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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 3 Autumn Term** | | | | | | |
|  | **AUTUMN 1st Half** | | | **Autumn 2nd Half** | | |
| **Theme** | **Through the Ages (The Stone Age)** | | | **Tremors** | | |
| **British Key Question** | How has modern Britain been shaped by our Prehistoric ancestors? | | | Why live in Natural Disaster Hotspots? Would you? | | |
| **Enhancements** | Trip: Visit to Penlee Gallery | | | Trip: Launch at beach to search for rocks – have some rocks selectively hidden on location – this can be adapted for in school launch on field/in environmental area.  Visitor  Walk: | | |
| **Books** | Stone Age Boy- Satoshi Kitamura | | | The Firework Maker’s Daughter, Philip Pullman (novel study) | | |
| **Addressing Stereotypes** | Satoshi Kitamura- Race/Ethnicity | | |  | | |
| **British Values** | Democracy – difference between then and now – why the change?  Rule of Law – difference between then and now – why the change?  Individual Liberty – difference between then and now – why the change?  Mutual Respect & Tolerance – difference between then and now – why the change? | | | Democracy –  Rule of Law –  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 learn from the Creation Story?  **Lesson 1**  **LO – I can place** the concepts of God and Creation on a timeline of the Bible’s ‘big story’  Take a trip outside to the school playground or environmental area. Carry out an activity to help pupils identify ‘wow factors’ in nature. For example, give each pupil a piece of card shaped as a paint palette with double-sided sticky tape on and ask them to find examples from nature to stick on it. Can they fill it with all the colours of the rainbow or every shade of a particular colour, without destroying any living plants? Or ask pupils to shut their eyes and listen to ‘nature’s symphony’ — can they hear bees, birds, leaves rustling, waves lapping? Recreate as many of these sounds as possible using resources from the surrounding natural environment. Ensure that pupils are helped to focus on what they find wonderful about the world in each activity. In pairs pupils take a digital image of something from nature that they feel has the ‘wow factor’. Discuss choices and use images to start a display.  Close eyes and listen to Louis Armstrong’s ‘What A Wonderful World’, then tell the Jewish and Christian creation story from Genesis 1:1–25 in child-friendly language. You might introduce it using guided visualisation (see Resource Sheet 2.1 1). • Give time for pupils to write or draw what they think is wonderful about the world in light of the initial activity and the creation story — ideas can be added to the display of photos in a creative manner. Collect pupils’ questions as you go through. • Talk about what this God must be like — recall learning from year 2. If God is Creator, what kind of God must God be? List some ideas. (You might like to use James Weldon Johnson’s poem to get pupils to think about what God’s perspective might be [The Creation by James Weldon Johnson - Poems | poets.org](https://poets.org/poem/creation).) • Go back outside. In pairs, pupils take a digital image of something that has the ‘wow factor’ from the human-made world, perhaps something that represents human ingenuity, kindness or capacity for appreciation of beauty. Add these to the display. • Now, reading the text from a Bible, share Genesis 1:26–31, focusing on what it says about humans being made in God’s image and being given control over the earth. • Look together at a translation of the Bible from the original text Ask pupils to count the number of times that the words ‘good’ or ‘very good’ are used to describe how God sees creation. Discuss what parts of God’s creation in the story were good/very good (ensure that humans are one feature in the discussion). How good and clever is creation/ the natural world? Add any extra ideas to the list describing what Christians think God must be like from this story. • Pupils share a time when they have created something they thought was good or really liked, for example, a story/picture/design/model/ poem. How did they care for their own ‘very good’ creation and how did they want others to treat it? Talk about how people look after the ‘wow’ objects humans created. Explain how many Christians believe that God cares for his own creation, including humans. Ask pupils to write instructions God might give to humans to make sure the world stays ‘very good’; for example, how to look after animals. • Talk about the key question: what do they think Christians learn from this story?  **Lesson 2**  LO – I can make clear links between Genesis 1 and what Christians believe about God and Creation  Give pupils a model kit, with no instructions, and ask them to make the model. What problems do they encounter? Discuss how much better it would be to have some instructions from the maker/designer or even better, have the designer with them! Make a link between this and the way Christians view the Bible — the Maker’s Manual which is inspired by God to give his people a way of understanding life and how to live it. • Set up a maze in the classroom. Blindfold a pupil — ask him/her to make their way through the maze. How does she/he feel? Then give the pupil a guide to help and lead. How does she/he feel now? Did the pupil feel happier with or without the guide? Draw comparison between this and how Christians let their Creator be their guide through life; they do best when they listen to God. Ask pupils to recall how the Bible helps Christians. (It guides them through life, helping them to understand life and how to live it.) • Ask pupils: what instructions does God give to humans for treating the Earth as God’s good creation? Read Genesis 1:28–30. Ask pupils what they think it means. Use Resource Sheet2.2 2 which offers some possibilities. Ask them to decide which are the most likely and the least likely meanings. • Show a picture of an overgrown garden. What would someone need to do to look after it? Christians believe that God ultimately owns everything that is just put into human hands to be looked after. Humans are ‘stewards’ or perhaps ‘caretakers’ of the world for God. Look at some case studies of how some Christians try to look after God’s world (see Resource Sheet 2.1 3) • The monks and nuns at Mucknall Abbey in Worcestershire try to set an example of caring for Creation • A new movement of Forest Churches tries to reconnect with Creation • Ruth Valerio is an example of a Christian who tries to love God and his Creation • Explain that there are many ways in which people can be God’s stewards, and that this extends beyond looking after nature. People can give their time, money and talents to look after everyone and everything. Recall times when pupils in the class have done this — perhaps the whole class have given of their time, money and talents for a school-run charity event.  **Lesson 3**  LO – I can make clear links between Genesis 1 and what Christians believe about God and Creation.  Present pupils with three, six or nine (depending on ability) areas that people could learn about from the Christian creation story. For example: **• Humans • God • Animals • Nature • God designed the world • The world is ‘very good’ • God created the world from nothing • Humans are responsible for the earth • The world is amazing.** • In groups, discuss what pupils think can be learned about each area from the creation story. Ask them to decide which are the most important two for Christians, and why — allow a range of views. • Remind pupils that not everyone is Christian or believes the world was created by God. Ask pupils to think of other reasons why nature and humans are important, and why we should look after the world and each other. • Pupils to decide upon one thing that everyone in the class can try to do over the next week to make the world ‘very good’ (whether or not they believe in God).  **Lesson 4**  LO - I can recognise that the story of ‘the Fall’ in Genesis 3 gives an explanation of why things go wrong in the world  Leaving a covered bowl in the classroom with a sign saying ‘Do not touch’. This bowl could be full of chocolates to tempt pupils into taking one. It could also be full to the brim with feathers — when the cover is taken off, the feathers can go flying, the mess becoming worse with efforts to clear up, so perpetrators may find themselves caught redhanded! Discuss what temptation is and whether any of the class were tempted to look in the bowl. Look together at images where people might be tempted to do something (for example, take sweets from a shop or drop litter).  Recap learning about creation. Use a timeline of the Bible (use the Frieze, for example they look at in Year 1 ([The-Big-Frieze-WEB.pdf (understandingchristianity.org.uk)](https://www.understandingchristianity.org.uk/wp-content/uploads/2020/10/The-Big-Frieze-WEB.pdf)) and get pupils to place Creation and God at the start of the ‘Big Story’ of the Bible. At this point in the story, everything was very good indeed. What do they think happens next? Look at how Creation moves into the Fall on the frieze, to help pupils articulate their ideas beyond initial ones. • Share the story of Adam and Eve (Genesis 2:15–17 and Genesis 3) with pupils in a dramatic and engaging way. Ensure that the tree, God’s command, Adam, Eve, the serpent, eating of the fruit, hiding from God and the punishment are all included. Talk about pupils’ ideas and responses to the story. If there is a ‘hidden meaning’ or a message in the story, what would it be? Tell them they are going to explore what Christians think about the meaning of the story. • Ask pupils to work out where in the story Adam and Eve are tempted, are disobedient, pass the blame, and even try to hide from God. Link this to pupils’ own experiences of being tempted and disobedient (this would be a good point to remind them of the activity involving the bowl of feathers/chocolates). Make the point that Adam and Eve went further than just being tempted — they gave in to temptation! • Select pupils to take the roles of the man, woman and snake. For God you might leave an empty chair, but have a pupil offering to be God’s spokesperson to answer questions. Ask pupils (in pairs) to come up with questions for each character, then use these for hot-seating, where pupils in role try to answer the questions from their understanding of the story. Make a note of the best questions. • Think, pair, share/wheels within wheels discussion: What do you think about Adam and Eve’s behaviour? Was it wrong? See if pupils can offer some different ideas: get them to start sentences with ‘on the one hand … on the other hand…’. Pupils may be fairly judgemental that Adam and Eve did something they had been told not to do, and blamed each other. If they seem judgemental, inquire whether or not they know of anyone who has ever acted disobediently, or blamed another person — the likelihood is that most of the class will know of people who have acted in these ways. • Explain that the part of the story where Adam and Eve eat the fruit is known as ‘the Fall’ and is important for much Christian belief. By being disobedient, Adam and Eve ‘fell’ from being close to God. This also damaged the relationship between people and God, people and each other, and people and the natural world. Do pupils now have any more comments to make about the Fall on the frieze of the ‘Big Story’ timeline? • To see how well pupils understand the story, you might ask them to work in pairs or groups to produce the front page for the *Eden Times* newspaper. They should choose a suitable picture and headline, say what happened, and include a quotation from God, Adam, Eve and the snake. Good answers will explain the idea of ‘the Fall’ — that this spoiled the friendship between humans and God and that humans cannot get close to God again without God’s help. Remind pupils of the unit’s key question — what do Christians learn from the creation story?  **Lesson 5**  LO – I can describe how and why Christians might pray to God, say sorry and ask for forgiveness  Point out that Adam and Eve do not say sorry in the story. They are also punished by God. However, God does provide them with what they need (for example, clothes) to survive outside of the Garden of Eden, reflecting the Christian belief that God still cares for people and wants to bring people back to being close to him. One way is through giving them guidelines for living: • Show pupils the Ten Commandments (see Resource Sheet 2.1 4). Ask them what people must have been doing if God needed to give them these rules. Discuss the meaning of each. Explain that the Bible gives some guidelines on good ways to live. By following God’s rules, Christians can be close to God (which he wants). • Place each commandment at a different point in the room alongside an eleventh spot saying ‘My Own Commandment’. Ask pupils to stand next to the one they consider the most important, a) to the people of God to whom the rules were given, and b) to Christians today, and call upon them to justify their decisions. Give pupils opportunities to change their minds if they wish during the discussion. Then add a twelfth spot saying ‘All of them’. Does this change any pupils’ positioning? Why? Talk about how hard it would be for Christians to keep all of the commandments. Ask pupils to suggest ideas for what they might do if they cannot love and obey God as much as they would like. • Explain that many Christians believe it is important to say sorry when you have done something wrong. It is important to accept responsibility rather than pass the blame (as Adam and Eve tried to do). Some Christians may say prayers to God to show how sorry they are, or take part in a sacrament called confession/reconciliation /penance, which is a special time to say they are sorry to God, and pray for forgiveness. Get pupils to describe three ways Christians might say sorry, and three reasons why they believe this will help them grow closer to God. • Ask pupils to define forgiveness. Explore the idea of forgiveness by telling a story in which the main character behaves badly. For each act of bad behaviour, put a puff of air into a balloon — keep going until it’s almost ready to pop (allow pupils to become involved in storytelling, devising appropriate bad actions for the main perpetrator). When the character admits his/her wrongdoings and says sorry at the end, let the air out, showing the belief that God can forgive and people can have a fresh start again. This can happen even when people keep on falling short.  **Lesson 6**  **LO – I can a**sk questions and suggest answers about what might be important in the Creation story for Christians and for non Christians living today  Remind pupils of the Parable of the Lost Son from their year 2 work. Retell the first part of the story, in Luke 15:11-17. Ask pupils to put themselves in the role of the son and write on speech bubbles what they are going to say to the father on their return. Read the end of the parable and focus on the son’s words — he apologises and asks to be a servant. The father is so delighted to welcome the son home! Ask pupils to suggest what this might show about Christian beliefs regarding forgiveness and the importance of apologising. Explore how the father must have been waiting for his son’s return, and how this might show how keen God is to welcome people back to him. • See if pupils can link Genesis 3 and the Parable of the Lost Son (see Resource Sheet 2.1 6). What if the Lost Son met up with Adam and Eve? What would they say to each other? • Remind pupils that the story of Adam and Eve showed that humans are not always good. Take the following statements and do a human bar chart, or have a ‘snowball discussion’ about whether or not they agree with the statement, bearing in mind what they found out in the story: **• The world is good • It is easier to be bad than to be good • Humans are good • It is easy to resist temptation • It is never tempting to be good • It is good to be forgiven** • If pupils find this difficult, as a class beforehand they can list some reasons why the statements might be correct or incorrect. Talk about why. Remember the creation story says the world is good/very good; but humans choose bad things too sometimes. Whose fault is it? • Reflect on the question ‘What do Christians learn from the Creation story?’ In light of their learning, discuss what pupils think people today can learn from the stories of Creation and Adam and Eve. Ask pupils if people other than Christians or Jewish people can learn something from the stories — and if so, what that could be. | | | What is the Trinity and why is it important to Christians?    **Lesson 1**  LO – I can recognise what a ‘Gospel’ is and give an example of the kinds of stories it contains  Thinking about the symbolism of water: Do this with actual water, in buckets, cups or balloons, on the playground if you can. In groups of four, pupils talk about times when water is: cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, powerful, reflective like a mirror, thirst-quenching. Pupils can chalk the words onto the playground. What else is water good for? Ask pairs to choose their five top ‘meanings of water’ from this list, and wash away the other less popular ‘meanings of water’. Take photos. Tell the class that Christians use water for baptism because it has many different symbolic meanings. Ask them to remember this work when they tackle the examples from the Bible and from Christian practice.  Introduce the idea of a ‘Gospel’ — a life-story or biography of the life and teaching of Jesus. Tell pupils this story from one of the four Gospels, Matthew Chapter 3 (you might use keyword ‘bingo’ to get them to listen out for key terms). Ask what they think is going on Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus’ public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God, come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message. • Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one, Father, Son and Holy Spirit. Ask pupils to list the evidence for this belief in the pictures. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit.  THE GRACE: 2 CORINTHIANS 13:14 • Note that this text comes from a letter (see Essential Information). Recall prior learning about prayer (Jelly babies from year 2). This is a different kind of prayer; it is not addressed to God but offers a ‘blessing’ to people. It is usually called ‘The Grace’, and often recited in Protestant churches. To start a discussion, ask pupils some ‘either/or’ questions: do they think it is complicated or simple, peaceful or energetic, close to their own ideas or far away, up to date or out of date, natural or supernatural? Imagine saying something encouraging together as your class at the end of each day: ask pupils to talk about whether they can see any good things about that. Ask them to draft some ideas for a class ‘grace’. Ask them how Christians might feel about ‘The Grace’, and why. EXPLORING TRINITY FURTHER • Use Resource Sheet 2.3 1 which gives six words the Bible uses to describe God the Father, the Son and the Holy Spirit. Can pupils match these to some images or symbols? Look at some more Trinity images and see how many of these words are shown in the artwork. • Use the *Trinity Chant*, a kenning poem (see Resource Sheet2.3 2), to teach pupils ’18 things that Christians believe God does’. Cut up the poem and see if they can link each kenning to either God the Father, Son or the Holy Spirit. What title would they give the poem? Follow up the work by asking pupils to symbolise one or two of God’s actions each in art, and group them into three sections for ‘Father, Son and Holy Spirit.’ You could make a class book or gallery for discussion. THE BIG STORY AND TRINITY • Connect this work to the ‘Big Story’ of the Bible by asking pupils to think about God the Father, creator of all things; Jesus, whose life changed the world by rescuing people from the ‘fall’ of humanity and from sin; and the Holy Spirit, who ‘gives life to the People of God’. Write the words clearly in appropriate places on a ‘big story’ timeline, or stick them on the frieze.  **Lesson 2**  LO – I can offer suggestions about what texts about baptism and trinity mean  Ask pupils to guess what Christians always say when they baptise a baby, or a grown-up: clue — the prayer includes the Trinity. • Christians are baptised with water in the name of God the Father, Son and Holy Spirit, to join the Christian community. Teach pupils about baptising babies and adults in the Christian Church today. Use film or video: a good enquiry strategy would be to show short clips of two baptisms (a baby and an adult) with the sound turned down, on a loop. Ask pupils in pairs to create a simple commentary, then listen to the real commentary, comparing notes. • Ask pupils to guess what a priest or minister prays at a baptism. Ask them to draft a suggestion for a baptism prayer, including some key words. Make sure they include some words, details or images from the story of Jesus being baptised in their suggested prayer (remind them of the keywords bingo they played earlier). Compare with some actual prayers was there anything missing from their prayers? • As a class or in teams, make lists of similarities and differences between the baptisms of a baby or an adult in churches today, and a third list of connections to the story of Jesus’ baptism. (See Resource Sheet 2.3 3 for support with this activity.) • Remind the class of the symbolism of water activity, with chalk, on the playground with which the unit began. What does water symbolise in baptism? Give as many examples as possible. THE GRACE: A CHRISTIAN PRAYER • Baptism is ‘once in a lifetime’ but prayer is every day. Maybe only the Lord’s Prayer is more used by Protestant Christians than ‘the Grace’. The blessing asks for God to be with people who hear the prayer. Teach pupils that for Christians, this sense of God being with them, all around and even within their lives is a part of believing in God the Holy Spirit. • Use a song to explore this idea with the class, for example, Stephen Fischbacher’s song ‘God behind, God beside, God ahead’, ( [God beside by Fischy Music - YouTube](https://www.youtube.com/watch?v=BffbXy-VfiU) )which expresses Christian belief about the presence of God the Holy Spirit in everyday life. Play it for pupils, and ask them to write an additional verse to express their ideas about where God is found (if anywhere). • Some Christians like to have wall plaques or fridge magnets or posters to remind themselves of key verses — including ‘the Grace’. (Look at www. thechristiangiftcompany.co.uk/ for the kind of thing some Christians use.) Ask pupils to think about the best way to help Christians remember the blessing, and where they would most need to be reminded of it. Ask them to design (and make?) an artefact as if for sale to Christians, expressing the ideas (but not necessarily the full words) of the Grace. What symbols, colours or images might work well to help Christians remember? Decide as a class which of their designs express the idea of Trinity most effectively.  **Lesson 3**  LO - I can make links between some of the texts and teachings about God in the Bible and what people believe about God in the world today, expressing some ideas of their own clearly.  Linking thinking: Ask pupils to write the three words baptism, prayer and Trinity in circles at the edges of a large piece of paper, and draw lines to connect them, writing as many connections as they can between the Bible stories and texts they have looked at, Christian ideas about God, their work on water and their learning about baptism. • How can you see God as three in one? Consider with pupils a common metaphor for the Trinity — ice, water and steam: show them ice melting and steam coming from boiling water. All three are the same, but different. Some Christians explain the Trinity like this. What are the pupils’ thoughts about this idea of God? How easily could they explain this to a Reception child? Another example uses a Twix bar: chocolate, caramel and biscuit, but all one bar. Is that a better or worse attempt to understand the Trinity? Why? • Hard, harder, hardest: Can pupils think of three ideas about God — an easy one for a 4-year-old, a harder one for a 6-year-old … and the hardest idea for older pupils…? • Mystery and symbol: Remind the class that Christians think God is mysterious and they don’t expect to ‘get’ God completely, but in their songs, paintings and stained glass windows, for example, they show their beliefs that God is the Creator, Rescuer (Jesus the Saviour) and the Presence in all life today (the Holy Spirit). Show some more examples of these kinds of art. Ask pupils in pairs to judge which expresses the idea of the Trinity best, and explain why. What do they find mysterious about the idea of God? What questions do they have? Talk about whether only Christians can understand the idea of God as Trinity, or whether atheists, agnostics or people from other faiths can too. • Express it yourself: Develop, through discussion, the pupils’ understanding of this, and give them a chance to express it in symbols and art — use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called ‘Holy Trinity’. Ask them to write a short piece to explain their artwork and the ‘big idea’.  Lesson 4  LO – I can give examples of what texts means to Christians today  Do a bit of drama; hold the Bible, open at the first book (Genesis), ask pupils to listen as you read Genesis 1:1–5. Which words do they think are important? • Display important words: beginning, God, light, life, darkness, Spirit of God, Earth. • Teach that these ideas aren’t just found at the beginning of the Bible, they crop up again and again. Perhaps they are important…?  With the important words from Genesis displayed, turn to John’s Gospel. Ask the class to listen as you read John 1:1–14 to them (don’t worry if the class is confused! This is a difficult passage but it contains lots of ideas worth finding). Let the words wash over the class. Re-read, ask the class if they can spot any of the important words from Genesis — hands up when they hear one. What do they think this passage is about? • Return to your Bible, turn to Matthew, ask someone to come up and have a look at the first two pages — can they find the birth of Jesus? Why is it almost the first thing Matthew mentions? • Ask another pupil to come and look at the first two pages of Luke: can they find the birth? Why do Luke and Matthew both include Jesus’ birth? Why do they think it is important? Recap everything the class can remember about Christmas/the nativity: Mary, Joseph, Jesus, sheep, angels, wise men, shepherds, a stable, a star, and so on. • Ask someone to come up and look in the first two pages of John, some of which you have just read. Can they find any birth story? No — there isn’t one at all in John. • Talk about why Matthew and Luke seem to think Jesus’ birth is the most important thing to start with. Ask why the class think John does not mention this. Someone might say that John *does* talk about Jesus’ birth when the Word becomes flesh. Celebrate if they point this out! See if pupils can connect the text with the concepts of Incarnation and Trinity. • Display these phrases from John 1. Pupils choose one of these phrases, and design and make their ‘Christmas according to John’ Christmas card without sheep or donkeys!: In the beginning was the Word/The light keeps shining in the dark/The true light was coming into the world/The Word became a human being and lived here with us/We saw his true glory. • Use some words from Christmas carols and songs to explore with the class what John means. Play them samples, and ask: did this writer use John’s words? For example: • From ‘O Little Town of Bethlehem’: ‘In your dark streets shineth the everlasting light’. • From ‘Silent Night’: ‘Son of God, Love’s pure light’. • From ‘Once in Royal David’s City’: ‘He came down to earth from heaven, who is God and Lord of all’. • From the Calypso Carol: ‘Mary cradling the babe she bore: the Prince of Glory is his name’. • From ‘Shine, Jesus, Shine’: ‘Send forth your word Lord, and let there be light.’ • To encourage pupils to think carefully about what these words mean, set them a homework competition, to write a new verse to any Christmas carol which puts the ideas of Word, Light, Life, Love or Glory into the song. • Ask pupils to sum up what John is teaching about Jesus and God. How does it relate to their learning in the earlier part of the unit? What questions do they have about the text?  **Lesson 5**  LO – I can describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live  Christians believe, so… Take the pairs of sentences on Resource Sheet 2.3 4. Get pairs of pupils to match these eight sentences in two halves. Run this as a team challenge in threes: pupils have all the sentence starters to look at, and pick up one ‘sentence ending’ at a time. They must agree where it fits in before going for the next ‘ending’, but they can move them around as they go if a ‘better fit’ comes up. • Interview a minister about Incarnation and Holy Spirit: Prepare questions for a visiting Christian (or email a minister, or use RE:ONLINE’s ‘email a believer’ facility). • Interview Part 1: Incarnation: To enable pupils to explore the idea of Incarnation more deeply, use these questions and more created by pupils: What does Christmas celebrate? Do you believe God came to Earth at Christmas? In which ways was Jesus an ordinary person? In which ways is he ‘God on Earth’? How do your beliefs make a difference to your life and to life in your church? What do you do because of your beliefs? • Use the term ‘incarnation’ to explore the idea that ‘God is best seen in Jesus’. Ask about the following descriptions — which is best and why? • Jesus is like God’s ‘front man’ • Jesus is God’s last word • Jesus came to show humanity what God is really like • Jesus is full of love, so he’s just like God • Jesus is the invisible God made visible. • Interview Part 2: the Holy Spirit: Ask about belief in God the Spirit. Add to these questions: How does it feel to sense God’s Spirit is with you or inside you? Does the Spirit help you to be calm, to be good, to be strong, to be loving — or what? St Paul says: ‘There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all’ (Ephesians 4:4–6). Find out what difference it makes to the visitor’s church to believe this. • 8-page booklets: ‘Trinity: So What?’ Small groups record answers and ideas and use them to make a short booklet that could be displayed in a church, called ‘Trinity: So What?’ Each page should contain one illustrated idea responding to this question: What difference does it make to believe in God the Father, Jesus and the Holy Spirit?’ These will be welcomed at a local church!  **Lesson 6**  LO – I can make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like  To get pupils to think hard about ideas of God from the Christian tradition, so that they can express their own ideas with increasing clarity, give pupils six large print flash cards stating examples of Christian belief about God. Some are provided on Resource Sheet 5. • Ask pupils in threes to rank these: which do they think are most, and least, important to Christians? (There is not a single correct answer here.) Discuss the rankings different groups make: can the class agree? Ask the trios to say which two are easiest to understand and which are the hardest. What questions can the class come up with about these ideas of God? • Ask pupils individually to think about their own ideas about God, making sure you welcome ideas from many faiths and from atheism and agnosticism. Together create six more flashcards that would reflect the views of pupils in the class more broadly, about the idea of God. Compare with the Christian views: which of the six ideas do they most agree with, and most disagree with? Listen to discussion points around the class. Talk about what difference these varied beliefs have on how pupils and their families live. • Christmas revisited: Return to the learning from the first chapter of John’s Gospel and the cards pupils made. Talk about how far their learning has deepened their understanding about what Christmas is really about for Christians. Ask pupils if they can imagine Christmas being abolished or made illegal. What would they miss? What extra things would Christians miss, and why? | | |
| **Vocabulary** | * Christian * Creation * Genesis * Creator * Pray * Forgiveness * Hymns * “the fall” | | | * Trinity * Christians * Incarnation * Gospel * Baptism * Prayer * Holy spirit | | |
| **Outdoor Learning** | Environmental area as a base for recreating ‘Stone Age, Bronze Age and Iron Age’ drama and art. Create a class piece of art - <https://www.english-heritage.org.uk/visit/places/uffington-castle-white-horse-and-dragon-hill/> | | | Beach visit to explore rock types and how sand is formed. | | |
| **Other Provision** |  | | |  | | |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 3 Spring Term** | | | | | | |
|  | **Spring 1st Half** | | | **Spring 2nd Half** | | |
| **Theme** | **Predators** | | | **Cornwall Charity - Shelterbox** | | |
| **British Key Question** | Are Britain’s predators under threat? | | | What is charity and what can we do to help? | | |
| **Enhancements** | Visit from animal expert – national marine aquarium, Falmouth | | | **Visit from a ShelterBox/RNLI representative**  **Beach and town safety audit** | | |
| **Books** | Classic Literature – The Lion, The Witch and The Wardrobe, CS Lewis. | | | Mousehole Cat and other Cornish myths and legends, including St Piran. | | |
| **Addressing Stereotypes** | Are Britain’s predators under threat? | | | What is charity and what can we do to help? | | |
| **British Values** | Democracy – Is the lion the king of the jungle or should other animals have a say?  Rule of Law – Should we test on animals?  Individual liberty – Are zoos fair?  Mutual Respect and Tolerance – Are dangerous dogs or owners to blame? | | | Democracy – Give to the UK or elsewhere, who decides?  Rule of Law – Give to the UK or elsewhere, who decides?  Individual Liberty – would you live near a natural disaster?  Mutual Respect & Tolerance - Give to the UK or elsewhere, who decides? | | |
| 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 Hindus believe God is like?  Lesson 1  LO – I can make clear links about some Hindu stories and what Hindus believe about God.  What is God like?• Pose pupils the question: ‘If you could choose one word to describe what ‘God’ is like for believers, what would that word be?’ Share answers and discuss how pupils came to them. Is there any agreement or disagreement amongst the class? NB, many pupils may not believe in God, but this question is about what ‘God’ would mean to people who do believe. They will need to draw on their previous learning in RE to answer this question. Answers might include: powerful, Creator, loving, invisible, big. • Look together at the gallery for NATRE’s Spirited Arts competition [www.natre.org.uk/about-natre/projects/spirited](http://www.natre.org.uk/about-natre/projects/spirited) arts/spirited-arts-gallery/2018/ . Many pupils have produced artworks and pieces of writing based on the idea of God or ‘looking for God’. Discuss which of these are similar to ideas that the class had and which add something new. Hinduism – God in everything• Show pupils a range of ‘Aum’ symbols in both 2D and 3D form (a simple online image search will show a range). Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism, which is the religion that pupils will be studying in this unit. It is called ‘Aum’ and made up of 3 sounds: ‘A’, ‘U’ and ‘M’. It is sometimes written as ‘OM’. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. • Think about the idea of a ‘sacred sound’ of the universe. Take a few moments in silence to listen to the everyday noises of a school, and perhaps the world outside. Is there ever a total silence? Think about the idea for Hindus of a sacred sound that vibrates or ‘hums’ throughout the universe, as a kind of energy. Introduce the idea that for Hindus, God is present throughout the universe. • Expand this idea using water, salt and this simplified version of the story of Svetaketu. Svetaketu’s father used this illustration to teach his son about Brahman, God. He gave Svetaketu some salt and told his son to put it in a bowl of water overnight. In the morning he asked Svetaketu if he could see the salt and take it out again, but of course he couldn’t! He asked his son to taste the water from to top, the middle and the bottom of the bowl – it was salty each time. 'That's a bit like Brahman – God – in the world,' said his father. 'God is invisible, but is there in everything.’ • Pose pupils the question ‘If we asked a Hindu person ‘What is God like?’, what might the answer be?’ Remembering the information they learnt about Aum and the story of Svetaketu, pupils write on a speech bubble what a Hindu might say in answer to this question. They might say that God is everywhere and in all things in the universe; that God is invisible; that God is the energy that created the universe; everything that exists has its existence in God.  Learning journeyDecide a way to record the class’s learning journey through this unit. You could: • have a couple of pupils to record each session in note or cartoon form, and put them together in a booklet; • keep a wall clear and add some key words, stories, images and pupil comments each session, gradually building up the display as new ideas are encountered; • take photos of content, activities and pupils’ responses as you go, an add them into a simple slide show each week. Use the learning journey as a chance to enable pupils to recall earlier learning, asking different pupils to recall, describe, explain or comment on different pieces of information in whatever form you have chosen to record it. This will help to embed the ideas and learning into pupils’ long-term memory.  Lesson 2  LO – I can identify some Hindu deities and how they help Hindus describe God.  One God, different sides• Prepare some photos of the teacher (or another willing member of staff) showing the different aspects of them e.g. teacher, kind, parent, netball player, helper, friend, computer whizz etc. Ask pupils to define which quality or skill of their teacher is being shown on each photo. Ask pupils, why one photo would not be enough to tell you about one person. Give pupils two minutes to make at least 8 ‘stick person’ sketches of themselves as plans for 8 photos they would need if someone wanted to them properly, the ‘real you’. Emphasise that, just like their teacher, they are still one person, but have different sides. • Recap on what pupils know of Hindu beliefs about God so far. Explain that they will now be learning more about God in Hinduism. Put six murtis or pictures around the room, one each of Brahma, Lakshmi, Parwati, Saraswati, Shiva and Vishnu. Pupils initially describe what they can see, before looking very hard at one deity. Give pupils time to list: a) what they know about their deity b) what they can guessc) questions they would like answered about it. NOTE: Please do not use an image of Shiva Natarajah here, as it is used further on in the unit. Any other image of Shiva will be fine. Resources: images of each deity easily available online. Selected sites include: www.blueosa.com/10-hindu-deities-everyone-know-pilgrimage-india/ www.thoughtco.com/top-hindu-deities-1770309 What can we learn from pictures and murtis?• Explain to the pupils that although the deities seem to be of six different gods and goddesses, there is only one God in Hinduism. Hindus believe that the supreme God (Brahman) can’t really be adequately explained or understood by people. Each of the images is an attempt to show an aspect or side of God. None of these images shows everything about Brahman in Hinduism. Although it might seem as if there are lots of gods and goddesses in Hinduism, each is a way of showing one aspect of Brahman. Explain to pupils that they have seen: Brahma (symbolising creation) Lakshmi (wealth and good fortune) Parvati (a form of Shakhti, the mother goddess, symbolising fertility and creativity) Saraswati (knowledge, music, art and wisdom)  Shiva (destruction) Vishnu (symbolising preservation) • Look again at the murtis. What images and symbols can pupils see to match the gods and goddesses? For example, what clues are there that Brahma represents the creator, and Saraswati is goddess of knowledge, music, art and wisdom? • To check that pupils can identify the features of Hindu murtis, give out some more images in different styles (e.g. do an image search for Hindu deities by Sanjay Patel), and including some additional images, of superheroes from comics, for example. Pupils have to sort out which are Hindu deities and say how they know. • For further explanation, watch this short film from the Pathways of Belief series from 1:02 onwards: http://www.bbc.co.uk/programmes/p01140qs. If appropriate and necessary, draw parallels between this and the activity where pupils needed to draw a range of pictures to convey the ‘real you’. The short clip gives an analogy of a bunch of flowers. You might pick up or look at just one flower from the bunch (equivalent to focusing on or looking at a murti of one deity), but really, it is part of the whole bunch (equivalent of Brahman). Challenge pupils to come up with similar analogies to describe how the deities each just show one aspect of Brahman. • Go back to pupils’ initial descriptions about what they saw when they looked at the deities. Were there any common or distinctive features? E.g. – many arms (showing power), coloured blue (like the heavens), particular hand gestures, animals that they travel on. What is helpful about using multiple gods and goddesses to describe Brahman, God? Note that it shows that for Hindus, God cannot be limited to human understanding; that Brahman is in everything and everyone; that if humans are complicated and have lots of different sides or aspects, Brahman is much more complex!  Lesson 3  LO – I can raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today  Cycles in nature• Give pupils the example of cycles of life in nature, using trees native to the UK (show pictures of the trees in each season if necessary). In the Spring, they burst with new life as bright green leaves uncurl, blossom grows etc. For a good few months, they keep their green leaves and some may even bear fruit. By Autumn, the leaves are turning brown and falling from the branches, which are bare in Winter. However, it is not long to wait before the start of Spring and the whole process restarts. In small groups, pupils should quickly discuss and feed back to the whole class other examples of life, death and rebirth in nature, e.g. the sun rising and setting daily, seasons, perennial plants etc. • Go back to the example of the trees. Ask pupils to tell a partner the season they like trees in best and why, then say if they have a season they like trees in least and why. Discuss whether pupils would theoretically like one of the seasons left out entirely. Point out that although it might seem like a good idea to leave out one season, this might not be the best thing in the long run – challenge pupils to come up with some reasons why (e.g. nature works in a certain way, if you leave one part out, how will all the other parts work properly?/some birds migrate so need to live here in certain seasons). • Explain that cycles in nature are important. Just as new life is important, such as new leaves on the trees in Spring, death also plays its part in the cycle, such as leaves falling from trees in Autumn. Without one, you can’t have the other, both life and death are important in cycles of nature. In Hinduism, death is often seen as a necessary part of life. Focus on Shiva Nataraja• Put a murti of Shiva Nataraja (also called ‘Lord of the Dance’) into a bag or have a picture of one. Do not tell pupils what is in the bag/on the image. Pupils should work in groups of 4, and number themselves 1-4. Each group should have one piece of plain paper. Complete a ‘maps from memory’ activity: allow the first pupil from each group to go and look in the bag or on the picture. S/he should look for no longer than 10 seconds, then go back to his/her group and draw as much as s/he can remember. Once pupil number 1 has finished drawing, pupil number 2 should go and look for no longer than 10 seconds. On returning to the group, s/he should not start a new drawing, but carry on with the picture started by pupil 1, talking about what they have seen. The groups should keep on going until one group thinks they have completed their drawing perfectly. NB, it is fine for pupils to have second turns if the group gets to pupil number 4 but still have not finished the picture. Look together at the drawings and compare with the real image – which features did pupils draw well? Were any omitted? Go back to the six images of the deities that pupils have already seen. Explain that the Shiva Nataraja is a depiction of one of these deities and challenge pupils to find clues to work out which one (Shiva). Remind pupils that Shiva is the god of destruction and how important this is in the cycle of nature. Some of the features of Shiva Nataraja symbolise this cycle, for example the fire surrounding him that consumes and creates everything, the back right hand banging the hourglass drum to show the rhythm of life and time. The Trimurti• Pick out the images of Brahma and Vishnu. Remind pupils that you have been thinking about cycles in nature and challenge them to work out why you have picked out these two deities (along with Shiva, they also symbolise aspects of the cycle: Brahma creation and Vishnu preservation). Ask pupils to look for any clues in the images that Brahma and Vishnu are deities of creation and preservation respectively. • Brahma, Vishnu and Shiva are often grouped together because they symbolise creation, preservation and destruction which all play parts in the cycle; together these three deities are referred to as ‘the trimurti’. Give pupils pictures of the trees in each season and ask them to classify them under the headings ‘create’, ‘preserve’, ‘destroy’. Remind pupils that in Hindu thought, Vishnu, Shiva and Brahma all exist in the world and are often interrelated/linked together – each one shows a different part of Brahman. • Remind pupils of what they already know about Aum. Explain that the A, U and M can be explained as each standing for one of the members of the trimurti: A = Brahma; U = Vishnu; M = Shiva. Here they are linked together in one sound. Ask pupils to sum up what they have learned in a simple poster, showing the cycle of life, death and rebirth in nature, connecting with the Hindu idea of the Trimurti, and showing what this teaches Hindus about Brahman. Hindus usually choose one particular form of god or goddess as a focus for worship. Ask pupils which image/form is their favourite and explain why.  Lesson 4  LO – I can offer informed suggestions about what Hindu murtis express about God  Focus in on a deityChoose one or more of the gods or goddesses to study in more depth, for example Ganesh and Krishna. Ganesh• Look at a picture or murti of Ganesh, ask pupils how they can recognise him from other deities and anything about him that makes them curious. • Share the story of how Ganesh got his elephant head (e.g. www.youtube.com/watch?v=g5E8dVk4XGM&vl=en). Ask pupils to work in small groups to freeze frame one moment from the story. All groups may work on one important incident such as the moment that Ganesh received his new head, or a range could be chosen. Use thought tapping so that each pupil has the opportunity to state 1) what their character might be saying 2) what their character might be thinking. These freeze frames can be videoed or photographed with speech and thought bubbles added to them. NB To carry out the thought tapping activity, ask pupils to assume their freeze frame positions. The teacher can then tap each on the shoulder/ catch their eye, the pupils can then state what their character is saying/thinking. Characters can be questioned by pupils or teacher after giving their initial responses. • Discuss any symbolism on the picture of the murti that made pupils curious (providing they have not already found out its meaning through the story). Explain how Ganesh is the remover of obstacles and a deity of new beginnings. Ask pupils think about what obstacles they themselves or a Hindu child their age might encounter and whether the obstacles are the same for everyone. Record their responses in words or pictures to be placed in a ‘golden box’. Some pupils may wish to share their responses, but others might wish to place them in without showing them. Krishna• Explain to pupils that it is a widespread Hindu belief that Krishna is an ‘avatar’ of Vishnu (the preserver) – that is, an appearance of Krishna in another form [note some pupils will know a use of avatar in computer games, for an identity a player takes on]. Krishna is not the only avatar that Vishnu has taken. Some of his avatars have been people and some creatures. He takes on an avatar and descends to earth to bring peace when there is trouble, and to help in his job of preserving creation. So when we learn about Krishna, we are also learning about Vishnu. Many stories about Krishna can be found in the Puranas (Hindu texts). • Share the story of Krishna showing his mother the universe in his mouth. Discuss what this might have meant and his mother’s reaction. E.g. [www.bhagavatam-katha.com/gokula-lila-krishna-eating-fruits-and-yashoda vision-in-the-mouth-of-krishna/](http://www.bhagavatam-katha.com/gokula-lila-krishna-eating-fruits-and-yashoda%20vision-in-the-mouth-of-krishna/)  www.kidsgen.com/fables\_and\_fairytales/indian\_mythology\_stories/the\_vision.htm • Together, identify around four key moments in the story. Pupils write a dialogue focusing on those moments to show the story’s meaning. The main three characters in the dialogues will be Krishna, Balarama (his brother) and Yashoda (his mother). The dialogues can be acted out with or without puppets. E.g.: MOMENT 1: Balarama tells on Krishna B: He’s eating dirt again Y: What is he doing? Bring him to me. MOMENT 2: Krishna gets told off B: Here he is, that naughty boy! Y: Krishna, what have you been up to? K: Nothing. Nothing at all. MOMENT 3: Yashoda looks inside Krishna’s mouth Y: Come here. Let me look inside your mouth right now young man! Y: (gasp) There’s everything! Everything! The universe. The sun, moon and earth. All of the stars and planets! MOMENT 4: Reaction to what Yashoda saw B: How can that be? What does it mean mum? Y: I am confused and scared. Krishna is so much more than a normal boy. I was worried about a little bit of dirt, but Krishna seems to carry the whole world inside of him! I love my son so much. • Allow pupils time and resources to find out more about Krishna. This could include looking at given texts or webpages, watching short films e.g. [www.bbc.co.uk/programmes/p011456y](http://www.bbc.co.uk/programmes/p011456y)  Draw learning togetherRecap what has been learnt about God and individual deities in Hinduism so far. Discuss how each of the deities represent something important in life – e.g. creating, preserving, sustaining, wealth, removing obstacles, education. List as many of these as possible. Remind pupils that each deity is not an individual god, as Brahman is One. Ask pupils to look at the list and think, pair, share what this list makes them think about the one God, Brahman. Key question: If you were going to design a ‘powerful helper’, which important part of life would you like him/her to be linked with and why? Give pupils time to brainstorm ideas and discuss as a class. Reinforce the fact that no powerful helper/guide will be able to be able to help/guide with everything in life. Give pupils time to design their own powerful helper. Taking inspiration from images of the Hindu deities studied, there should be at least three symbols on the design to convey what their helper’s power is and pupils should explain these symbols  Lesson 5  LO – I can make simile links between beliefs about God and how Hindus live  Set up a puja tray: you will need a small bell, flowers, a pot of water, a murti or image of a Hindu deity, some sweets or sugar and a spoon. A diva lamp is a small simple lamp; a wick in wax or ghee. You could use a tea light placed in a nice tea-light holder. It is best to use real objects if possible, but if not, you can use images. • Give pupils the time to touch, feel, smell and discuss all the items. Then ask them to write four questions that they would like to find out about the items in front of them. • Turn the information below into large labels. Ask pupils to label the items and their purpose.    Pupils should check to see whether any of their four questions have been answered so far. • Explain to pupils that although Hindus might attend a mandir to worship, many also worship in other places, often at home. The tray that they have seen is called a puja tray and has items on it that are used in Hindu worship. Watch this short clip of worship in the Hindu home: https://www.bbc.com/bitesize/clips/zh2hyrd . Afterwards, ask pupils to explain the new information they found out by watching the clip. Note the connection earlier learning about the Aum symbol and sound. • Point out to pupils that puja involves the use of all 5 senses. Task them with identifying how each sense is involved. • Give pupils another opportunity to check whether any of their questions have been answered.  Lesson 6  LO - I can make links between the Hindu idea of everyone having a‘spark’ of God in them and ideas about the value of people in the world today, giving good reasons for their ideas.  A ‘spark’ of Brahman• Tell pupils about a time when you hurt an animal (probably accidentally!) and felt bad about it, or witnessed this happening. This could be a tiny insect (e.g. squashing an ant) or a much larger one (e.g. accidentally shutting a dog’s tail in the car door), or something that you did not know about until afterwards (e.g. buying eggs and then finding out that they were from chickens who spent their whole lives in tiny little cages). Exchange stories about times when class might have hurt/witnessed animals being hurt or badly treated and felt bad. • Teach pupils the traditional Hindu greeting ‘namaste’ whilst placing hands together and bowing forward slightly. Explain that ‘namaste’ means ‘I bow to you’. It is a way of showing others that you respect them and think that they are important. If pupils wish, they can try out this greeting. • Remind pupils that most Hindus do not believe Brahman to be many gods, Brahman is believed to be One. Just like the story of Svetaketu showed, Brahman is believed to be in every living thing. So there is a little spark of Brahman in every single person. That is why when two Hindus say Namaste to each other, they are bowing and showing respect both to each other and also to the little spark of Brahman that they believe is inside the other. There is also believed to be a little spark of Brahman inside creatures who are not human. So all creatures are special and have this sacred spark whether human or otherwise and must be treated with respect. Some might say this is why lots of humans feel bad when they see either humans or animals in pain. The little spark of Brahman inside of all living creatures is called ‘atman’. Effect on actions• Ask pupils to talk in pairs and come up with at least three ways in which they think it would make a difference to how Hindus live – if they believe that every living creature has a spark of God in them. Gather their suggestions, then explain that it means that many Hindus think very hard about how to treat living things. This is why many Hindus are also vegetarians, because they find it important not to kill animals and eat them for meat. Others eat meat, but will not eat beef because beef comes from cows which are seen to be the most sacred animal. • Ask pupils to consider how people should treat a) creatures b) humans c) nature if they believe that all living things contain a spark of Brahman. Pupils should use these ideas to draw up a list of ten top tips for how to treat all of life on Earth. These tips should be designed for a Hindu child who believes that all living things contain a spark of Brahman and bear this belief in mind. The best lists will clearly link some of the tips to the idea of atman.  Look at pupils’ lists and decide which have excellent suggestions. Gather ten excellent suggestions from the class and use them to begin a whole class discussion on the question ‘should people from outside Hinduism behave in any of these ways?’ Help pupils to think about whether there is an extent to which behaving in these ways is right for people outside of the Hindu tradition, and to bear in mind that people from outside the tradition are unlikely to be motivated by the idea of atman | | | Why do Christians call the day Jesus died, ‘Good Friday’?  **Lesson 1**  LO – I can recognise the word ‘Salvation’, and that Christians believe Jesus came to ‘save’ or ‘rescue’ people, e.g. by showing them how to live  Ask pupils to recall what they know about what happened to Jesus at Easter. Get them to come up with as many questions as they can about it. Introduce the key question for the unit and see if their questions are linked. Prepare pupils to see the context by looking at the ‘big story’. Write concepts (Gospel, Incarnation, Creation and Fall) from the ‘big story’ on cards. Ask pupils to draw a quick symbol/picture for each of the concepts as you call them out. Find the concepts on the frieze. Agree on four good symbols for the concepts. Use pupils to order them into a timeline and match them to the frieze. Introduce the concept for this work — Salvation — together with a picture of a cross. What does this concept mean? (Remind pupils of the work in Year 1 on Holy Week.) Where does it fit into the ‘big story’ timeline? Remind pupils of the work they did on Holy Week in Year 1. Can they remember any of the events? Show pupils three crosses: a palm cross, a crucifix and a plain cross (see Resource Sheet 2.5 1). Ask pupils which cross links to which aspect of Holy Week. Tell the pupils that one way of categorising these is palm crosses, Friday crosses and Sunday crosses. Show pupils a selection of crosses to sort. Can they explain why the crosses are sometimes given these names? • Tell pupils that they are going to be writing a diary for Mary, the mother of Jesus, for three important days in Holy Week: Jesus entering Jerusalem (Palm Sunday), the day Jesus died (Good Friday), and the day Jesus came back to life (Easter Sunday). In order to do this they need to listen carefully as you retell the story of Holy Week, using extracts from the Gospels below (remind pupils that the Gospels tell the life and teachings of Jesus: see Essential Information). Use drama or pictures as appropriate. • Matthew 21:7–11 • Luke 23:13–25, 32–48 • Luke 24:1–12 • After each retelling of the story, stop and discuss what Mary might think about this. How does she feel and how did the disciples feel? What do people think about her son at this part of the story? What was surprising about the events, to her and to the disciples? Which cross matches to this part of the story? Why does it match? Come up with some questions to ask Mary. After each story either you or another member of staff could ‘arrive’ in role as Mary to respond to the questions of the pupils. • As a class (or in small groups) create an emotion graph for Mary (see Resource Sheet 2.5 2). Record her emotions at each of the three parts of the story. • Ask the pupils to write a simple diary piece for Mary for the entry into Jerusalem, Good Friday and Easter Sunday. Each piece must include a picture of the appropriate cross. In her diary Mary needs to explain why she has included that cross, what has happened on that day, how she feels, and what she thinks the day might mean. Give pupils appropriate sentence starters to support this work, depending on their ability. • Ask pupils whether or not Mary would call the day Jesus died Good Friday? Why? Why not? Return to the questions they asked at the start. How many have been explored so far? Do they have any answers? • Talk about pupils’ responses and reactions to the story: how did it make them feel? Consider whether there is a difference between how Christians and people with other religious or non-religious worldviews respond to this story  **Lesson 2**  LO – I can offer informed suggestions about what the events of Holy Week mean to Christians  Collect a programme card or a series of orders of service from a local church showing how they are celebrating Holy Week. Many churches send out programme cards to the parish listing Holy Week services. Using the listings, ask pupils to work out what happens at church on each of these days. Collect their ideas and questions. • Ask pupils to show what Christians are celebrating/ remembering on Palm Sunday, Good Friday and Easter Sunday. Create freeze-frames to show how Christians might be feeling on each of these days. • Find out what churches do to celebrate Palm Sunday, Good Friday and Easter Sunday by researching on the internet, collecting photographs and information from local churches, looking in books. Prompt pupils to look for: • decoration/lack of decoration of the church • colours of robes (where worn) • music • actions and rituals during services • use of candles. • Split the pupils into three groups. Each group has to create a display either to go in a window that can be seen from outside the church, or another form of presentation that can go on the church website, showing the importance of either Palm Sunday, Good Friday or Easter Sunday. The ‘display’ needs to include a suitable cross with an explanation about what this reminds Christians of: a synopsis from the Bible of what happened; a visual element showing what will happen in the church; how this is celebrated in school; some quotes from children about what the day might mean. You might title each of the displays: • Why is Palm Sunday so important to Christians? • Why do Christians call the day Jesus died Good Friday? • What do Christians believe happened on Easter Sunday?  Ask pupils to think of a time in their life when they felt joy, another time when they felt sadness and another when they were full of hope. Share these with a partner. What made them feel like this? How long did these times last? Did they do anything because of these feelings? • For Christians, Palm Sunday, Good Friday and Easter Sunday are times to remember the joy, sadness and despair, and hope felt by the followers of Jesus, and by Jesus himself. Ask pupils to create an emotion graph for Christians showing how they might feel at a service on Palm Sunday, Good Friday and Easter Sunday. Annotate the graph to show why they might feel like that (adapt Resource Sheet2.5 2 for this). If Jesus understood his death as a choice and part of God’s big plan of salvation (remember the ‘big story’), consider how his emotions might differ from the disciples’. • For Christians these three parts of the story are about joy, sadness or despair, and hope. Ask pupils to explain what Christians believe about these three days. Talk about how Christians should live their lives in the light of these beliefs. What can they be hopeful about? Ask pupils to create a triptych with the central frame showing hope, the left frame showing sadness and the right frame showing joy. Produce ‘salvation artwork’ for each frame showing joy, hope or sadness/ despair in Holy Week and in the world today. Ask pupils to write an explanation of their ‘salvation art’. • Use this poetry frame (or one like it) to record pupils’ thoughts about Good Friday and Easter Sunday: • On Friday there was… • Sunday brings… • Believe… • On Friday there was… • Sunday brings… • Live… • On Friday there was… • Sunday brings… • Hope… • Show pupils a selection of crosses. Ask them to choose a cross that would be good to display in a church on Good Friday. Ask them to write an explanation of their choice, including why they think Christians call the day Jesus died ‘Good Friday’.  **Lesson 3**  LO – I can give examples of what Christians say about the importance of the events of Holy Week  Bring in a reminder/symbol of something that is important to you: for example, a rock you collected on a special holiday, a card that a child made for you a long time ago. Share the story of the symbol with the pupils. Do they have anything similar at home that they could talk about?  THE LAST SUPPER: JESUS WASHING THE DISCIPLES’ FEET • Set up your classroom without chairs; lead the pupils in to sit around a cloth on the floor. On the cloth have a series of foods that would have been shared at Passover (or pictures of them). Have some real unleavened bread and red grape juice. • Tell the pupils the story of the Last Supper. Remind them that Jesus entered into Jerusalem and everyone cheered. Since then he has being telling parables and throwing out people who were selling things in the temple. It seems things are going pretty well. This Passover meal should be a great celebration. Tell the pupils that Passover is a festival every year during which Jewish people remember the terrible things that happened them to when they were captive in Egypt, and how they were set free by God and led out of Egypt by Moses. Retell or read the story from a suitable Bible: the Last Supper, from Matthew 26:17–25. Stop the story before Judas betrays Jesus. How has the mood changed? What do they think Judas is going to do? Why? You could use the Conscience Alley strategy, with one pupil playing the part of Judas, one line of pupils suggesting why Judas should betray Jesus, and one line of pupils suggesting why Judas should not betray Jesus. • Next tell the final part of this story: Matthew 26:26–30. Place the following items into the middle of the cloth: bread, wine, picture of Jesus, picture of blood, Bible, music. Ask the pupils to think in pairs about: Which of these they would pair together and why? What might each of these have to do with the story of the Last Supper? What might each of these help the disciples to remember? Why did Jesus want them to remember? • Use a photo of someone washing feet on Maundy Thursday, and some art showing Jesus washing feet. Ask the pupils to respond to the sentence starters about what might be going on in the picture. Explain to the pupils that in John’s Gospel, the writer includes an episode not in Matthew’s account: Jesus washing the feet of the disciples. Retell or read John 13:4–17. Give each pupil an outline of a foot and ask them to write on one side about what Jesus washing the disciples’ feet teaches Christians, and on the other side think of how Christians could follow the example of Jesus by being a servant. • Talk about the key question(s): Why do Christians call the day Jesus died ‘Good Friday’? Or: Why do Christians still remember the events of Holy Week? (This should include a theological explanation about the importance of Jesus and Salvation, but also the emotional power of the story for Christians.) • Talk about pupils’ responses to the text — questions, surprises, reactions to people, and what happened, any feelings the text evokes in them.  **Lesson 4**  LO – I can make simple links between the Gospel accounts and how Christians mark the Easter events in their communities and describe how Christians show their beliefs about Jesus in worship in different ways  THE LAST SUPPER AND JESUS WASHING THE DISCIPLES’ FEET • Remembering the events of the Last Supper is so important for most Christians that they take communion (mass or Eucharist) regularly. Show the pupils a film clip explaining what Holy Communion is. • As pupils watch the clip, ask them to notice a number of actions and objects that have a meaning — ones that are symbols for Easter, for Jesus or for Christian beliefs. Often a symbol works as a reminder of part of the story. Give pupils a list of five symbols they will see in the clip (fire burning on Easter morning, touching the stone where Jesus fell, hot cross buns, Easter egg, the chicken born from the egg). What does each one stand for, or link to? Which reminders do these symbols provide of the stories of Jesus at the first Easter? What do they mean for Christians? • Ask pupils to share their ideas: symbolic meaning is rich and complex, not a simple ‘one-to-one’ code. Build up a picture of a range of meanings. You might illustrate the meanings in a display of photos of key objects, or printed stills from the film clip, around which pupils’ suggestions of meaning could be displayed in lift-up flaps with a short phrase on the outside and a more detailed explanation of the symbolism under the flap. • Invite the vicar or minister from your local church to bring the paten, chalice and some unconsecrated wine and bread, and to talk to pupils about the communion service on Maundy Thursday. Ask the vicar to talk about why there is a ‘sorry’ prayer called ‘confession’ before the communion, and whether she/he washes feet during the service. Alternatively, put together a class email asking questions about the service on Maundy Thursday. • Work in pairs or small groups to create a guide for 6–8-year-olds to use in church to help them to understand what is happening in the communion service on Maundy Thursday at church. Discuss with the pupils the words that are used in the service of communion, for example, www.churchofengland. org/prayer-worship/worship/texts/additionaleucharistic-prayers.aspx What will they need to include in their guide? It might include a page on: the Last Supper, what Christians believe the bread and wine mean, why Christians say sorry for what they have done wrong, what foot-washing means, and ideas for how the 6-8-year-olds should try to behave during communion.  ASK THE PUPILS TO PLAN THREE MEMORY BOXES • *A memory box for something important in their life.* What do they want to celebrate and remember? Is it a person? An important place or event? • *A memory box for their school*. What or who do they want to remember or celebrate? People? One-off or regular events? • *A memory box for a Christian remembering the life of Jesus*. What will go into it? Remind pupils of all the things Christians already do/use to remember Jesus. Do Christians need a memory box? • Draw and write what will go in each box, and what they represent. Pupils will need to think about how often they, their school or a Christian will use or look at their memory box. What will they do with the things? Will they do it alone, or with others? • Ask pupils to give short presentations explaining their ideas. THE LAST SUPPER AND JESUS WASHING THE DISCIPLES’ FEET • Ask pupils to share their ideas: symbolic meaning is rich and complex, not a simple ‘one-to-one’ code. Build up a picture of a range of meanings. You might illustrate the meanings in a display of photos of key objects around which pupils’ suggestions of meaning could be displayed in lift-up flaps with a short phrase on the outside and a more detailed explanation of the symbolism under the flap. • Invite the vicar or minister from your local church to bring the paten, chalice and some unconsecrated wine and bread, and to talk to pupils about the communion service on Maundy Thursday. Ask the vicar to talk about why there is a ‘sorry’ prayer called ‘confession’ before the communion, and whether she/he washes feet during the service. Alternatively, put together a class email asking questions about the service on Maundy Thursday. • Work in pairs or small groups to create a guide for 6–8-year-olds to use in church to help them to understand what is happening in the communion service on Maundy Thursday at church. Discuss with the pupils the words that are used in the service of communion, for example, www.churchofengland. org/prayer-worship/worship/texts/additionaleucharistic-prayers.aspx What will they need to include in their guide? It might include a page on: the Last Supper, what Christians believe the bread and wine mean, why Christians say sorry for what they have done wrong, what foot-washing means, and ideas for how the 6-8-year-olds should try to behave during communion. ASK THE PUPILS TO PLAN THREE MEMORY BOXES • *A memory box for something important in their life.* What do they want to celebrate and remember? Is it a person? An important place or event? • *A memory box for their school*. What or who do they want to remember or celebrate? People? One-off or regular events? • *A memory box for a Christian remembering the life of Jesus*. What will go into it? Remind pupils of all the things Christians already do/use to remember Jesus. Do Christians need a memory box? • Draw and write what will go in each box, and what they represent. Pupils will need to think about how often they, their school or a Christian will use or look at their memory box. What will they do with the things? Will they do it alone, or with others? • Ask pupils to give short presentations explaining their ideas  **Lesson 5**  LO – I can offer informed suggestions about what the events of Holy Week mean to Christians  You might like to extend pupils’ understanding by considering the account of Peter’s denial of Jesus in Matthew 26:31–75. • Tell an imaginary story about yourself. Use your dramatic side! Your best friend has just ignored you in the supermarket, as if they didn’t know you. Next someone came up to them and said, ‘You are friends with him/her, aren’t you?’ and they looked at you and said, ‘I’ve no idea who they are!’ and walked off. Explain how you felt. How would the pupils feel? • Show the pupils an artwork portraying Peter’s Denial (for example, ‘Peter’s Denial’ by Indian Christian artist Frank Wesley). Ask the pupils to try to work out which part of the story of Holy Week this portrays; what clues they can see in the artwork: What is happening? How are people feeling? What are they thinking? How do you know? • Tell pupils that Peter was the leader of the disciples — the most confident, and perhaps the one you might expect to stick with Jesus at his arrest. Tell the story of Jesus predicting Peter’s denial, Jesus being arrested and Peter’s denial. Base your retelling on Matthew 26: 31–75. • Show the pupils the artwork of the Denial again. Identify the clues to the story they now see in the painting. Ask them for a suitable title, a suitable place to hang it, and to give some reasons why they think the artist has created the art in this way. (If you are using the Frank Wesley piece, concentrate on the effect of the tears, and the footprint of the cockerel.) • Ask pupils to work in groups to create a series of freeze-frames of key points in the story of Peter’s Denial. They might choose Jesus telling Peter that he will deny him, Peter and the other disciples running away when Jesus is arrested, Peter denying Jesus to the servant girl and the others, and the cockerel crowing and Peter weeping. Photograph each freeze-frame, and then write a description of what is happening and how Peter and the other characters are feeling.  Lesson 6  LO – I can raise thoughtful questions and suggest some answers about why Christians call the day Jesus died ‘Good Friday’, giving good reasons for their suggestion  In some parts of the world it is still really difficult to be a Christian. Just as Peter felt he had to deny he knew Jesus, some people cannot openly be Christians. Charities such as Open Doors pray and support Christians in countries where it is illegal to be Christian. If you have time you could tell the story of Brother Andrew smuggling Bibles into Romania: [Serving Persecuted Christians Worldwide - Brother Andrew - Open Doors UK & Ireland](https://www.opendoorsuk.org/about/our-history/brother-andrew/)  • Ask the pupils to imagine that Christianity has become illegal in Great Britain. What evidence would you look for to know that someone is a Christian, a follower of Jesus? After your discussion, show the pupils the evidence selection on Resource Sheet2.5 4. Ask them to choose five things that they would look for as evidence. Why would these things show that a person is a real Christian? • Why do Christians want to share the good news of Jesus? Many Christians think Jesus is good news for everybody, and want everyone to be friends with Jesus. Find out how some Christians share what they believe about Jesus with other people.  Following on from the idea of what evidence you might look for that someone is a Christian, ask pupils what evidence anyone would find of the things that they think are important: the music they think is best? The sports team they support? Ask the pupils to think about things that are so important for them, they would stand up for those beliefs no matter who disagreed with them. Their football team? Their brother or sister? Any religious beliefs? Their beliefs about what is right and wrong? • Give the pupils in pairs the cards from Resource Sheet 2.5 5, ‘What would I stand up for’. Ask the pupils to discuss the cards and arrange them into a diamond 9, putting the statement they are ‘most likely to stick up for’ at the top and ‘least likely to stick up for’ at the bottom. Give them the opportunity to add a card or two if they need to. • Meet up with another pair and discuss their different arrangements. Do they disagree/agree? Why? Are there any ambiguous statements? Make sure they agree what these statements really mean. Would/ should Christians put the statement about sharing their beliefs at the top? Share ideas as a whole class. • Ask pupils to think about what is most important to them, and explain how this affects the way they live their life, making connections with Christian beliefs and behaviour. • Ask pupils to work in groups to find a creative way of expressing their answer to the unit question: Why do Christians call the day Jesus died ‘Good Friday’? Or:Why do Christians remember Holy Week every year? They could write a poem, create a piece of art, or write an interview between a Christian and a non-Christian. | | |
| **Vocabulary** | * Hindu * Brahman * Atman * Murtis * Worship * Aum * Brahman * Brahma * Vishnu * Shiva * Trimurti * Deity * Shrine | | | * Salvation * Holy Week * Easter * Good Friday * Sin * Palm Sunday * Jerusalem * Palm Sunday * Easter Sunday | | |
| **Outdoor Learning** |  | | |  | | |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 3 Summer Term** | | | | | | |
|  | **Summer 1st Half** | | | **Summer 2nd Half** | | |
| **Theme** | **Gods and Mortals (The Greeks)** | | | **Flow** | | |
| **British Key Question** | What impact did the Ancient Greeks have on modern democracy? | | | Are rivers and the sea, the place to be? | | |
| **Enhancements** | Athens Vs Sparta Battle as a launch  Sports Day inspired Olympics | | | Local River Study – River Menalhyl, St Mawgan.  Perranporth Beach visit – flood defence and plastic mini-project | | |
| **Books** | The Iron Man  Percy Jackson and the Lightning Thief  Selection of Ancient Greek Myths and Legends – Pandora, Theseus, Trojan Horse. | | | Journey to the River Sea (novel study)  The River, Valerie Bloom  Eva Ibbotson | | |
| **Addressing Stereotypes** | Universal suffrage/right to vote (his)  Comparing the rights of men/women in  Athens/Sparta/Modern Britain (his) | | | Maia, female (young girl) lead character in novel study text. | | |
| **British Values** | Democracy – Were there equal rights for all?  Rule of Law – Were slaves covered by the same laws as everyone else?  Individual Liberty – Could a Spartan become a philosopher?  Mutual Respect & Tolerance – What if a Spartan refuse to fight? | | | Democracy – Should you pay to fish in the river/slash?  Rule of Law – Should we limit the number of people who visit a beach?  Individual Liberty – Can water be stolen?  Mutual Respect & Tolerance – Can you harm a river? | | |
| 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 do festivals and worship show what matters to Muslims?  **Lesson 1**  LO – I can identify some beliefs about God expressed in Islam  Use this opening part of the unit to recall pupils’ learning from year about ***ibadah*** or worship and belief in action. Take the time so that pupils can revisit key words and ideas. • Use some key words from year 2, to see how much pupils recall (e.g. Allah, Muhammad, Shahadah, Qur’an, mosque). Can they recognise which religion this comes from? Note that many of the words are in Arabic, the language of the Qur’an. Once they have identified the religion, get them to match the words to some definitions. Use the hexagons on p.13 of unit plan. Cut them up and get pupils to arrange them so that each hexagon touches another one where pupils can see that there is a link. Add blank hexagons for them to write additional terms, such as *ibadah* (worship), *iman* (faith), messenger, *adhan* (call to prayer), five pillars, *salat* (prayer), *sawm* (fasting), *zakat* (charity), Ramadan, *hajj* (pilgrimage). Use discussion to remind pupils about the five pillars – they have explored Shahadah and Salah already. (This unit builds on that learning by digging deeper into prayer, then looking at fasting in Ramadan and the festival of Id-ul-Fitr.) • Give pupils three words: *Muslim*, *Islam* and *salaam* (a greeting). Can they identify any connections between the words? All three have the letters S, L and M in. They are from the same Arabic root word, ‘slm’, which means peace; *Islam* means the peace that comes from being in harmony with God; and *Muslim* means one who willingly submits to God; *salaam* is a greeting that means ‘peace’. Muslims may say: *As-salaam alaikum* (a-*lay*-kum) when they greet each other. It means ‘Peace be with you’. In reply, a Muslim will say, *Wa-alaikum as-salaam* – which means ‘And peace be with you too.’ Get pupils to practise saying this to each other. Then talk about what difference it could make if we all greeted each other with ‘peace’ when we met. • Note the meanings of the words: Muslim and Islam. What does it mean for a Muslim to ‘submit’ to God? Try a trust game to illustrate the idea that willing submission to God is something that brings peace, not stress, in the life of a Muslim. E.g. o Blindfold a pupil and ask her to find her way (carefully!) across the classroom to one of her friends. The friend might move away very quietly to make it more difficult. How easy was it to find the friend? o Blindfold a different pupil. Ask him to find someone in the class. This time he can be given verbal instructions by another friend. How easy was it this time? o Blindfold a third pupil. This time she can be guided by someone without a blindfold, who takes her hand or arm to lead her. How easy was it this time? Why? How did she feel about her guide? Why did she let the guide lead her across the classroom? • Note how for Muslims, submitting to God is more like the last example. Who better to guide them than their creator? It is not surprising Muslims can find peace in following God. Ask pupils to think of some other examples of where a person might willingly give way to a greater authority: e.g. when lost and someone knows the way; if they are about to take a free kick for their football team – and [footballer of choice!] offers to take it for the team. • Go back through some of the key words from earlier. Can pupils think of ways in which some of the key words and their meanings show how or why Muslims submit to God?  **Lesson 2**  LO – I can identify some beliefs about God in Islam expressed in Surah 1  Recall previous learning about the Qur’an – Muslims believe it is God’s final message to humanity, revealed to the Prophet Muhammad through the Angel Jibril (Gabriel). Recall the Shahadah, in which Muslims declare that there is one God and Muhammad is his messenger. • If the Qur’an is God’s message to humans, what do pupils think would be written on the first page? What would be so important that it must come first? Ask them to come up with a few suggestions and be able to explain why. [Note that it does not start with a creation story. While the Qur’an does talk about God creating the world, these mentions are scattered throughout the Qur’an, as the book does not have the kind of linear narrative many Christians see in the Bible.] • Read the opening surah (chapter) of the Qur’an, called *Al-Fatihah* (‘The Opening’). *In the name of God, Most Gracious, Most Merciful. Praise be to God, The Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful, Master of the Day of Judgment. It is You that we worship and to You alone do we turn for help. Show us the straight way, the way of the people to whom You have shown your Grace, Those who have not made You Angry and do not go astray.* (based on the translation by Abdullah Yusuf Ali) • Ask pupils to investigate the words closely. Why is this the opening? What is it that Muslims most need to know about God? How can pupils tell? What is God like and what does God do? What can they infer about what Muslims do? What difference would it make to a Muslim to believe this about God? Why do people need to be shown the ‘straight way’ or the ‘straight path’? • Introduce the term ‘Tawhid’. It is to do with declaring the oneness of God – for Muslims, there is one God with no equals, the foundation and beginning of all things. The opposite of tawhid is *shirk –* which is to make something (a partner) equal to God, or to put something else in God’s place, worshipping other gods or following one’s own desires and ignoring God’s commands in the Qur’an. Shirk is forbidden to Muslims. Ask pupils to look at Al-Fatihah again: what clues are there about this Muslim idea of Tawhid? (They should note the superlatives – Most Gracious etc.) What evidence is there that God is worth submitting to (recall the terms *Islam* and *Muslim*)? Ask pupils to list some ways they already know that show how Muslims see God as the one God with no equals (e.g. Shahadah, prayer, worship etc.).  **Lesson 3**  LO – I can give examples of ibadah (worship) in Islam (e.g. prayer, fasting, celebrating) and describe what they involve  *Build on prior learning: Muslims pray because they worship God, because he is Creator and has no equals. Remind pupils that this section is all about ibadah - worship. Ritual prayer in the mosque (*salah *in Arabic, or* namaz *in Persian) is worship; private prayer (du’a) is worship; living honestly to honour God is worship.* **Exploring how Muslims pray** Watch a video clip showing Muslims performing salah, [BBC Two - Pathways of Belief, Places of Worship - Islam, Muslim prayer](https://www.bbc.co.uk/programmes/p01140gv) with the sound down. Ask pupils to look carefully at the prayer movements.  Note that Muslims recite set prayers silently during salah.  • While watching the rak’ah, ask pupils to make quick sketches of as many different prayer positions as they can pick out. • For each position, ask pupils to annotate the sketch to explain what they think the movement might mean or say about the worshippers' inner feelings and beliefs. • Pupils design a poster illustrating one of the rak’ahs, ensuring that all positions are selected throughout the class. Alongside the illustration, pupils write down some of the words Muslims recite at each point. Alongside the drawing of the position, pupils add a ‘thought bubble’ suggesting what a Muslim might be thinking when they are in this position before Allah. Display pupils’ work in the correct order of the rak’ahs. • Share with the pupils that this is only one type of prayer. Many Muslims take time to pray more personally to Allah (du’a) after the more formal prayer. Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? What difference do they think it would make if a Muslim repeated these words and actions even once a day, let alone five? Do pupils recognise the words of Al-Fatihah from last lesson? Ask pupils to come up with at least three ways in which this ritual worship shows submission to God, recalling their earlier work on Muslim beliefs about God.  **Exploring the significance of prayer to Muslims** See p. 12 of unit plan for some quotes on prayer from Muslim pupils. These are from the Children Talking section on the NATRE website (select Muslim responses to question 7 on prayer). Give the pupils the 9 quotes. Save Nasima’s for later. • In mixed ability groups of three, they should read through and sort out quotes from Muslim pupils to help them answer the question, ‘Why is prayer so important for Muslims? • Ask pupils to prioritise the statements into a diamond shape according to how helpful they are in explaining why prayer is so important to Muslims, putting the most helpful at the top, least helpful at the bottom. - Each person in the group chooses one of the statements and answers the following: o Why did you choose this statement? What interests you about it? o What is being said, and what does it mean? o What does the person believe and why do you think they believe this? Spend a little time on Nasima’s comments. What do they add to what pupils have worked out about why prayer is important to Muslims? Pupils produce a statement of not more than thirty words to answer the question ‘Why is prayer so important for Muslims?' If possible, ask a local Muslim to read and respond to the pupils' statements. • Do the pupils think it is hard to pray regularly? • How might regularly praying make a Muslims life *harder*? • How might regularly praying make a Muslims life *easier*? • How does salah (ritual prayer) show what matters to a Muslim? Note that not all Muslims pray five times a day. Some may do it once, or some days not at all. Many will perform du’a (personal prayer) at any time of day. There is a huge diversity in Muslim practice. ***Notes:*** *The CLEO website has an excellent video of both Wuzu and Salah being performed by a Muslim* www.cleo.net.uk/resources/index.php?cur=15&ks=2 *The Children Talking website can be accessed free from the NATRE website* www.natre.org.uk Note that there are seven short videos of Muslim children (aged 7-11) talking about prayer. http://old.natre.org.uk/db/results.php Select primary, male & female, q.7. *The BBC clips can be found at* www.bbc.co.uk/education/topics/zpdtsbk/resources/1  **Lesson 4**  LO – I can make links between Muslim beliefs about God and a range of ways in which Muslims worship (e.g. in prayer and fasting, as a family and as a community, at home and in the mosque)  **Listen** to an extract of an Imam reading from the Qur’an, or making the Call to Prayer. Talk about the feelings that come from the voice, even if the words aren’t understood. Ask pupils to think about how words can get in the way of feelings, and how words can help with expressing our feelings. • **Photos.** Show some photographs of a mosque and talk about how a mosque is usually thought of as a building where Muslims can come together to pray. What questions do pupils have? Collect them together, and see if pupils can find out the answers. What are the key features of a mosque? Point out that anywhere a Muslim chooses for prayer is believed to become a mosque for that particular time. Amazing photos here: https://www.dailymail.co.uk/news/article- 5491513/Britains-stunning-mosques-revealed-time-new-book.html but an online search for UK mosques will provide plenty. Note that not all mosques are beautiful and ornate buildings. • **Visit** – or take a virtual tour of - a mosque, explaining that this is a special place for Muslims. [Virtual Tour – Glasgow Central Mosque](https://centralmosque.co.uk/virtual-tour/) • **Enquiry - Speak and listen**: Focus in turn on: the outside of the mosque, notice the minaret and the dome. Study the most important part of a mosque – the hall where people pray. Study the lack of furniture. Why is this? Where do worshippers sit? Note the prayer mats and the way a worshipper must face. The minbar shows the direction for prayer. Study the clock, what times are daily prayers and how many prayer times in one day? How might Muslims pray if they cannot get to the Mosque at that time? Note the separate prayer hall for women, why is this? Who is the Imam? What does an Imam do? Talk about how Mosques look rather empty as there are no pictures or statues, suggest reasons for this. Does the mosque have special windows? Notice any Islamic art, geometric patterns etc. • What signs of respect are used? What do they mean? Ask pupils to identify 10 different ways that respect is shown to Allah, the Prophet Muhammad and the holy Qur’an. These might include visible signs: removing shoes, washing before prayer, a clean prayer mat, bowing to Allah, wishing peace to your neighbour, raising the Qur’an above ground, doing the daily prayers observantly. Some signs of respect are in the heart or mind: sincere intentions, dutiful obedience, submission. Ask pupils to discuss whether some of these are more important than others – can they rank them? • Ask the pupils to draw a labelled diagram showing aspects of the Mosque. Ensure that the diagram to show how key beliefs of Muslims are shown e.g. Minaret linking to Shahadah, clocks showing prayer times links to importance of regular prayer, Qur’an and classes showing the importance of being able to understand the Qur’an in Arabic as a guide to how to live your life. • **Notes:** Children could make a model mosque and design for themselves the items found within a Mosque.  **Lesson 5**  LO – I can make links between Muslim beliefs about God and a range of ways in which Muslims worship (e.g. in prayer and fasting, as a family and as a community, at home and in the mosque)  Explain that one of the five pillars of Islam is *sawm*, which is that Muslims should go without food or drink during the daylight hours of the month of Ramadan. Note that the Islamic calendar is lunar and the year is shorter than the Gregorian calendar year of 365 days. This means that the month of Ramadan moves – some years it happens in summer (very long daylight hours) and it gradually moves towards winter (short daylight hours). Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. • Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness and forgiveness. Find out what happens at the Mosque and in the home and neighbourhood. Excellent 4-minute video from BBC My life, my Religion here: www.bbc.com/teach/class-clips-video/ramadan-and eidulfitr/zdv7pg8 *Background information available here:* www.independent.co.uk/news/uk/home-news/eid-al-fitr-2018-when-moon-sighting-muslim-islam-food-ramadan end-fasting-a8398801.html www.learnreligions.com/how-eid-al-fitr-is-celebrated-2004613 • Get half the class read information from books, web or other sources on Ramadan and half on Eid-ul-Fitr, then envoy the information to the other half. Ask pupils to give some answers to the question: Why do people visit the mosque, get new clothes, share food, spend time with friends and family and give money to charity? Pupils create mind maps on either Ramadan or Eid-ul-Fitr. • Focus on this as a celebration not of relief at the end of Ramadan, but of the opportunity it affords to believers to move closer to God. Discuss the saying, ‘No pain, no gain’. Can pupils think of how this is true? Consider the sacrifice it has been for Muslims to fast and spend extra time with God? Think about the ways in which fasting might make a person feel: hungry, disciplined, strong, weak, obedient to Allah, glad. Why do they think Muslims do this? How does the class think fasting helps Muslims understand other people? • Find out about the ‘Night of Power’ (Laylat-ul-Qadr).  Spend time discussing the pupils’ own experiences of self–control and self-denial, charity, community and forgiveness. Consider whether there are links between being generous and being self-disciplined: what makes it easy to be generous? What makes it hard? What makes it easy to go without food? What makes it hard? • Discuss the similarities and differences between Eid and another festival they have studied. Eid is the end of a time of sacrifice. How does this compare to the idea of sacrifice at Easter? **Why deny yourself?** As a result of what they have found out about the festivals and the other pillars of Islam, ask pupils to work in pairs to prepare questions for a visitor. Ensure that the questions chosen are open questions, reflecting on the effect that following their beliefs has on the real life of the visitor. • If possible, invite a Muslim speaker to visit the class. If not compile a class email and send to a willing Muslim e.g. virtual visitors can be accessed at http://pof.reonline.org.uk/  **Lesson 6**  LO – I can make links between the Muslim idea of living in harmony with the Creator and the need for all people to live in harmony with each other in the world today, giving good reasons for their idea  Get pupils to quiz each other on what they have learned in this unit. Revise lots of key vocabulary and get them to check each other’s understanding. Give them pictures to label and explain. Connect their learning to Muslim ideas about God, tawhid, submission and ibadah, giving a chance to demonstrate again how they have met the learning outcomes for the unit. Make use of the hexagon activity on p.13 and 14 of unit plan. Do they have questions about what they have learned? Can pupils help to answer them, or do you need to ask an expert – perhaps your recent visitor or via email at RE:ONLINE? Reflect together on what they have learned for Muslims, and whether there are any lessons for people who are not Muslims. Willing submission to God is central to Islam; ideally Muslims demonstrate this through *ibadah*, worship. Think and talk about: • What are the benefits for anyone of living a self-disciplined life? • What things might people who are not Muslims stop and reflect on five times a day, and what benefits could it have? • How is school life similar to and different from Muslim life at a mosque? (e.g. gathering together, sharing, teaching, showing respect, celebrating; but for many pupils no worship or prayer to a deity). What examples of Muslims living in harmony have pupils seen in this unit? (e.g. in worship, at the mosque, during Ramadan and at Eid.) Of course, not everyone lives in harmony, and this is an ideal rather than reality for everyone everywhere. But is a world in harmony something that we all want? How can pupils live more harmoniously? What steps could the class, school, neighbourhood, country and world take to live in harmony? | | | How and why do people try to make the world a better place? (Christians, Muslims, non-religious)  **Lesson 1**  LO – I can identift some beliefs about why the world is not always a good place  Ask the class in groups of 3 or 4 to make a list of what’s wrong, in several areas: What’s wrong with our town? What’s wrong in our country? What’s wrong in the world? Can they put 5 things on each list? Can they rank the lists, with the worst kinds of wrong at the top? Have a whole class discussion about the lists, and see if they are similar. Ask: is there any one thing that explains all these things that are wrong? Try out the ideas of SELFISHNESS / LACK OF LOVE / HUMANS as single explanations of what is wrong with the world.  • Talk about religions: one thing religions do is to tell people how to understand what is wrong with the world and how to put it right. This can be a very deep subject, but in the boxes below some very simple ideas from different religions are given. Ask pupils to try and understand what each one means. Can they ask two questions about each one? Can they say what is good about each explanation of what is wrong, and how it could be fixed?      Give pupils an image of the world and ask them to make it the centre of their own expression of the ideas they have about what is wrong with the world. They might, for example, cut out some tears, as if the world is crying, and put a different word in each tear to label some things that are wrong with our world. Make a display (a mobile hanging display?) of the images pupils create. Hold a discussion about the different views expressed.  **Lesson 2**  LO – I can make links between religious beliefs and teachings and why people try to live and make the world a better place  Religions and beliefs often suggest that people need help and guidance to live in the right way. Many different religions teach a version of ‘The Golden Rule’: Treat others how you would like to be treated. Here are 9 versions, including a non-religious one:    Share these with pupils, perhaps using a set of flashcards. Ask them why they think all the different religions and worldviews share this idea. Talk about ways pupils wold like to be treated by others at school. Talk about what it would make class or school like if everyone treated each other in this way. You might think about what it would be like if no one did this – what a terrible place to be! Ask pupils to agree some ideas using these sentence starters: I’d like to be treated… so I will…. E.g. I’d like to be treated kindly, so I will be kind to other people. I’d like to be able to play without being pushed, so I will…• In groups, ask pupils to list ways in which the world would be different if people keep the Golden Rules above (e.g. to our families, our town, our country, our world). How would it make the world a better place? Build on the ideas that pupils have already had about what difference it would make in your classroom. • Ask pupils (in pairs, perhaps) to choose one of the versions of the Golden Rule and create a poster to go with it.  **Lesson 3**  LO – I can make links between Jewish beliefs and how people try to make the world a better place.  The Jewish teaching of tikkun olam (mending or repairing the world) is an idea anyone can learn from: you don’t have to be Jewish to do your bit for the world and its people. Ask pupils to suggest some ways in which people can ‘repair the world’. • Here are nine texts from Jewish scripture. Get pupils to see how many ideas they give about ‘repairing the world’, putting right things that have gone wrong on earth. Why do Jewish teachings say people should repair the world?    Can pupils suggest other ideas or wise sayings they know which can help to ‘mend the world’? • Learn about Tzedek, a Jewish charity that puts the ideas of ‘repairing the world’ into action. In one example poor women in Nigeria who have been collecting turtle eggs for a living are given new jobs, to project turtles and their eggs, from which they can make more money. The turtles are saved, and the women can feed their families better. Use the TZEDEK website’s ‘Overseas’ project descriptions to work out with the pupils what ‘repairing the world’ looks like in action. Which of the Proverbs are they putting into action? • Remind the pupils of the images of the ‘world in tears’ they made in part 1. Give out another image of the globe, but this time ask pupils to use words that show how the world can be saved, mended or repaired. They could decorate their image of the globe with sticking plasters, each one having a key word or phrase written on it and use it for a display. • Extend the work for your higher-achieving pupils with a research task: Find out about the Jewish new year festival for trees and ask: how does this put the Jewish teachings into action? Tu B’shevat: how can this celebration ‘mend the world’? Begin with the BBC Information page: [www.bbc.co.uk/religion/religions/judaism/holydays/tubishvat.shtml](http://www.bbc.co.uk/religion/religions/judaism/holydays/tubishvat.shtml)  Lesson 4  LO – I can make simple links between teachings about how to live and ways in which people try to make the world a better place  Most Christians believe that Jesus was not just a good teacher, but that he also sacrificed his life to save humanity link back to Good Friday topic. Many Christians try to follow his example by putting the needs of others before their own. Some people do this in world-changing ways. This section gives an opportunity to find out more about some of these people. • Use this lesson to develop pupils’ enquiry skills. Support them with resources as appropriate to their needs. Can they find out, research and gather facts and information for themselves? Can they plan to present their findings simply to the class? • In twos, pupils should research the life of a Christian e.g. Martin Luther King, Gladys Aylward, Mother Teresa, Corrie Ten Boom, Desmond Tutu, Harriet Tubman, Rosa Parks, Pope Francis, and/or a local example. • Ask the pupils to complete their investigation by finding answers to these 6 questions: o Who was this person? o Where and when did this person live?  o What was this person’s struggle, their way of changing the world? o What did this person say about following Jesus or being a Christian? o What Christian teachings did they put into practice? (Link with ideas you have already learned about) o In what ways did they make the world a better place? • Present their findings to a group or the class, orally or in writing. What did the person do that was difficult or unusual in the circumstances? What did they sacrifice? What helped them to maintain that commitment? What words / phrases describe their action or qualities? • Ask children to consider how they might behave in similar situations. Illustrate these using word art or design a calligram. • Give all pupils a newspaper page outline (e.g. see above) and get them to design and make a newspaper page to show the inspirational story they have been finding out about on a single page.  **Lesson 5**  LO – I can describe ways that Muslims practise charity  Link back to previous topic  • Start by getting pupils to think about generosity, using the story of the two brothers (see p.10 in this unit). This is a Muslim story but you can reveal that later. Talk about what the story teaches about being generous. How would the brothers feel at different stages in the story? • Introduce pupils to the idea of Zakah (or Zakat), charity or almsgiving in Islam. The third pillar of Islam, Zakah is the giving of 2.5% of surplus wealth each year to people in need. It is one important way that Muslim adults help and care for the worldwide Muslim community (Ummah). Just as washing purifies the body before prayer, Zakah is seen by most Muslims as a way of purifying their wealth. Muslims usually give Zakah during Ramadan, when they are also thinking about people in need. Sometimes the Mosque will collect Zakah money to give away to charity. The Qur’an talks a lot about generosity, for example: “Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it." - Quran 2:215 Talk about this and ask pupils to consider why Muslims are commanded to give charity; how it might make them feel to give it; and whether it is a challenging thing to do.  • This clip introduces zakah, Islamic Relief and sadaqah – which is voluntary charity (not Zakah, which is obligatory): www.bbc.co.uk/programmes/p010xbny Use it to encourage pupils to ask questions about Zakah. • Find out about an Islamic charity, such as Islamic Relief [Awarded UK's Best Islamic Charity | Muslim Charity | Muslim Global Relief](https://www.muslimglobalrelief.org/?msclkid=523ff6ee2c2610bec8519762c444e379&utm_source=bing&utm_medium=cpc&utm_campaign=Brand%20Term%20MGR%20%28SEARCH%29&utm_term=Muslim%20Global%20Relief&utm_content=Brand%20Term%20MGR%20%28Search%29) • Gather information together to make a fact file for each.  – you could have some pupils look at those alongside some looking at Muslims charities.] Give pupils the following questions to answer, and then transfer their answers into the facts for the fact files. Who supports Islamic Relief/Muslim Hands and why? Who do they help? How do they make the world better for these people? What teachings from Islam do they follow? What is the most interesting or surprising thing you have found out about Islamic Relief/Muslim Hands? • Ask pupils to consider the importance of generosity in their own lives: who is generous to them, and to whom are they generous? Why, and how does this make a difference? How could they be more generous? Ask each pupil to identify one thing they could to be more generous and try and do it for a whole week. • Ask pupils to consider this quotation, from a ten-year-old Muslim: “When my uncle came to Britain, he was very poor. He was given money from the mosque to help him start his new life. He is a wealthy person now, and the most generous man I know.” Can pupils see a link with the story of the two brothers? What does this tell us about how Islamic charity works? In what way does this show the idea of making the world a better place?  **Lesson 6**  LO – I can describe ways that non-religious people practise charity  Ask pupils to recall the Golden Rule and revise what they learned. Has anyone put it into practice in the classroom since then? • We learned last time that most religious traditions teach a version of the Golden Rule, but it is important for many non-religious people too. Most religious traditions see the rule as being part of God’s rules. Non-religious people generally don’t believe there is a God. Ask pupils where they think non-religious people get their guidelines from. For most non-religious people, they say we have to make up our own guidelines – to help us to live together well and make the most of life. • Ask pupils individually to come up with at least three guidelines for living. See if they can come up with some important categories, or suggest them: they could include some about how to get on with others, how to treat the world, how to handle disagreements, how to live fairly, how to spend your time etc. They pair and share, combining their lists and coming up with their top three (they could do this again with another pair, if you think that would work). Feed back some of their top ideas and come up with a class set. They could present these in a class book of guidelines for living, with one page per category, or create posters for each of the most important guidelines. How many have included the Golden Rule? See if the rules balance the needs of individuals, communities and the wider world. • A prize was offered for the top 10 rules or guidelines for non-religious people. (These were not written for KS2 pupils but you might like to look: www.atheistmindhumanistheart.com/winners/ ) They include one that is a version of the Golden Rule: No.7 ‘Treat others as you would want them to treat you. Think about their perspective.’ No.8 ‘We must think about others, including future generations.’ No.1 ‘Be open-minded and willing to change your mind when you find out new information.’ No. 9 ‘There is no one right way to live.’ No. 10 ‘Leave the world a better place than you found it.’ What do pupils think about these ideas?How do they compare with their own suggestions? • Some non-religious people are called Humanists. They do not all agree about what they believe, but they emphasise the need for people to use their minds to think about the best ways to live. Find out a bit more from local Humanists. How many of your class’s rule would fit into a Humanist way of living? https://humanism.org.uk/ • Create some fact files [see previous section on Muslim charities] for some non-religious charities (e.g. Oxfam, Medicine without Borders, WaterAid) and find out how they help to make the world a better place. Ask pupils to create a simple headline to sum up why people should support these charities. • One example of a non-religious hero is Annie Besant (1847-1933). She was an atheist and a member of the National Secular Society. She led strikes at the Bryant and May match factory in London, where girls were paid very little and were being made ill by the phosphorous in matches. Eventually this led to the girls getting paid more and their conditions improved. She also fought for improvements in education of poor children in London, organising free meals and free medical examinations for over 700,000 children, argued for votes for women, and helped the London Dockers fight for better wages. Ask pupils to design a logo or slogan to help people to remember what Annie did to make the world a better place, and any lessons we can learn.  Lesson 7  LO – I can express my own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for my views  Enable pupils to reflect on the value of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE. How can these values become stronger in our lives and in the world? • Recap the learning done over the last few lessons and invite pupils to say what they have enjoyed, found difficult and remembered best. Talk about what makes some people ‘world-changers’ in a big way, and whether we can all be world-changers in a small way. • Ask the pupils to list the things that enabled our ‘world changers’ to make a difference. The list might include:    Can they give examples from this unit of study of people who have shown these qualities? • ‘Baking the better world cake’: an imaginary recipe. All religions – and non-religious worldviews like Humanism – challenge their followers to make the world a better place. But we still have a lot of problems, as we noticed at the beginning of the unit. After discussion, invite pupils to use the ‘Better World Recipe’ writing frame. Pupils may want to use some of the word from the grid above. | | |
| **Vocabulary** | * Muslim * Ibadah * Prayer * Fasting * Celebrating * Mosque * Qur’an * Surah * Subhah beads * Five Pillars * Ramadan * Eid-ul-Fitr * Allah | | | * Ten commandments * Humanists * Charity * Tzedakah * Tu B’shevat * Zakah | | |
| **Outdoor Learning** | Sparta v Athens battle launch and Olympic Sports Festival Legacy. | | | Local river study at topic launch, Perranporth Beach visit for flood defence research and plastic investigation. | | |