. Both artwork and text can be used to complete this activity. Pupils can work individually using nets of cubes (see Resource 1.1 Sheet 1) or in groups using shoe boxes, for example. • Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about God?  Share some of the hidden meanings of the parable that the pupils have found. Draw out that for Christians this parable teaches that God is loving and forgiving, like a parent. Either using their own parents/ guardians as a model or parents from story books, ask the pupils to draw an outline of a parent. Inside the outline write/draw what parents do or say to show that they love their children. On the outside of the outline write/draw what pupils do or say to show that they love their parents. Draw out the meaning that love goes both ways.  **Lesson 2**  **LO -** Give at least two examples of a way in which Christians show their belief in God as loving and forgiving; for example, by saying sorry; by seeing God as welcoming them back; by forgiving others.  The parable of the Lost Son teaches that God is loving like a parent so Christians want to show that they love God. As a class, think of some of the ways that Christians might do this — either think of six ways, or give them nine ideas and ask them to select the best six to draw (see Resource Sheet 1.1 sheet 2). For example, sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Stick these drawings to the outside of large dice. • Use the dice with the class. Take it in turns to throw the dice and then act out what that might mean for a Christian. For example :praying - give an example of a line of prayer that a Christian might say; or caring – what might a Christian do in a certain scenario? For example, someone is crying, hungry, lonely, very poor, very rich. Explore: What happens in school if they do something wrong? Share any fresh start/new day practices you might have, and emphasise the importance of forgiving pupils in school. What happens at home? (Care may need to be taken with this question.) How do parents forgive? • If appropriate, given the age and stage of your class, get the pupils to work in small groups, enacting drama scenarios from school and home. You will need to give them examples: for example, someone spoils a piece of work, trips someone up, steals their sister’s chocolate, doesn’t tidy their room. Next ask the pupils to show how the drama reaches the stage when forgiveness is given. What happens when forgiveness is not given? • Alternatively, get pupils to practise saying ‘I’m very sorry’ and ‘That’s okay — I forgive you’ to each other around the class. • Talk together: Is it good to forgive people? Why/why not? How does it feel if you don’t forgive? Why is it sometimes hard to forgive? • Refer back to the core question: What do Christians believe God is like? The story shows the idea that God is loving and forgiving.  Lesson 3  LO - Give an example of how Christians put their beliefs into practice in worship; by saying sorry to God, for example.  Christian prayers have four main types. Some prayers show all four, some just one or two. These are *praise, saying sorry*, *saying thank you* and *asking for something.* Introduce the pupils to four jelly-baby characters: Peter Praise, Suzy Sorry, Andrew Ask and Thea Thanks — each character should be a different colour (see Resource Sheet 1.1 sheet 3), but you can provide your very own jelly babies for this. The story of the Lost Son might lead Christians to think it is very important to say ‘Peter Praise’ prayers an ‘Suzy Sorry’ prayers. Ask the pupils to look through the Lost Son story and ask if they can see which parts of the story suggest that Suzy Sorry, Peter Praise, Andrew Ask or Thea Thanks prayers are something that the characters might say. • Ask the pupils to focus on two of the types of prayer: Suzy Sorry and Peter Praise. Christians believe God is loving and forgiving, so what prayers might a 6-year-old Christian say in a time of prayer at church? Write these prayers, copy some words from Resource Sheet 1.1 4 or draw on suitable shaped and coloured paper, perhaps for display.  Some of the important things that the Parable of the Lost Son teaches Christians include the ideas that forgiving and being forgiven are important and God will forgive them, but they should also practise forgiveness. Is forgiving people only important for Christians, or for other people too? • Either listen to the free extract of the Fischy music song ‘You can hold on’, <https://www.fischy.com/fischy-music-online/songs/you-can-hold-on/> from the album ‘These are our emotions’, or play the whole song. How does it feel when you don’t forgive someone? How does it feel when you do forgive them? Why is it hard to forgive people? • If your pupils are able, you might write a class poem or an extra verse to the song about what it feels like to forgive or not forgive. You might give some sentence starters to support this work, and use the repeated phrase from the song, ‘You can hold on to the feeling or you can let go.’ • Or, ask them to draw or write about a time when they had been forgiven, or had forgiven someone, and how it made them feel.  **Lesson 4**  LO – I can give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others)  Look at a stained glass window depicting the story of Jonah: for example, the roundel from the Redemption Window in Canterbury Cathedral. [Canterbury cathedral medieval stained glass (therosewindow.com)](https://www.therosewindow.com/pilot/Canterbury/corona-1.htm) Ask pupils what they notice first, second and third when looking at the image — this gives you scope to help pupils understand elements of the picture. Invite pupils to share their opinions of the image. They might like some parts of it whilst disliking others.  Using a child-friendly version, tell the story of Jonah in an interactive way. For example, ask pupils to help you devise relevant sounds or actions for them to perform whenever a key word is read in the story (such as ‘Jonah’, ‘Nineveh’ (the wicked city), ‘God’, ‘fish’, ‘storm’ and so on). At appropriate points in the story ask pupils what they think Jonah must have been feeling. Suggest some alternatives: was he scared or sorry, angry or worried? • Talk about pupils’ responses to the story, and their ideas about it. Ask them about the best bits, or which part is most puzzling, and why. What were their feelings during the story? Ask what they think the story is about; this text is not a parable, but if there is a ‘hidden meaning’ in it, what might that be? • In light of their thinking about the story so far, ask pupils: What happened when Jonah tried to run away from God? How did God find Jonah? Was it important for Jonah to go to Nineveh — why? • Split pupils into groups and give each group one key event from the story; for example, God commanding Jonah to go to Nineveh; the storm; Jonah praying inside the fish; Jonah leaving the fish; Jonah going to Nineveh; the people of Nineveh changing their ways; God saving Nineveh; Jonah getting cross; God explaining to Jonah the importance of being concerned for the people and animals of Nineveh (see Resource Sheet 1.1 5 — you might ask pupils to do some quick sketches to show their part of the story, but make sure you move on to the next section about ideas of God!). • Pupils work in their group members to decide a) which emotions Jonah is feeling at each stage; for example, using an 'emotions dice' or the emoticons on Resource Sheet 1.1 6, perhaps making a 'Wordle'; and b) what their part of the story might teach a Christian about God. Some groups may be able to work independently, whilst others may need support. For example, have a selection of cards with a range of ideas about God — pupils choose one that is shown by their part of the story and justify their choice. Groups feed back to the rest of the class. • From the group feedback, work as a class to start to create a bank of ideas showing what a Christian might learn about God from stories and songs. Save this ideas bank to refer and add to in following lessons.  **Lesson 5**  LO – I can give an example of how Christians put their beliefs into practice in worship; by saying sorry to God, for example.  Recap: what did we find out about God in the story of Jonah? • Discuss with pupils any times when they may have heard Christian hymns and songs: for example, school assembly or singing practice, church, on the television and so on. Ask the pupils why they think Christians sing in church. Explain that they will be listening to two songs used by Christians in worship — you can choose two from the Resources page. They are often sung by pupils in church: they help Christians to think about what God is like. Why do Christians think it is important to sing songs about what God is like? Ask some Christians to suggest why they think it is important to sing about God. • Talk together about the rhythm, rhyme and repetition within each song. Clap, dance or play along: which words stand out as being important? Carry out a discussion activity with pupils to ensure that they understand the meaning of the lyric. This could take the form of a teacher-led discussion, a 'snowball discussion' where pupils talk about the meaning of the lyric in pairs before moving into fours then sixes, or a 'jigsaw discussion' where the class splits into groups, with some looking at lyrics in Christian songs and hymns, and then feeding back to the whole class. After feedback, pupils use mini-whiteboards to show what they think is the most important thing a Christian might learn about God from the two songs.  **Lesson 6**  LO – I can give a reason for the ideas I have and the connections I make  Ask: If God is invisible, how do Christians describe God? What questions do pupils have about these ideas of God? You might get pupils to record some of these questions in thought bubbles. • Reflect on what pupils have learned about Christian ideas of God from the story and songs explored. Create small pieces of art to represent one of the ways of understanding God discussed in earlier sessions, or another idea that pupils have; for example, images of forgiveness, love, power, care, friendship, creating or creation. They might start with ideas that surprised them, or the ideas that they think might be most important to people who believe in God. These pictures can be put together to form a large class collage using the key question as the title: What do Christians believe God is like? • Using the collage as a stimulus, help pupils to focus upon this complicated view of God: is there only one idea about God, or are there lots? Are there some ideas you like best? Are some hard to understand? Are some a bit scary? Are some comforting? Might some be good to think about when you need help? Might thinking about any of these make you act a little bit differently, or a lot differently? Are these ideas only important for Christians? What ideas do you have about God? Do you have someone or something that is comforting when you need help…? How is this a bit like, or not like, God for Christians? • Use some of these questions, and some that the pupils asked, and see if they can record some answers on the other side of the thought bubbles from the start of this section. | | | What does it mean to belong to a faith community?    **Lesson 1**  **LO –** I can recognise that loving others is important in lots of communities  Way in: who am I? This could fit in with other work along the theme of ‘myself’. • Play a game of ‘Would you rather…?’ to get pupils thinking about their own preferences. ‘Would you rather...’ (for example) …be good at running or jumping; …be a deep-sea diver or an astronaut; …be a kitten or a puppy; …live in a castle or live in a camper van; …have wings to fly or breathe underwater? Talk about how all these choices are about who we are and what we like. We are all different. • Me, myself: Hand out A4-size cut-outs of a person to each pupil. Get them to write or draw three things in the cut-out person that go to making them who they are, e.g. parents, siblings, hair colour, name, likes, skills, etc. • How do I feel? Consider the feelings we all have and what inspires them. Discuss what makes them happy. Add a happy face to their person cut-out and write what makes them happy (one word or a picture is fine); add what makes them feel upset. The teacher may share his/her own sad times. • Being lost: what if pupils got lost at the shops, the seaside, park or a busy place? What words can they give you to describe this feeling of being lost? Write them all on the board. If you are artistic, add an emoticon for each one, or ask pupils to design one. Symbols of belonging• Teacher (or willing adult) shows things from their life that tells the pupils something about who or what they belong to. This could be multiple things, such as a family photo, a wedding ring, tickets to a play or gig they went to with a friend, mementoes from a holiday with friends, objects from a club they belong to, etc. Ask the pupils to talk about what each thing shows about the teacher. If two adults can do this together, it is fun to have the pupils guess who owns each object. Talk about how this shows all the things the teacher belongs to, such as family, friends, clubs, hobbies. • Return to the words and emoticons for feeling ‘lost’ above. Some pupils will be able to talk about how we feel worried and scared when we lose our special people because we belong to them and need them. We all belong  • Return to the person cut-out. Glue the people onto a coloured sheet of A4 paper. Ask pupils to talk in pairs or threes about all the people, places and groups they belong to. Write some common words on the board to help them: family, brother, sister, friends, church, mosque, swimming, Rainbows, Beavers, football, etc. pupils write the two most important things they belong to on the outside of their person cut-out, and then decorate the outside. Save these people for your Belonging display.  **Lesson 2**  LO – I can give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols me  You might choose to focus on all three religions or alternatively just compare Christian signs of belonging with one other religion.Symbols of Christian belonging• What can we notice about Christian belonging? Show images of or bring in artefacts of Christian symbols; a cross or a crucifix as a badge or necklace; fish/ichthus symbol; ‘What would Jesus do?’ (WWJD) bracelet; an image of /Jesus; Jesus and Mary; a church; rosary; Bible, etc. Can the pupils tell you what religion this represents? Talk about how Christians all belong to a group, and the most important person to them is Jesus. They belong to Jesus and he belongs to them. • Make a gallery of Christian signs of belonging. Label them and/or share/write a sentence to say why Christians wear them or use them or display them. Symbols of Muslim belonging• What can we notice about Muslim belonging? Ask what might show that Muslims belong together. Show a picture of (for example) the Ka’aba in Makkah; a taqiyah (prayer cap); a prayer mat; a Qur’an on a Qur’an stand; and discuss how these might show Muslim belonging. • Show two pieces of Islamic calligraphy saying ‘Allah’ and ‘Muhammad’ [see Resources below]. Muslim pupils in the class might have objects with calligraphy on they could bring in. Can they explain the letters to the class? There are many beautiful examples online. Do an online image search for ‘calligraphy Allah’ and ‘calligraphy Muhammad’. First show ‘Allah’. Print out and let the pupils trace the letters with their fingers; these are Arabic letters spelling A-LL-A, which is the Muslim word for ‘God’. Teach that first and foremost, Muslims belong to God. Many Muslims will have some calligraphy in their house and the mosque. • Next show calligraphy spelling ‘Muhammad’. Teach that this was a man who belonged totally to Allah as he was very good, loving and wise. Muslims believe he was chosen by God to be the final messenger, bringing God’s message to humanity. The things Muhammad said and did help Muslims today to be good people. • Show an image of pilgrims circling the Ka’aba at hajj. This is an incredible sign of belonging in Islam. Are there any places that pupils go to that show they belong e.g. school? Grandparents’ house?  Put a cup, some Ribena in a jug, a candle and some bread out on the table, place them all on a nice cloth. If you can get Kiddush wine and challah bread, even better. Give the pupils a moment to look at the objects. Tell them they are all signs of Jewish belonging. Watch this video clip of Jewish Shabbat at home: www.bbc.co.uk/education/clips/z3hyr82 . Shabbat is a special meal eaten together on a Friday night in Jewish homes all over the world. • Return to the items on the table. Ask pupils to talk about each one and prompt them in the direction of these artefacts being signs of belonging, such as: Kiddush cup/wine – drunk in blessing; grandfather blesses his grandchildren; bread is broken, shared and eaten together; candle – lit together at the beginning of the meal; blessing said together. • Share the bread and a sip of Ribena among the class. Light the candle. Talk about how it feels to do this together. Gather the words on the board, such as ‘friendly’, ‘together’, ’warm’, ‘special’, etc. Hand out a blank outline of a cup to groups. They enter these words describing Jewish belonging. Add to your RE Belonging display. Add images from the internet of the Ka’aba, Islamic calligraphy and Jewish Shabbat.  Show a simple version of Allah in calligraphy. Then do an online image search to show how beautifully the calligraphy can be done.  Allah in Arabic: https://freeislamiccalligraphy.com/?portfolio=allah-2 Reading from right to left: AH – L – L – ‘A More details here: https://en.wikipedia.org/wiki/Allah Muhammad in Arabic: https://freeislamiccalligraphy.com/?portfolio=muhammad NOTE: the word Allah is the Arabic word for God. Christians in the Middle East also use this word for God. So ‘Allah’ is not a name for God in Islam – it is simply the word God in a different language.  Lesson 3  LO – I can say simply what Jesus and one other religious leader taught about loving other people  Explore the idea that everyone is valuable. Share a story that shows that for Christians, all people are important to God.A story of belonging in Christianity• Tell pupils the story of the Lost Coin (Luke 15:8-10 – use www.biblegateway.com to find the text). Focus on the way that the woman does not settle for just the coins she has – she searches for the missing coin. Discuss why (they all belong to her; she cares about each one). Teach that for Christians this makes them think about how God cares for every single human and notices when people are lost. • Ask pupils to tell you who the woman represents (God) and who the coin represents (a lost person). (There are two other stories in Luke chapter 15 of the lost being found by God. You could refer back to the story of the lost Son from the first 2 lessons in autumn 1 • Ask some ‘wonder’ questions about the story. I wonder if you sometimes wander off sometimes? I wonder how your special adults feel when they lose you? I wonder how you feel when you get lost? I wonder how it feels to know that someone is always looking out for you? I wonder how I know that someone else loves me?• What makes the pupils feel happy about the story? Give each group a plain outline of a Bible (or book). Write or draw why the people feel happy in the Bible, such as ‘being looked after’, ‘having someone who cares’, ‘being found’ or ‘feeling better’. Save this Bible for your Belonging display. • Explain that Christians are taught that should love each other (John 13:34-35) and love everybody (Mark 12:30-31). How could Christians show that they love each other and other people? Discuss what people might do to show love, to show that everyone is valuable. Ask pupils to draw a picture to stick in a class book for the Belonging display to show how a Christian might show love, or how they show love themselves. As a class, create a title for the book. Do all people think everyone is valuable? What do they do to show that?• Jewish people have a commandment that says to love your neighbours (Leviticus 19:18). Muslim teaching says, ‘None of you is a good Muslim until you love for your brother and sister what you love for yourself.’ Non-religious people also follow the Golden Rule: Treat others as you would like to be treated yourself. Have you got a school rule that says the same thing? • Find out about times when people from different religions and none work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief, or the Royal British Legion Poppy Appeal and Remembrance Day on 11 November.  **Lesson 4**  LO – I can give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean  You might choose to focus on all three religions or alternatively just compare Christian welcome ceremonies with one other religion.Way in: a new babyCan pupils remember anything about being a baby? For example, their first word, the first food they ate, etc.? Do pupils’ parents have mementoes of when they and their siblings were babies, such as framed scan images, photos, baby books, little hand- or foot-prints? Why do parents keep these mementoes? Talk about how when a new baby arrives it is a very special time; it is like a gift has been given to the family. We are going to learn about how a new baby is welcomed into the family of different religious and non-religious traditions. Baby baptism in Christianity• Have any pupils been baptised or christened or attended a baptism/Christening? This means being welcomed into the Christian family. Find out if they already know something about baptism. Note down their ideas to see if they are right, as they learn more about it. • Watch this clip of a church community preparing to baptise baby Jamie: www.bbc.co.uk/education/clips/zm87tfr • If you can, fold a sheet of paper like the vicar to explain what baptism means; first she folds the paper into a house shape, then a book shape, and finally she tears off one edge to create a cross. The pupils will be impressed if you can do this! As you tear, talk about what the house means (the family of the church and the family at home), the book (Christians read about God and Jesus in the Bible) and the cross (for Christians, this means God loves Jamie very much). Draw these items on the board and write one or two words inside each, such as ‘church family’, ‘Bible’ and ‘God’. • Go back to what pupils have said about baptism already; what will it actually involve? It is supposed to show the beginning of something new and exciting. Can pupils think of how Christians could show that? Christians show it with water, symbolising a clean, fresh start. Watch this second clip where Jamie is baptised: www.bbc.co.uk/education/clips/zr34wmn • After watching the clip, talk about the water. How many times was water poured on Jamie’s head? Three times, for the Father, the Son and the Holy Spirit; that is, the three ways Christians understand God. You could also talk about the candle, symbolising the way a new baby is like a shining light. • Pick out the important elements of the baptism: water, sign of the cross, lit candle, full name. Get pupils to select the relevant photos from a range of pictures from different celebrations and traditions, and then order the photos to show when the items are used in the baptism. Ask pupils to explain what each symbol means as they order them. Return to the conversation at the beginning of items the pupils’ parents have kept to remind them of when they were babies. Talk about what a parent might keep from these baptism ceremonies to remember this special day. Ask groups to draw a picture of the thing they would keep, such as the candle, some water from the font, the white robe, and explain why. Welcoming a baby in IslamSpread items over a table; a razor (in a case) and shaving foam, a pair of kitchen scales, a silver necklace or ring and a print-out of the Islamic calligraphy looked at in the first section saying ‘Allah’. Give pupils time to look at them all. Explain these are going to help us understand how a baby is welcomed into Islam. • Call to prayer: ask pupils what they think the most important thing about being a Muslim might be? The most important thing at the centre of all Muslim life is faith in Allah. Because of this a new baby has a prayer whispered in its ear. The most important words of the prayer are ‘Allahu Akbar’- God is great. The whole prayer is called the ‘Call to Prayer’ as it calls Muslims to worship Allah. Search for ‘Call to Prayer’ on YouTube, such as www.youtube.com/watch?v=fe8qRj12OhY . You could play the sound from this softly as the pupils explore the artefacts on the table. • Weight of hair: A Muslim should be generous and share what they have with others. Ask pupils how a tiny baby could share what they have? It is possible? As one way to show that they expect the baby to grow up as a loving and generous adult, many Muslims gently shave the baby’s hair. They place it in scales and whatever its weight, they give that weight in silver (or some other valuable metal) to the poor. As you explain this process hold the razor, foam, scales, silver etc. Ask the pupils to tell you what the gift of silver means, even though the baby doesn’t know about it. • Sum up: ensure pupils understand that two important aspects of being Muslim are performed when a baby is born; faith in Allah and being generous and kind. As above, ask what mementoes of these ceremonies Muslim parents would keep and draw one image per table. Add some ideas to the Belonging display. Memory models• Return to the images that pupils have drawn of what they would keep from a child’s baptism and Islamic initiation rituals. Share pictures and get them to explain why they chose these items. Give each pupil a piece of modelling clay or similar and ask them to create an ornament to go on the mantelpiece to remind parents of this special time when their baby was born. Pupils can use religious symbolism and make their own meaning, or stick to the religious meaning, as they prefer. Add some pictures of what pupils create to the Belonging display  Lesson 5  LO – I can identify at least two ways people show they love each other and belong to each other when they get married (Christian and/orJewish and non-religious)  Way in: friendship promisesStart a conversation about friendship. Ask pupils to tell you what makes a friend. What do they have to do to be a good friend? Do they ever make promises to their friends? What do they bring to their friendships: jokes, games, toys, laughter, listening, fun? What do their friends give to them? Gather words from this conversation and record on a large piece of paper; save the paper. Explain we are going to look at how two people can show they belong to each other with a ring and a promise. Can the class guess what you mean? We are going to look at weddings. Belonging to each other in a Christian wedding ceremony• Why won’t Elsa let Anna marry Prince Hans (Frozen) after one day? Because they don’t know each other. Compare with Gru and Lucy’s wedding at the end of Despicable Me 2. Can the pupils tell you how many dates they went on before they got married? (147) Discuss why it is important for people to know each other well before they get married. • Marriage involves looking after each other for the rest of your lives, so people make promises to each other on their wedding day. In pairs, ask pupils to think about what promises would be important if two people were going to get on, live together and help each other. Ask some pairs to share the promises. • Show images of wedding rings. Show your own if you have one. Do the class know what they symbolise? Explain that they mean an unbroken connection between the people who are married, as well as with God. They can also mean the idea of love lasting forever. At a wedding, couples often place rings on each other’s fingers as part of their promise to each other. Ask the class why people wear their wedding rings all the time. What sign does this give the world? • Share or display this traditional Anglican wedding vow: I, take you, to be my wife [or husband]. To have and to hold from this day forward; for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God’s holy law; and this is my solemn vow.• Young pupils will find this complicated. Break it up into chunks and talk about the separate promises; for better and worse, for richer and poorer, in sickness and in health. What do they mean? Cut up paper hearts and give to individual pupils. Ask them to choose one of these three promises and design a symbol to show what they mean, such as ‘I will look after you when you are ill’, ‘I will still love you if we are poor’, etc. If possible, they can write the meaning, or just present their symbol. Collect and save these.  Belonging to each other in a Jewish wedding ceremony• Jews also make vows and give wedding rings. Ask pupils if they have been to a wedding or seen one on TV. Have they seen people cry at a wedding? Why would someone cry at a happy time? Traditionally girls lived with their parents until they were married, then they started a new household with their new husband. As well as the happiness of the wedding, the bride’s parents might feel sad that she is leaving their home. Explain that homes are a very important symbol of a Jewish wedding. The couple will set up their new home where they will support each other, as well as have children of their own. Remind pupils of the Shabbat ceremony they watched in the previous section – lots of important things happen in a Jewish home. • Show an image of the Jewish wedding chuppah – this is a canopy which stands over the couple at the ceremony. It has a roof but no sides. Can pupils guess what this means? The roof symbolises the new home the couple will create, and the open sides symbolise how their now home will be open to friends and family. • Play Hava Nagila¸a traditional Jewish song of celebration; there are lots of versions on YouTube. The phrase means ‘let us rejoice’ in Hebrew. It is played at weddings. How do pupils feel while listening to this song? It is uplifting and makes you want to dance, but there is a mournful note. Discuss the mixed emotions people might feel at a wedding. • Print a chuppah outline for each child (online image search ‘chuppah clipart’) or draw a simple canopy. Ask them to write on the canopy one or two words describing what we hope when a couple get married, such as ‘love’, ‘happiness’, ‘children, ‘friendship’. Non-religious wedding ceremonies• Talk about what is similar and different between the ceremonies studied above and a non-religious example. Many wedding ceremonies include singing, promises, dressing up, rings, emotions, celebrations, food, dancing, love and friendship. Promises are made without reference to God, of course, and non-religious weddings may take place in a registry office or other venue. Talk about whether it makes any difference to the couple and their family if promises do not include God. A friendship card.• Display the words gathered at the start of this section about the pupils’ friendship promises and what they get from each other in their friendships. • Use the wedding hearts and/or chuppahs, depending on whether you studied both Christianity and Judaism. Hand out pieces of card, folded in half. Pupils will stick their hearts and/ or chuppahs on the front to make a friendship card. They can write or a special message to someone inside – someone at home or someone in the classroom. They could write why they like someone, a funny joke, a promise to someone, etc. • Remember to ask them the next day what the reaction was when they gave out their friendship cards.  **Lesson 6**  LO – I can talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their idea  If possible, talk to someone who is a Christian and someone from another religion about what is good about being in a community. Ask them what they do when they meet up in groups. • Source 3 or 4 pictures to show the different groups you have studied in this unit (from Christians and Muslims, Jewish and non-religious people.) You could use symbols or perhaps places of worship. • Stick each picture in the middle of a large piece of paper; depending on the age and ability of the pupils this activity can be done as a class or in a small group. Discuss and then draw what this religious or non-religious group do when they are together. Draw a picture on the paper to show their ideas. • Write words or draw pictures to show how people might feel about belonging in those groups • Put a picture of your school in the middle of a different piece of paper. Explain that you are all members of your school community. Repeat the activity above for your school. Compare all the pieces of paper – what is similar and what is different? Explore the idea that different people belong to different religions, and that some people are not part of religious communities, but that most people are in communities of one sort or another. Use the Belonging display to talk through what pupils have learned through this unit. | | |
| **Vocabulary** | Parable  Bible  Christian  God  Loving  Forgiving  Worship  Pray  prayers | | | Faith  Community  Muslim  Christian  Jewish  Ceremony  Rosary  Ka’ada  Mezuzah  Menorah  Kiddish cup  Callah bread  Kippah | | |
| **Outdoor Learning** |  | | | Pirate day including treasure hunt on beach or in Forest School area. | | |

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| **Year 2 Spring Term** | | | | | | |
|  | **Spring 1st Half** | | | **Spring 2nd Half** | | |
| **Theme** | **Wriggle and Crawl** | | | **Cornish Beachcombers** | | |
| **British Key Question** | How did the minibeasts get their names? | | | How has industry in Perranporth changed? | | |
| **Enhancements** | Bug hunting in the Forest School Area. | | | Visit to beach, businesses and visit from fishermen | | |
| **Books** | Fiction  Argh Spider- Lydia Monks, Anansi the Spider- Gerald McDermott, The Giant Jam Sandwich- Janet Burroway and John Vernon Lord, The Very Quiet Cricket- Eric Carle  Non-fiction  The Bee Book- Charlotte Milner, Yucky Worms- Jessica Ahlberg and Vivian French | | | Fiction- There’s a hole in the bottom of the sea, Commotion in the ocean, Sharing a Shell, Sally and the Limpet, Lucy and Tom at the Seaside  Non-fiction- Seaside and what can live on the beach | | |
| **Addressing Stereotypes** |  | | | Did women help fishermen? | | |
| **British Values** | Democracy – Who decides where to build the hive?  Rule of Law – What happens when a member of the colony rebels?  Individual Liberty –  Mutual Respect & Tolerance –Children to explore how animals work as a team. | | | Democracy – discussion around how we have freedom to choose our own jobs.  Rule of Law – Children to explore fishing laws.  Individual Liberty –  Mutual Respect & Tolerance – children to understand that others will have different opinions on what is a good job. | | |
| 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** | How should we care for the world and for others, and why does it matter?  **Lesson 1**  LO – I can identify a story or text that says something about each person being unique and valuable  Is each person unique and important?• Christians believe that each person is valuable and unique. Share the story of people bringing children to Jesus in Mark 10 v13-15. You could also share what Jesus says in Matthew 6:26 about how people are more valuable than birds. People brought their small children to Jesus so that he could lay his hands on them to bless them. But the followers told the people to stop bringing their children to him. Jesus saw what happened. He did not like his followers telling the children not to come. So he said to them, “Let the little children come to me. Don’t stop them, because God’s kingdom belongs to people who are like these little children”. Mark 10 v13-15 [Contemporary English Version] Jesus said: I tell you not to worry about your life. Don’t worry about having something to eat, drink, or wear. Isn’t life more than food or clothing? Look at the birds in the sky! They don’t plant or harvest. They don’t even store grain in barns. Yet your Father in heaven takes care of them. Aren’t you worth more than birds? Matt 6:25-26 [CEV]. Share one or both of the stories above. Ask pupils in a group to choose the most important message of the story and write it in one line to go on a poster in a church with a picture to illustrate it- explain it needs to remind the Christian children who see it about their beliefs. • What do Jewish people believe? Psalm 8 is a song or poem written by David to praise God for the world and how everyone in it is special. See: www.psalmsforkids.com/psalm-8/ and use some lines from it. Give one line to a pair of children and ask them to illustrate it or draw a symbol to show what David is saying about people or creation in Psalm 8. Bring them together to make an illustrated version of the psalm. • Other religions and those who don’t have religious beliefs also believe that all people are valuable and unique. Ask pupils to draw an outline of a person and inside draw some of the things that make people both valuable and unique. Ensure pupils focus on internal and external characteristics. (Some lesson suggestions of non-religious ideas about importance of people can be found at http://humanismforschools.org.uk/teaching-toolkits/) As all people are valuable and unique how should we treat them?• Ask children to think about how it feels when people are nasty to us: perhaps they can say a time when someone was unkind. We feel sad, cross or angry. What are the opposites of these words? What could you do if you wanted to help someone feeling angry to feel the opposite: would an action to show you care make someone happier? Ask children in pairs to role play: how would you make a sad person feel happy, an angry person feel calm, a cross person feel relaxed? Expect this to be fun! ▪ Play the track ‘You are a Star’ from the Fischy Music. You can also here a taster of it here [www.fischy.com/songs/you-are-a-star/](http://www.fischy.com/songs/you-are-a-star/) It includes these words: “Too young, too old, too weird, too slow,Everybody's saying, everybody's sayingToo square, too small, too posh, too tall,Everybody's saying, everybody's sayingBut who do you listen toCause after all I'm telling youYou are a star, just the way you are”▪ Talk about this song, and about the caring and unkind things that it makes the children think about. Discuss why music can sometimes cheer us, especially if it shows us that people care for us. Get pupils to work in groups to add an extra verse. ▪ Ask pupils to think whether a world without caring would be a sad place, and if so, to say why. Is caring for others a gift, or a talent, something everyone can enjoy or do? Who cares? Who should care?• Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Ask the pupils for examples they have seen around the school. Discuss characters from a story you have read in class that shows caring e.g. the Rainbow Fish. • Talk to the pupils about next-door neighbours and about being a good neighbour. What does it mean? Why do people who live close need to care for each other? What can we do to be good neighbours? • Tell Jesus’ story of the Good Samaritan, in an exciting way. (Luke 10:25-37). Ask pupils if they were acting in a play of this story, who would they like to be? Tell pupils that the Samaritans were enemies of the Jewish people, and so the Samaritan would have been the last person they would expect to help! Ask why Jesus told this story, and why he used the Samaritan as his example. How did the Samaritan show he cared? Why did he care? Who in the story only cared for themselves? Notice with the pupils that the robbers were ’baddies’ but the people who passed by were almost as bad! Who do the pupils think is a neighbour? • Act out a classroom version of this story, using a familiar context. E.g. one pupil has spilt milk on floor, two pupils have excuses for not helping to clear up (on the way to play / too busy with their own work / don’t know where cloth is). The third child is different – and is not expected to help (older / from another class / opposite sex ) but helps. Pupils think about who helped and how. Talk about what this story is about. What could people in the play have done differently?  **Lesson 2**  LO – I can identify a story or text that says something about each person being unique and valuable  Share other stories such as when four friends take the paralysed man to Jesus (Luke 5:17-26), and the account of Jesus’ special friends – or disciples in Luke 5:1-11. What do these stories show that Christians believe Jesus thought about caring? Resources: Use www.biblegateway.com to search for texts. You can use different translations too. The International Children’s Bible is very good; the Contemporary English Version, the Common English Bible and the New Century Version are lively and accessible new translations. The ‘God’s Word’ version is also clear and straightforward. Singing and building up other people: can anyone care like this?• Play pupils the song ‘Build Up’ (a taster can be found at www.fischy.com/songs/ , with a live video version at www.youtube.com/watch?v=7nir\_CJH2Bc. Sing it together, and enjoy the music making. Get some percussion going, and spend time practicing for a little performance for another class. The words include these: Every word you say, every game you playEvery silly face, every single placeYou can build up Or [1! 2! 3! 4! 5!] You can tear downBuild up one another,Build up your sisters and brothersBuild up one another! Build Up!• Give every pupil three ‘5 ways’ challenges: can they think of five ways they like to be ‘built up’? Or five people who show they care by building them up? Or five things they could do to build up other people this week? Questions of Wonder: “I wonder what Jesus would think of our song?”• Can pupils suggest any links or connections between the story of the Good Samaritan and the song ‘Build Up’? Give them time and space to work out the connections and ask careful questions about their responses to deepen learning.  **Lesson 3**  LO – I can give examples of how Christians and Jews can show care for the natural earth  Psalm 8 made it clear that people are unique and valuable. Tzedekah is the Jewish idea of charitable giving to those who need help. For Jewish people this is part of making the world a better place, fairer and more just. For Jewish people this is following the teaching of God; For there will never cease to be needy ones from the midst of the land, which is why I command you: open your hand to your fellow, to your poor and your needy in your land. Deuteronomy 15:11 • Ask pupils to think about the ‘land’ you live in, your village, town or city and the wider country and world. Who might the Jewish community notice that needs help? What help might they be able to offer? • In year 1 pupils have studied the Jewish festival of Sukkot. During this festival Jewish people create a booth and spend time living outside to remember the Israelites’ escape from Egypt and their dependence on God as they made their way through the desert. Many people believe the festival of Sukkot is a time to remember those who are poor by giving meals and shelter and donating money (tzedekah). The Etrog (Citron fruit) and the Lulav (three types of bound leaves – traditionally myrtle, willow and palm) are shaken together in all directions to symbolise sweetness and goodness. • Give each pupil an outline of a citrus fruit (e.g. lemon) and a leaf. Ask them to write on the lemon some people that Jewish people might want to help at Sukkot and how they might help. Ask them to write on the leaf what Jewish people think God teaches about caring for others. Give pupils suitable sentence starters according to their ability. • Shake the Etrog and Lulav and shout out who Jewish people might help. Information on Sukkot and Tzedekah can be found at <http://tzedek.org.uk/how-we-work/resources-2/> Stories of inspiring people who cared for others: encouraging each other to care.• Use a story of Mother Teresa, Doctor Barnardo (or a similar famous or a local person). Additionally, you could study the work of a religious charity (e.g. CAFOD or Tzedek) or a non-religious charity (e.g. Water Aid or Oxfam) to illustrate how some people have shown their care to people in a very specific way. These are stories of people/charities who cared in exceptional ways, and were/are good at helping others to care too. Make sure you bring out that it was their beliefs that inspired them to do the things they did. They were great encouragers. Ask the pupils who has encouraged them today? Who have they encouraged? The story of Mother Teresa can be found at [www.loyolapress.com/saints-stories-for-kids.htm?cId=77288](http://www.loyolapress.com/saints-stories-for-kids.htm?cId=77288) story of the life of Dr Barnardo http://request.org.uk/people/significant-people/thomas-barnardo/ and a 10 minute film that you may want to watch with pupils (watch it for yourself first, to judge its suitability) www.bbc.co.uk/programmes/p015jf2y • Pupils could act out the story or make a poster to inspire others to follow the ideas of the person and /or charity studied. Make sure the work shows the link between the work that the person or charity does and their beliefs • Pupils could talk about what it might be like to do a ‘job’ like that. Would they like to help someone being sick or dying or smelly and dirty? Why do people who care choose jobs like these? Following the Golden rule: A rule for religious and non-religious people  **Lesson 4**  LO – I can say why Christians and Jews might look after the natural world  • Prepare a golden box. In the golden box place a scroll on which you have written the Golden Rule: ‘Treat other people as you would like them to treat you.’ With suitable drama, share with the pupils that there is one rule that both non-religious people and religious people share; some say it is the most important rule. Reveal and read the scroll. • Discuss with the pupils what the rule means and what life would be like if people followed the rule. • In 2014 the NATRE Spirited Arts competition had ‘The Golden Rule’ as a category. Share with pupils some of the entries at www.natre.org.uk/about-natre/projects/spirited-arts - here for the 2014 winners. Set the pupils an artistic challenge. Can they create a picture that shows the Golden Rule being followed and either write or explain what their picture is about? You could have a mini class competition, or alternatively create a group artistic representation of the Golden Rule. • Ask the pupils to act out some scenes where people do not obey the Golden Rule: - Someone has some sweets (or fruit, for healthier eating…) and refuses to share. - Someone pushes others out of the way to get to the front of the queue. - Some children whisper about another child and laugh about her. - A child leaves all his stuff on the living room floor for his mum to clear up. How do they feel when they are not treated fairly? What would be different if everyone obeyed the Golden rule? What can we do?• Having studied the teachings of two religions and non- religious people on caring, work together as a group to create an event e.g. a ‘Thank you’ tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity.  **Lesson 5**  LO – I can talk and ask questions about what difference believing in God makes to how people treat each other and the natural world  Pose the question: how do we find out what Christians believe about the world creation of the world? Answer: by, for example, asking them questions, looking at their sacred stories etc. • Telling the Bible story is the focus in this lesson. Decide at what point you want to begin this – it might come first, or it may be better to look at a leather Bible with gold leaf edges as an artefact first and talk about why the Bible is special to Christians and how Jews and Christians share the stories of Genesis. • Develop active tasks which immerse your pupils in a full understanding of what Christian sacred texts say. Much can be gained from looking at, and talking through, different re-tellings, but an examination of an accurate translation is also important. This could run over two or more lessons, for example: 1. a simple evocative telling, such as Steve Turner’s poem ‘In the Beginning’ (in book form and as a poem) (Lion) 2. a more developed story, as in Bob Hartman’s Lion Storyteller Bible, 3. an accurate Bible text appropriate for your class, see www.biblegateway.com and select from the translations available, e.g. NIV, NIRV, NLT. • Explain that some Christian people believe this is an accurate description of how the world began but many more Christians see these accounts as more like poetic or symbolic accounts. The chapter says what God is like and what his relationship is with the natural world – the Creator who is ultimately responsible for everything, including people and all other creatures, and keeps his creation going. Point out that for Christians and Jews it is the start of a very long story about God’s relationship with humanity. A creative way through the story  • Use Kate Neal’s art from the ‘Picturing Creation’ [Picturing Creation - Westhill (westhillendowment.org)](https://www.westhillendowment.org/picturing-creation). Show pupils a presentation of art that explores the ‘seven days’ of creation.  Read the text with pupils and for each picture ask the big, mysterious questions. • Emphasise to pupils that this story is loved and retold by many millions of Jewish and Christian people. • Set some creative work for pupils to pick up examples of what they find most mysterious, ‘wow’ or beautiful in nature. • Why do they think Christians and Jewish people thank God for the earth and all its creatures? We have spoiled God’s good earth’. What might this idea mean to Christians?• “God saw everything that had been made and it was good” [Genesis]. This assumes an accurate translation has been explored and the key point raised. In some texts after each ‘day’ of creation God finds it ‘good’ and after the act of human creation, he declares it to be ‘very good’. If the text has shown this, it is worth exploring pupils. If God looked now at the world he made now, would he still feel the same? Brainstorm in groups. • Set up Conscience alley: put pupils in groups of seven. One of the pupils will walk through three children on either side, facing each other. One side is the ‘good’ side and one side is the ‘bad’ side. As one pupil walks through the alley, the first pupil on the good side says something good about the world today, then the first pupil on the bad side says something bad about the world today and so on. • In their groups, the pupils create a good and bad collage about the state of the earth today. Talk about these in circle time and see what the class agree about. Who can make the world more beautiful again? Think together about little actions that preserve the beauty of the earth. Think about why people who are Christians should care about the earth, and why we should all care. • You could study one of the Christian Charities that focus on looking after the natural world e.g. A Rocha, Operation Noah, Forest church <https://request.org.uk/people/organisations/a-rocha-a-christian-environmental-charity/> The world is broken: What might this idea mean to Jewish people?• Explore the account of Adam and Eve in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God’s representatives on God’s creation, to care for it, as a gardener tends a garden). Ask pupils to draw images to show how humans might treat the world.  **Lesson 6** • Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world  • Explain to pupils that Jewish teaching includes a phrase, tikkun olam which means to heal or mend the world. It is one of the duties of being Jewish. Remind the pupils of the ideas of who Jewish people might help in the ‘broken world’ in the learning on Tzedekah• Share information about the festival of Tu B’shevat (new year for trees). Share this story A wise rabbi was walking along a road when he saw a man planning a tree. The rabbi asked him, ‘how many years will it take for this tree to bear fruit?’The man answered that it would take seventy years. The rabbi asked, ‘Are you so fit and strong that you expect to live that long and eat its fruit?’ The man answered, ‘I found a fruitful world because my forefathers planted for me. So, I will do the same for my children.’ The MidrashResources: Excellent and extensive resources from Tzedek about Tu B’shevat: <http://tzedek.org.uk/how-we-work/resources-> 2/  So, how should we treat people and the world?Ask the pupils to create something; a poem, some writing a poster, drama or art to answer the unit question | | | What is the ‘good news’?    **Lesson 1**  **LO -**  I can tell stories from the Bible and recognise a link with a concept of ‘Gospel’ or good news and give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians.  A fun role play about tax collectors. Give two pupils some play money: ten or more notes. They are the people of Israel. Ask two other pupils to be the Romans: arm them with paper swords. They have conquered the people of Israel. Ask for a volunteer to collect taxes for the Romans - tell them they can make some money this way. The volunteer tax collector, backed up by the two soldiers, tells the people of Israel: ‘Give me the money. These soldiers will make you!’ Some is given to the ‘Romans’ but the volunteer tax collector keeps lots too. Ask each pupil in the role play: How did it feel? How did the people of Israel feel about Romans and about tax collectors? Why? Is it fair? Who would you be friends with?  Good news: Jesus is a friend to the friendless. Ask the class in groups, if they needed 12 people to change the world who they would choose for their team? You might offer some photos of people they could choose, or think of types of people (brilliant, admired and successful, perhaps) or offer some qualities to choose (strong, kind, clever, helpful, sharing and so on. See Resource Sheet1.4 1). Make a list of reasons for choosing the class’s 12 world-changers. Jesus chose 12 men to be his world-changers, but they were not who people might expect. From Matthew 9:9–13 tell the story of Jesus choosing Matthew the tax collector as one of his 12 disciples, a man nearly everyone disliked. Every time his name is mentioned, pupils can chorus ‘Oh no, Jesus, not him!’ Why was it a surprise? Christians teach that Jesus brought good news because he was a friend to those left out by other people. Act out: Ask pupils to dramatise the story in groups of six. Include a chorus which repeats ‘Oh no, Jesus, not him’, and then ‘Good news: Jesus welcomed everyone.’ Ask pupils what they think of Jesus’ choice of world-changers. Explore their ideas about why Jesus chose them. Can they think why Christians might see this as ‘good news’? • Good news: forgiveness if you go wrong. Luke 6:37–38. Jesus taught: ‘Forgive and you will be forgiven’. Put these words of Jesus in the centre of large pieces of paper. Ask pupils to work together to draw cartoons of people who need forgiving. Then ask them to draw a speech bubble from each person, with the word ‘Sorry’ in it. From above, draw speech bubbles saying ‘You are forgiven’. Look at each other’s work and discuss the idea that God forgives people who say sorry. Should we forgive people who say sorry too? Do Christians think Jesus was good news because he gave God’s forgiveness to everyone who was sorry? • Good news: God can give you peace. Give pupils four heart outlines each. Get them to draw, colour or stick on images that show a heart that is afraid, ill or worried, using three of the hearts. Talk about what they have expressed. Teach them Jesus’ promise to his disciples from John 14:27: ‘My peace I leave with you, my peace I give to you. Do not let your heart be troubled and do not be afraid.’ Jesus’ first followers went through many troubles, but they had peace in their hearts. Christians today find peace in their faith too. Jesus is good news, say the Christians, because he gives his followers peace. • Ask the pupils to think about four kinds of peace: peace in my own life (in my heart?), peace with other people (no fights?), peace in the world (no wars?), peace with God for Christians (being forgiven). Can they paint (or find) a picture to express one or two of these types of peace? Paint this into a fourth heart shape: it could be their own idea, or they could think about what a Christian would draw to show peace, and why.  Lesson 2  LO – I can give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless  Display idea: Ask pupils to choose either friendship, forgiveness or peace: which one do they think matters most? Make small groups to think about writing and creating images, symbols and logos for three posters about Jesus’ good news of friendship, peace and forgiveness. Each pupil writes a sentence starting ‘Good news is when...’ Alternatively, using an outline of either a handshake (friendship), a speech bubble (forgiveness) or a dove (peace), make a class mobile to express understanding of the ‘good news’ of Jesus, using the pupils’ 30 shapes.  Lesson 3  LO - I can give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession)  A lesson on friendliness. Show the class a ‘good news’ photo of a Christian project to help homeless people; for example, from Leeds, where St George’s Crypt has been helping homeless people for over 85 years: their website tells their story ( [St. George‘s Crypt - Care, compassion and hope, 365 days a year. (stgeorgescrypt.org.uk)](https://www.stgeorgescrypt.org.uk/)). Ask pupils to work out what is going on, and suggest whether this might be a ‘good news’ picture. Who for? Is it a good example of people following Jesus? In what way? What might Jesus say or do if he visited St George’s Crypt? You might record ideas on sticky notes for a display. • Use the ‘9 Prompt’ activity (see Resource Sheet 1.4 2) to explore the work of Saint George’s as good news for people who need a friend. If there is a local homeless project, you might use it and adapt the images. • A lesson on forgiveness: You might revisit some of the material on forgiveness from autumn term 1. Or, find out about how Christians say sorry in church. Many Christians say words of confession together in church; some go privately to a priest to say sorry and receive forgiveness. • A lesson on peace and forgiveness. Remind pupils about different types of peace and explore ways in which Christians might find this peace: • Peace inside: For example, sit somewhere calm, peaceful, beautiful – look at some lovely peaceful pictures from nature, but also churches or monasteries. Why do people build big, beautiful churches? Talk about how it might feel to be in one of these places, and how Christians might find God’s peace. • Peace between people: For example, read the story in which Jesus tells Peter he must forgive someone 490 times! (Matthew 18:21–22). What does this say about how important forgiveness is? How would forgiveness bring peace? Act out or draw a situation where someone has done something wrong to a friend – how do they feel? Then when one has said sorry and the other has forgiven them, how does that feel? How does this bring peace? • Peace with God: Jesus says God forgives people if they are sorry. Read some Christian prayers – e.g The Lord’s Prayer. Christians often say these prayers together in church, or privately in their own prayers; some Christians confess to a priest. If doing bad things messes up a person’s relationship with God, how does saying sorry bring peace?  Lesson 4  LO – I can recognise that Jesus gives Christians clear instructions on how to behave  Give pupils a blank folded card with the headline at the top on the front: ‘Good News’. Talk about how lots of news on the TV is bad news: can they give examples? Ask them to draw on the front of their card an example of what they think good news might be, and write a short message inside the card that describes the good news they chose. Who would they like to send the ‘Good News’ card to? A family member, friend, someone at school, or even a person they don’t know so well? Send the cards, and see what replies come! Make a list with the class of 10-plus things mums and dads, or other carers, do to show they love their children. • Read the story: Luke 11:9–13 (see Resource Sheet 1.4 3). Ask pupils: what do you think the story is about? Why is Jesus telling the story? • Ask pupils to remember the opening of the Lord’s Prayer: ‘Our Father in heaven…’ Christians think God loves humans and hasgiven humans many gifts, including these ten: animals to care for, imagination, life, the Earth, love, beautiful days, food, water, our brains, each other. Put these on cards, and get pupils to decorate the cards with images. Then rank them: which of the gifts do pupils think are the best? Point out that some people say ‘nature’ provides these gifts, but Christians thank God for all these things. Consider together what a mum or dad is like, and lists of any ways the pupils think God might be like a mum or dad, but also unlike a mum or dad (for example, visible/invisible; gives you life; gets asked for things and sometimes says ‘yes’ or ‘no’). BEING THANKFUL: HOW MUCH DOES IT MATTER? LUKE 17:11–19 • Teach the class that Christians thank God for good gifts, but everyone feels better if they give thanks to other people too. Tell the story of Jesus and the ten lepers. Give pupils some emoticons showing different emotions (see Resource Sheet 1.4 4), and ask them to hold the card if they think one of the characters has a matching feeling. Ask the pupils to act out: feeling ill, being ignored, getting better, saying thank you. Ask them to imagine how Jesus might have felt about the leper who came back, and the nine who didn’t. Ask pupils what they think and feel about the story. • Set up a ‘thankful circle’. You need seven cards with ‘values’ words on them: KIND WORDS/SHARING/FUN TOGETHER/FRIENDLINESS/FORGIVENESS/HAPPY TIMES/BEING CHEERFUL. Make sure pupils recognise what each one means. Stand in a close circle, and pass the cards round. When you pass the card, say to the person: ‘Thanks for… (whatever is written on it)’. Have a whispering circle, and then try a shouting circle! Everyone experiences thanking and being thanked. Rank these values too: which are the ones we feel most thankful for, and why? • If a Christian prayed to God about these things, what would they say? If everyone suddenly stopped being thankful, or saying thank you, then what would happen? You might offer pupils the SMSCD challenge: can you say ‘thank you’ to at least ten people today? If they do, discuss whether people noticed and if it made a difference to be thankful. Link this back to the key question about the good news of Jesus.  Lesson 5  LO – I can recognise that Jesus gives Christians clear instructions on how to behave  Teach the class that in the Christian community today people pray because Jesus taught them to do so. Christians pray because they think God is listening, and sometimes God answers prayers in good or surprising ways. • Give them some short prayers to think about and ask them which ones they like best, and why (see Resource Sheet1.4 5). Then match them up: which prayer might a Christian pray if: • They had a great day. • They feel afraid. • Someone they love is ill. • They’re looking for a friend. • They are watching a lovely sunset. • Someone has been unkind to them. • They’ve done something they are sorry about. • They saw a TV story about people being hungry in a faraway place. • Now see if pupils can link them to one or more examples of the ‘good news’ Christians believe Jesus brings: friend to the friendless; saying sorry; peace; God as a kind father; saying thank you. • Ask pupils to devise some more examples of ‘one-liner’ prayers Christians might pray, and to make a book of illustrated pupils’ prayers in a group, each contributing two or three pages. The format ‘letters to God’ is a simple way to link this to English lessons. • Christians believe that God hears all prayers: sometimes he answers by saying ‘yes’ to prayers, and sometimes he says ‘no’, or ‘wait’ – a bit like a parent! Ask the pupils to consider which answer Christians think God might give to these prayers: • Dear God, please give me lots of chocolate. • Dear God, help me to work hard for my tests at school. • Please God, don’t let my hamster die! • Please God, forgive me for telling a lie to my mum. • Dear God, thank you for giving us friends and families. • Talk about how some people pray every day and some never pray at all. Talk about what makes the difference. • Give pupils the five cards from Resource Sheet 1.4 6. Ask them to put the cards on a continuum line – at one end prayer is not very important, at the other end prayer is very important. Or, you could say ‘prayer is good news … prayer is not good news’.  **Lesson 6**  LO – I can think, talk and ask questions about whether Jesus’ ‘good news’ is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas  What matters most of all? Ask pupils to choose which of these matters most (you could get them to run from side to side of the classroom to show their choices): Sweets or meals? Water or hot chocolate? Money or happiness? Being loved or feeling safe? Having a laugh or having a bath? Making models or making friends? • ‘The Pearl of Great Price’: Matthew 13:45–46. Use this short parable of Jesus. A man who loved pearls found one that he thought was the best in the world. He sold everything to get it, and he was delighted. Use a meditation script (see Resource Sheet 1.4 7) to get pupils to think for themselves about the things that really matter most in life. Christians think of God as the One who matters most, but anyone can get distracted from what they most care about by little things. Draw (into oyster shells?) some symbols of what matters most. • Display idea: Prayer candles, prayer flames: use the answers to the task above to create a display of candles (you could use cardboard tubes), which often symbolise prayer. This enables pupils to connect the big idea of this unit to plan to their own work and thoughts: Christians say ‘Jesus is good news’: what do they mean, and what difference does it make? If you made 15 candles, you could put on them the letters ‘J-E-S-U-S I-S G-O-O-D N-E-W-S’. Give the pupils some coloured flame-shaped pieces of paper on which to write the one-liner prayers from the activity in the ‘impact’ section above. Discuss what they think are the most important examples of prayers to say, and why. | | |
| **Vocabulary** | Genesis  Christians  Jews  Islam  Charity  Psalm  Charity  Zakah  Tzedakah  scriptures | | | Gospel  Christians  Church  community  Confession  New Testament  Church | | |
| **Outdoor Learning** | Bug hunting | | | Visit to the beach to go rock pooling, beachcombing and find signs of fishing industry. Build our own rock pool to explore. | | |

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| **Year 2 Summer Term** | | | | | | |
|  | **Summer 1st Half** | | | **Summer 2nd Half** | | |
| **Theme** | **Kings, Queens and Castles** | | | **Safari** | | |
| **British Key Question** | How have castles in Britain shaped our history? | | | What are National Parks and why do we have them? | | |
| **Enhancements** | How to train a dragon theme day.  Visit - Roleplay castle | | | Visit to Newquay Zoo | | |
| **Books** | The Three Wishes  Castles texts (Ackworth Library)  English Heritage booklet  Paperbag Princess  Princess Smartypants  The Knight and the Dragon  The Princess and the Wizard  Tell me a Dragon | | | Fiction  Lila and the Secret of Rain- David Conway and Jude Daly, The Hunter- Paul Geraghty, Sleep well Siba and Saba- Nansubuga Nagadya Isdahl & Sandra van Doorn  Non-fiction  One day on our blue planet: In the Savannah, Africa is not a country- Mark Melnincove and Margy Burns Knight | | |
| **Addressing Stereotypes** | Boudicca – barriers about being a warrior  Queen Elizabeth I – barriers about being a monarch  Stephanie Frappart – European female football referee to ref a male final | | | Do all people in Africa live in poverty? | | |
| **British Values** | Democracy – How are kings chosen?  Rule of Law – Who makes the laws?  Individual Liberty – Do the Royal Family have the right to make their own choices?  Mutual Respect & Tolerance – Should the Royal family be treated differently? | | | Democracy – How is a tribal chief selected?  Rule of Law – what rules are used to protect animals?  Individual Liberty – how does a member of the Massai tribe show their personality?  Mutual Respect & Tolerance – How do the Massai feel towards other tribes? | | |
| 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 is a Muslim and how do they live? (1 term’s study)    Lesson 1  LO – I can explain what Muslims think of God  Table  Description automatically generated**What really matters?** • Show/discuss someone or something that is important to you, the teacher, and say why. Opportunity to link to story about love and what matters (e.g. Dogger by Shirley Hughes). • Ask pupils to share who / what they feel is most important in their lives; ask some pupils why. Steer discussion away from objects and towards significant people. Ask: do people matter more than things? • Give pupils a picture of a heart and to draw and label who are the most important to them. Choose one drawing on the heart and explain why. **GOD: what does this word mean? What is invisible and what shows it is there?** • Show a balloon to the pupils and blow it up. Talk about what is inside and that the air cannot be seen. Can pupils think of other of things existing that can’t be seen? (e.g. wind, electricity, love, magnetic force.) • Recapping who was important to them, explain that some people believe that God is very important in their lives, even though they cannot see him. Link to previous ideas (remind pupils that other believers such as Christians and Jews also think God is very important in their lives). Explain that Muslims believe that the world would not function without God just as a balloon would not function without air. • Talk about ‘Who is a Muslim?’ and answer the pupils’ questions (or collect the ones you cannot answer at this point). Point out that being Muslim (or other identities) is not about our race or skin colour, but about beliefs, ways of living and communities. Tell the pupils that there are many thousands of Muslim people in our local area (see Census data on p.146 of syllabus).  • Teach children that the Muslim word for God is in the Arabic language: Allah. Encourage pupils to ask questions about ideas of God, even if you don’t know the answers – collect their questions to see if they find more out during the unit. • With response partners, discuss the question, ‘Where is God?’ Where do people think they can find God? (Look at some pupil examples from [Spirited Arts Gallery 2021 (natre.org.uk)](https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2021/?ThemeID=96)) • Ask pupils to produce artwork showing where they think people can find God. Tell them to draw a place, but not a person – because **Muslims never draw Allah**. They say all pictures of Allah are wrong because Allah is too great for pictures.  Lesson 2  LO – I can Give examples of how Muslims use the Shahadah to show what matters to them  **God is so important….** • God is so important to Muslims that this forms part of the Shahadah: this is the statement that Muslims declare to show what they believe: ‘There is no god except Allah; Muhammad is the Messenger of Allah.’ These words are one of the Five Pillars of Islam and to be a Muslim, you must believe and declare these words. Practise pupils recognising the Shahadah – e.g. by putting the individual words in order; selecting them from a collection of additional words. • These words are included in the words that are whispered into the ear of a baby when they are first born (see *adhan* in Unit 1.6 support sheet). Show some pictures of Muslims whispering the words into the baby’s ear and get pupils to label the pictures. Talk about how this shows how important the words are. Ask the pupils to think about whispering to a baby. If they could choose some words to whisper, what would they choose? Play a whispering game as they whisper their most important words to each other. • The words ‘God is most great. There is no god but Allah,’ are also part of what Muslims pray five times every day (pupils will learn more details about that later in the unit). Talk about how this shows just how important the Shahadah is for Muslims. What difference do pupils think it would make to a Muslim’s life to repeat those words so many times a day?  Lesson 3  LO – I can identify some of the key Muslim beliefs about God found in the Shahadah and the 99 names of Allah, and give a simple description of what some of them mean  **Many names for God:** • Tell the class that we have many names for our mums. See how many they can suggest: is ‘mum’ sometimes a nurse, tear-wiper, hugger, waitress? Is she sometimes a friend? Like a police officer? Collect as many ideas as possible. • Get pupils to talk about meanings of their own names and whether their names describe what they are like. Talk about nicknames and how these sometimes describe characteristics – sometimes in a nice way, sometimes in a hurtful way. • Follow this by sharing positive qualities or characteristics, e.g. use an affirmation exercise in which children write down positive things about each other on a folded sheet of paper passed around the class until all have contributed. This encourages children to identify these qualities and builds a positive self-image in the recipient. • Show the class some Islamic prayer beads, 99 beads on a string, and tell them Muslims have 99 names for God, because God is all things to them. The names are found in the Muslim holy book, the Qur’an. They are often called the 99 Beautiful Names of Allah. Each name describes something different about what Allah is like. Some of the names are: forgiver, light, the source of peace, the creator, the guardian, the generous, the truth. Ask pupils: Why do you think there are 99? (It is not 100. It’s to remind Muslims that they don’t know everything about God – only Allah knows everything.) • Take some of the 99 Names of Allah. Explore the words and what the names mean. Pupils could: o choose one name used in the Quran to describe Allah, reflect on what the name means, and think about how this quality or characteristic might be seen in their own and others’ lives today. Sentence starters could be used to support those who need it: *One beautiful name found in the Qur’an is… I think it means Allah is… If I was …[i.e. this name] I would… If other people were …[this name] they would…* Pupils could decorate their written work with an appropriate Islamic pattern. o choose four of the beautiful names. Copy them in large script. Explain what they mean. Talk or write about how a person might be changed or influenced by thinking every day about each name.  Lesson 4  LO – I can think, talk about and ask questions about Muslim beliefs and ways of living  • Have a look at some examples of Islamic art based on the 99 Beautiful Names. Hafeez Shaikh has designed some colourful pieces of art www.arthafez.com/gallery.html Use these to inspire your pupils to produce their own artwork on the Names of God. They should be careful not to try and draw living forms in their artwork, but can use colour and patterns to express the meaning of the name. They could copy the Arabic script or try some decorative versions of the English. Those who are able might write a sentence to explain their artwork. **Meeting needs:** • The language of some names can be difficult. You might instead choose 8 names and ask pupils **when** a person might be pleased to have someone around who is patient / gentle / forgiving / creator / guide / all-knowing etc. • Ask pupils to explain three important things Muslims believe about God, from their learning about the 99 Names and the Shahadah. • If Muslims believe that God is all of these things to them, ask pupils to talk about why God is important to Muslims. Try and get them to give concrete examples, linked with their ideas from the previous conversation. Record and gather their ideas together a class statement: “We think that God is important for Muslims because…”  Lesson 5  LO – I can give examples of how stories about the Prophet show what Muslims believe about Muhammad.  **Who is a leader?** • Ask pupils: who leads a school, a football team, a TV show, a family, a country? Does anyone lead the world? (Some pupils may say ‘God’, or the Queen or a President). Talk about leaders and what they do. Pick out the idea that a leader sets an inspiring or good example. A good leader is not the one with the loudest shout, or the best fighter, or the cleverest – a good leader sets a good example. **The Prophet is a leader for Muslims. How and why?** • Tell the pupils that Prophet Muhammad is such a special leader that he has over 1.5 billion followers who respect him, all over the world. People have followed his teaching for over 1400 years! Review the words of the Shahadah, learned in previous sessions. What does it say about Muhammad? From their learning already in this unit, what message do pupils think Muhammad brought? • More than 1400 years ago Prophet Muhammad taught all Muslim people how to follow God. For Muslims, he is so special that when they talk about him and say his name they say ‘Peace be upon him’. When they write his name they put the letters ‘PBUH’ after his name. (Pupils can write the letters downwards and the words across if this is useful to remind them.) • Ask pupils about other religious leaders they may have studied. They may make links with Moses or Jesus. Talk about the examples these leaders set. Note that Moses and Jesus are important leaders for Muslims too. In the Qur’an they are called Musa and Isa. • Set up a story time using the story of Muhammad and the Cat (see the last page of this unit for a usable version and some simple activities. Remember that Muslims make no pictures of the Prophet.) Tell the story, and ask the pupils to think about the difference this story could make to how a Muslim person lives their life. • Ask pupils to think about people they know who are kind to animals: how does it show? • Talk about how Muslims believe that following a Prophet helps them to understand things about God. Collect together some reasons why Muhammad is important to Muslims.  Lesson 6  LO – I can think, talk about and ask questions about Muslim beliefs and ways of living  **The Prophet Muhammad inspired people. How do stories of the Prophet show this?** • If you were writing a book about someone, what important details would include? Collect ideas from the pupils. Prompt them with some questions.  • Teach the pupils that stories of the Prophet are very important in Islam. They say a lot about what the Prophet Muhammad (PBUH) said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from the Prophet’s example. For Muslims, he is an inspiring leader. • Give examples of some stories of the Prophet Muhammad. These three are found in many children’s collections. Make the most of these with creative story-telling techniques, but without depicting the Prophet himself or any of his companions. Give pupils a chance to retell the stories and connect them with their message for Muslims today: 1. The Prophet cared for all Allah’s creation (the story of the tiny ants); 2. Muhammad forbade cruelty to any animal, and cared for animals himself to show others how to do it (Muhammad and the camel); 3. Muhammad was considered very wise (Muhammad and the black stone – [Islam - Children's Corner (worldofislam.info)](https://special.worldofislam.info/index.php?page=Children/Stories/Prophet%20Muhammad%20(saw)%20and%20the%20Black%20Stone) 4. Muhammad believed in fairness and justice for all (Bilal the first Muezzin was a slave to a cruel master. The Prophet’s close companion, Abu Bakr, freed him, and made him the first prayer caller of Islam. Link to story [Microsoft Word - bilal.doc (mmiweb.org.uk)](http://mmiweb.org.uk/microsites/religiousstories/muslim/bilal.pdf) • Talk to pupils about the stories and ask: if someone wanted to follow the Prophet in Islam in your area today, what would they be inspired to do? Talk about being kind to animals, caring for the earth and helping people who are treated unfairly. Can pupils give examples of what they do with regard to these things? Can they think about who inspires them to be kind and caring? • Ask pupils to think about saying thanks and being thankful. Do we say thank you to people who inspire us to do something good? How? Who else should we say ‘thank you’ to? Why? • Create a simple outline drawing of a crescent moon – part of the Muslim symbol, showing that faith can light a person’s path in the dark. On one side draw pictures to show how the Prophet inspires Muslims to behave [but NOT drawing the Prophet], e.g. pictures to show some behaviour that they think is good or kind, based on the stories they have been learning. On the other side of the paper write in response to the following sentence starter “The stories of the prophet teach Muslims... | | | Who is a Muslim and how do they live? (1 term’s study)    Lesson 7  LO – I can  Lesson 7  LO – I can give examples of how stories about the Prophet show what Muslims believe about Muhammad.  **The Muslim holy book - the Holy Qur’an.** • Recall the Shahadah and the role of Muhammad as the messenger of God in Islam. What do pupils already know about the message Muhammad brings? • Focus on the Qur’an and ask pupils why they think it might be on a stand and covered. Explore what this might tell us about its importance to Muslims. • Tell the story of the first revelation of the Qur’an to Muhammad, in a cave on Mount Hira by the angel Jibril. Emphasise and explain that for Muslims this is the word of God, the final revelation: the words of the angel were recited and written down to become the holy Qur’an. See also the 1.6 support sheet for information on finding retellings of key stories in Islam for KS1.)  Lesson 8  LO – I can think, talk about and ask questions about Muslim beliefs and ways of living  Ask pupils to come up with ideas for how they think Muslims will treat the Qur’an, knowing what they now know about it. Collect a list of suggestions, then compare with how Muslims do treat it: *they read and study it; Muslim children often learn Arabic so that they can read the Qur’an. Some Muslims learn all of the 112 chapters (or* surahs*) of the Qur’an by heart - these Muslims are called Hafiz. Muslims treat their copies with care, washing their hands before using it, placing it on a stand rather than on the table (and never on the floor), and placing it high up when they are not using it, to show that it they believe it is better than all other books.* • Find some pictures of Muslims using the Qur’an and match them to these ideas. Get pupils to devise a simple guide for treating the Qur’an, that could be shared with children in the Reception class – i.e. it will need to be simple and visual!  Lesson 9  LO – I can think, talk about and ask questions about Muslim beliefs and ways of living  **Choose four words...** • Ask the class if they can think of four words that really matter to them - they can close their eyes and make a choice in their mind, then tell a talking partner. Pupils reflect on words which might be important to them (Peace? Fun? Love? Friends? God?). They write their most important words on paper plates and decorate using traditional Arabic geometric patterns – leaves and letters or stars are a good idea. Talk about why these words are important to them. Can they make a suggestion about whether these words would also be important to other people, including Muslims?  • Explain that the Qur’an is a guide to help Muslims live their lives. Give some examples of its teaching: Worship none but Allah; treat with kindness your parents and relations, and orphans and those in need; speak fairly to the people; be steadfast in prayer; and practise regular charity. (Qur’an 40.83) • Finish by asking the children if they can answer these two questions: How do Muslims use the Qur’an? Why is the Qur’an important to Muslims?  Lesson 10  LO – I can recognise the words of the Shahadah and that it is very important for Muslims  Introduce the term *ibadah* or worship. Muslims try to make all parts of their lives an act of worship to Allah, since he is their creator. Recall some of the 99 Names here: what other reasons can pupils think for why Muslims would want to worship God? • Introduce the idea of the Five Pillars of Islam as examples of *ibadah* or worship: belief; prayer; charity; fasting; pilgrimage. Show a diagram of the pillars – see 1.6 Support sheet for definitions; basic intro for teachers available here: www.khanacademy.org/humanities/world-history/medieval-times/islam-intro/a/the-five-pillars-of-islam; basic video for children here: www.youtube.com/watch?v=9hW3hH9\_7pI Mention all five pillars but focus here on belief (Shahadah) and prayer (salah) – the others will be covered in later units. • Reciting the Shahadah is one pillar: revise the words and meanings. Talk about what difference it makes to a Muslim to be remembering this core belief every day. • Find out about prayer (salah/salat – these are both from the same Arabic word: in Arabic, salah would be used at the end of a sentence, whereas salat would be used within the sentence). Key information is available on BBC website: www.bbc.co.uk/religion/religions/islam/practices/salat.shtml Some clips available here: www.bbc.co.uk/education/clips/z4gkq6f and here: www.bbc.co.uk/education/clips/zfhyr82 . The excellent BBC series *My Life, My Religion* includes some great information: http://www.bbc.co.uk/programmes/p02q87r8  Lesson 11  LO – I can give examples of how Muslims put their beliefs about prayer into action.  Reinforce pupils’ skills at telling the time and draw a chart showing the times of day on a clock – dawn/midday/late afternoon/sunset/before midnight (technical names for each prayer are not necessary at this stage). • You could use a diagram of some of the prayer positions and label them with some of the key words that are prayed at each stage. Full details here: www.bbc.co.uk/religion/galleries/salah/ - but this is more detailed than pupils need to know. Focus on the idea of ritual movements and words, with Muslims praying alongside each other, facing Makkah. Ask pupils what they think Muslims will find helpful about praying like this. Think and talk about how prayer might remind them of God – so praying regularly helps them to remember God through the day. Think and talk about how praying shows obedience to God and how important God is in their lives. Think and talk about how praying shoulder to shoulder might build a sense of community and equality (no one is higher or better than others). Note that women do not usually pray at the mosque at Friday prayers, although some mosques have a women’s gallery – Muslims usually say this is to stop the men being distracted when they pray. • [Note, when showing pictures of Muslims praying it is good practice to show images from the side or front, rather than from behind.]  • Collect together pupils’ ideas about what difference it could make to a Muslim to pray five times a day. [Not all Muslims do this – they do not all manage all the prayers, and they don’t all follow the Five Pillars – not all Muslims are the same! But the practice is very widely followed in the Muslim community in the UK and worldwide. Prayer five times a day is a practice of Sunni Muslims (although they don’t all do it), whereas Shi’a Muslims often combine the five prayers into three sets of prayers per day.]  Lesson 12  LO – I can talk about what they think is good for Muslims about prayer, respect, celebration and self control, giving a good reason for my ideas  Begin the last lesson by reminding pupils of the work they have done in this unit on ‘Who is Muslim and what do they believe?’ This will include work about God and belief (Shahadah); stories of the Prophet about caring for animals and helping others. They have learned about the Qur’an, holy or special words, and praying. • You could use a set of pictures and ask the pupils what they think are the most important things for Muslim people in our local area. The correct answer is that Allah is most important to Muslims, but some of the other things matter too. • Ask pupils to move around between two stations to show which of the following they think is most important to Muslims (there is not always one correct answer, of course): o Reading the Holy Qur’an / Watching TV o Hearing stories of the Prophet / hearing the call to prayer o Saying: ‘Peace be upon him’ / saying ‘thank you’ o Being kind to animals / praying to God o Sharing your money / praying to Allah o Going on pilgrimage / going to school. • Ask them after each pair to say why they chose their place, giving a simple reason. • Ask pupils to list what they think is good for Muslims about: o worshipping God/Allah o thinking about the 99 Names of Allah o following Prophet Muhammad o listening to stories of Prophet Muhammad o reading the Holy Qur’an o praying. • Give pupils some images representing these ideas (although not depicting Allah or the Prophet, of course). Then ask them for their ideas, or provide a selection of possible answers to match to the images. You could choose from the following: these things o bring Muslims peace  o give them a sense of what is right and wrong o give them guidance on how to live and how to treat others o Muslims may develop values of love and kindness, generosity and gratitude, respect and self-control.  • Talk about why these might be good for Muslims, giving reasons for their ideas. • Talk about whether any of the things Muslims gain from their faith are good for people who are not Muslims, and good for pupils themselves (e.g. knowing right and wrong, being grateful, being kind, gaining self-control, and following the examples and teachings of the Prophet, such as by looking after animals, etc.), and say why. • In a final circle time and paired talk session, remind pupils they have begun to learn about Islam. Ask them what they liked. Ask them what they would like to find out more about. Record their questions for future study | | |
| **Vocabulary** | Muslim  God  Tawhid  Ibadah  Shahadah  Allah  Prophet Muhammad (pbuh)  Fast  Ramadan  Iman  Qur’an  Five pillars | | | | | |
| **Outdoor Learning** |  | | |  | | |