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

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| **Year 4 Autumn Term** |
|   | **AUTUMN 1st Half** | **Autumn 2nd Half** |
| **Theme**  | **I am Warrior (Romans)** | **Misty Mountain Winding River** |
| **British Key Question**  | How has modern Britain been shaped by other cultures?  | How does water shape our world? |
| **Enhancements**  | Visit to Penlee Gallery and Museum - Life in Cornwall Celts and RomansCelts vs Romans BattleRoman Banquet | River visitTalk from Matthew Jones Dad – rock climbing |
| **Books**  | Running Wild – Michael MorpurgoAshley Booth – Romans (Non-Fiction) Boudicca (Folk Song)Romulus and Remus (Roman myths) | Running Wild – Michael MorpurgoThe River – Valerie Bloom (poem)DiaryExplanation texts |
| **Addressing Stereotypes**  | Role of Women – BoudiccaRole of women in the home | Climbing is too dangerous for everyone to do ithttps://www.theguardian.com/world/2019/oct/31/mount-everest-lhakpa-sherpa-climbed-nine-times-world-record |
| **British Values** | Democracy – Were there equal rights for all? Upper class (Patricians) Lower Class (Plebians)Rule of Law – Were slaves covered by the same laws as everyone else? Individual Liberty – Did Boudicca make the right choices? Mutual Respect & Tolerance – What if a boy doesn’t want to fight? | Democracy – Should you pay to fish in the sea/river? Rule of Law – Should we limit the number of people who visit a beach? (National Trust)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 beliefsMake 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 beliefsMake 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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 is it like for someone to follow God?**Lesson 1**LO – I can make clear links between the story of Noah and the idea of covenantExplain that the stories in the Old Testament happenedmany years before Jesus was born. They often focus on the friendshipbetween the main characters and God. The New Testament introducesJesus and his followers.Present pupils with a situation: their mum/dad/guardian has told them to help build a yacht. The adult has instructions showing how to do this. The pupils must leave school and begin building immediately because their family needs to sail away on the yacht as soon as construction is finished, and will never return to their normal lives. Are pupils happy to go and build the yacht? Would they like to sail away? What would they miss from their normal lives? Do they think this seems a sensible plan? How surprised are they by the adult’s behaviour?• Tell the story of Noah from Genesis 6:5–9:17. Use pupils to help you to act out the retelling in large-scale, dramatic fashion — everyone in the class should have a part.• Talk about what pupils think about the story. They could choose favourite and least favourite moments; puzzling questions; surprises; feelings about characters and events. Ask why they think Christian and Jewish people still read it today — they will learn about this in these lessons, so these will be first thoughts to consider and come back to.• Ask pupils to list a) the qualities Noah had that made God choose him, and b) the actions Noah carries out in obedience to God’s commands. • Hot-seat Noah at different points in the story. What is he doing? Why? How is he feeling? In the Bible text, Noah does not actually speak (notuntil 9:25). Why do pupils think this is the case? Discuss how much trust Noah must have had in God to continue with his actions. You could hotseat other members of Noah’s family. It must have been hard for them too.• Put up a large image of the outline of a man underneath an outline of a rainbow. With pupils, write words they can think of to describe Noah inside the man. Remind pupils how God gave Adam and Eve jobs to do in the creation story. Look at how God gives humans rules after the flood subsides. Both the creation and Noah stories show that people have responsibilities given by God — part of being the People of God is trying to live by God’s commands.• Ask pupils to define a ‘pact’ and talk about if they have ever made one. Explain that when God gives rules in the Noah story (Chapter 9), he makes a covenant — a pact. God is not just giving humans rules to obey, but he also has a promise to keep. Get pupils to answer the question: ‘What was God’s covenant with Noah?’• Hold a circle time discussion. Pupils finish sentence starter — ‘What I would like to say about God in the story is…’, then open the discussion to the floor. If necessary, ensure that pupils are reminded that the story says God sent the flood to bring good into the world and wipe out evil, and that after the flood he promises to stick with people — even though people often mess up; God keeps on forgiving. Talk about this as a reason why Christian and Jewish people still read and remember this narrative. With pupils, write words they can think of to describe God inside the rainbow.• Talk about the key question: what was it like for Noah and his family to follow God?**Lesson 2**LO – I can make links between the story of Noah and how we live in school and the wider worldThink about the agreements (pacts — or covenants) that people make; for example, drivers driving on the correct side of the road, shopkeepers giving customers goods they have paid for, playing with somebody in the playground because you have promised to do so, keeping to the rules in sport, the government providing hospitals because people pay taxes. Ask pupils to talk about what happens if people break each of the agreements you come up with — what are the consequences?• Remind pupils that God in the Noah story was trying to do away with evil in the world and make it a better place. In groups, list what they think we could do without from today’s world in order to make it a better place. Ask pupils to split their list into two categories:‘Things we could stop’ and ‘Things we can’t stop’.Discuss together how pupils in the class think they could help to stop items on the first list, and pick two or three that everyone in the class will work hard to discontinue.• Ask pupils to think about the covenant between God and the creatures he created in the Noah story. Both humans and God had conditions they needed to stick to. Pupils should think about one thing that they could do to make their table/group in class a great place to work. Write table contracts: on a large piece of paper each pupil writes down their promise of one thing they will do to help their table/group. The paper should then be signed by all group members.Discuss God’s sign of the rainbow as a reminder of his promise, and other ways people remember things: for example, sticky notes on the fridge. Pupils decide on what they are going to do to help them remember their promises in the contract and then carry out their decisions.**Lesson 3**LO – I can make simple links between promises in the story of Noah and promises that Christians make at a wedding ceremonyStart with a list of people: for example, Brownies, doctors, policemen, parents at christenings, and the types of promises they make. Pupils match the people with the promises. Recap here what they know about baptism and promises from 3 year.• Watch a video showing a Christian wedding, [What do Christians promise when they get married? - YouTube](https://www.youtube.com/watch?v=3bUXX1Skfs8) or look at photographs. Use these to start a discussion on how promises are made at a wedding (recapping how pacts and promises link to the story of Noah), and how the Christian ceremony initiates a partnership between two people and God.• Look at text of a simplified version of a wedding ceremony (see Resource Sheet 2). Hold a ‘promise scavenger hunt’ by giving pupils a list of promises made at the ceremony and the people making them (including the congregation as witnesses and supporters of the couple). Pupils should find these in the text. Throw in some red herrings of promises people might like to make, but don’t, in a wedding ceremony (for example, ‘I will always buy you birthday presents’); pupils will not be able to find these, but it will help them focus on what is and is not promised.Point out that this is like a covenant, because both parties make promises. Talk about how making these promises to each other and to God might help a Christian couple in their married life.• Ask pupils to recall the symbol that God sends to show he will never again destroy all life. Recap what a ‘symbol’ is. Ask pupils where they see symbols in a wedding ceremony and discuss what they mean, such as the ring symbolising God’s never-ending love. Collect and display some symbols from a wedding; ask pupils to write display labels for them.• Remind pupils that for Christians the Noah story is about getting rid of evil, and also about how God will always stick with people even when they do bad things. However, in marriages and other areas of life it’s important to say sorry when you do something wrong in order to get forgiveness. Sometimes we need to say sorry to people. Christians and other religious believers say sorry at other times to God. Give pupils situations (some between a married couple and others not) where one party needs to say sorry (for example, someone breaks your pencil; someone trips you upby accident… or on purpose; in marriage, someone is cross, or lazy, for example)– pupils should identify who needs to say sorry, what they should say sorry for and who they should say it to.• Recall the unit question: what is it like to follow God? Christians say it includes trusting God, obeying God, believing that God promises to stay with them and to forgive, and believing that God will do this.**Lesson 4**LO – I can make clear links between the story of Abraham and the concept of faithGive pupils tick and cross cards. Present a range of actions that a trusted person (Mum or Dad, for example) has asked them to carry out. Include easier ones like ‘eat a snack’ and harder ones such as ‘going into a dark and spooky house’. Include ‘leaving home forever without knowing where you are going’ as a scenario. For each scenario pupils show a tick card if they would do the action, but a cross if they would not. Discuss their choices.Explain to pupils that the stories of the first part of the Old Testament tend to focus on a particular group of people. Pupils have learnt about Noah and his friendship with God, now they are going to learn about Abraham (Noah’s descendant) and his relationship with God.• Tell pupils Genesis 12:1 in pupil-friendly language. Discuss what Abraham was asked to leave behind (everything) and where he was told to go (an unnamed distant land). Pupils think, pair and share whether or not Abraham should do this. Tell the rest of the story (until Genesis 12:9).Pupils freeze-frame key moments in the story — use thought-tapping to focus on Abraham’s thoughts and feelings.• See if pupils can think of any reasons why Abraham followed God’s command to leave Haran. Put this in context of the second knowledge building block — as a person of God, Abraham was following God’s commands, but also because of the promises God made — remember the term ‘covenant’. Point out to pupils that God repeats his promise to Abraham in Chapter 17.• Ask pupils what *faith* is. Create dictionary definitions for ‘faith’. Discuss how we can tell from the story that Abraham had faith. Point out what a huge thing Abraham did in this story to show he had faith. This was a big test: ask pupils for ideas of some easier tasks God could have given toshow that he had faith.• Tell the story of how God promised a son to Abraham and Sarah (from Genesis 18:1–10 — see Resource Sheet 3). Allow pupils to read the story and ask questions. They can fill in speech bubbles to show the thoughts/ reactions of the characters at different points. Explain that Sarah and Abraham were even older than most people’s grandparents, so thought that having a baby was impossible — but the story emphasises the idea that God keeps his promises.• Tell the end of the story (from Genesis 18:11–15 and 21:1–5) to find out Sarah’s reaction. Explain that God keeps his promise and Sarah indeed has Isaac, whose name means ‘he laughs’. Use dialogic talk to help pupils decipher what this might show a believer about having faith, and trusting in God’s promises. Talk about the key question: for Abraham and Sarah, what is it like to follow God?• Talk about the promise to bless all the peoples of the earth: Christians read this as part of the ‘big story’ — bringing all people back into a relationship with God that was spoiled at the Fall (from year 3).• Tell pupils that Jewish and Christian people believe God made acovenant with Abraham. This promise is not just for Abraham but for his descendants — the People of God. Place the People of God on the Big Story timeline and discuss where they come chronologically in the Bible. Explain that although they come before Jesus and well before Christianity, they show Christians and all people what it is like to have a friendship withGod and try to live in the way that God wants.**Lesson 5**LO – I can make simple links between People of God and how some Christians choose to live intheir whole lives and in their church communities.Create two lists based on prior learning — promises God makes to people in the Old Testament and actions he asks of People of God. (See Resource Sheet 4 for ideas.)• Explain that some Christians are inspired to have faith like Abraham and follow God: for example, members of the Salvation Army (SA). Introduce William Booth and briefly tell the story of how he founded the Christian Mission and then the Salvation Army • Explain that showing God’s love is incredibly important to the Salvation Army because this issomething that Jesus focused on in his teachings. Look at pictures of the SA’s work and worship (for example, on their website), discussing what pupils can see — how are the members showing love for other people or God? How are they trusting God’s promises?• Using simple written and pictorial information, allow pupils time to research and find out a little more about the work of the SA, in the UK and internationally. If possible, invite an officer to speak to the class about what they do at a local level. Pupils show their learning by creating short oral presentations in groups.• Using pictures of members of the SA working to help others, discuss the dedication of the Army members in their service. Pupils think, pair, share why members carry out these tasks even though they require so much dedication. Use their learning and research to inform answers. Recap what Abraham had to give up to follow God and point out that to carry out these tasks, members of the SA will have to give up parts of their lives. Pupils could have a large outline of an SA badge; in one third write or draw the things someone might give up, in one third the things they might do in the SA, and in one third, the rewards or blessings they may experience.• Give pupils a range of examples of how people might give up something in order to follow God, from Father Peter Walters’ work in Columbia ( [Let The Children Live! – Life in its fullness for children in Colombia](https://letthechildrenlive.org/) ) to putting money into a collection box. Pupils discuss what is being given up and rank the examples, from tasks they feel would be easiest to perform to those that would be hardest.• Ask for pupils’ views on why a Christian might give up much to follow God. Explain that many Christians don’t think that only the Old Testament characters were People of God, but that everyone can be one of the People of God and they try to follow God’s directions in order to do this. Lots of Christians dedicate their lives to acting in ways that they think will please God. Whilst they may give up some things, they think loving God is more important and more rewarding!**Lesson 6**LO – I can suggest answers about how far ideas of covenant, promises and following God might make a difference in the world todayShow a range of faces — which do the pupils trust the most? Can they tell who to trust just by looking? Pupils choose a person in the school whom they trust. Talk together about what qualities make us trust others, and also what makes people untrustworthy.• Play some leader-and-follower games involving trust: for example, falling back into someone’sarms [take care with this!]. Discuss what it feels like and whether pupils found it easy to trust some people more than others. Point out that faith is a bit like this: if you put yourself in the hands of someone you trust, it is not scary. Make the link with Abraham’s trust in God, William Booth’s, and the faith of many Christians today. They believe God is good to them. Talk about what difference this makes in some people’s lives today.• Remind pupils that Abraham showed a lot of faith and trust in God by leaving his home.Recall Christians who have seemingly given up much to follow God. Look at pictures of the natural world — some that are idyllic, for example, a forest in spring, a beach on a summer’s day, and others that are not: for example, a flood, a house that has been damaged after a storm. Pupils discuss and vote on which picture might make it easiest for people nowadays to trust God, and which might make it hardest. Think together about Abraham’s faith in God, and God keepinghis promise about Isaac. Do pupils think remembering this might help people who are finding it hard to trust God? Ask them to justify their answers.• Hear some stories of people who have felt supported by God through tough times. Discuss whether these affect pupils’ opinions at all.• Answer the unit key question, with writtenand creative responses: what is it like to follow God? Consider any links with pupils’ own lives,whether they have religious or non-religious backgrounds. Compare who they follow withChristian ideas. What inspires them? Comment on similarities and differences. | What does it mean to be a Hindu in Britain today?**Lesson 1**I can describe how Hindus show their faith within their families in Britain today (e.g. home *puja*)Note that the word ‘Hinduism’ is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism ‘Sanatan Dharma’, which means ‘Eternal Way’ and describes a complete way of life rather than a set of beliefs. Introduce the word ***dharma*** – this describes a Hindu’s whole way of life, there is no separation between their religious, social and moral duties. *Note that this explains why the ‘Understanding the impact’ element comes first in this unit.*• Place on the desk six things about you [the teacher] that reflect what is important to you. For example; photos of family on phone, wedding ring, a charity wristband, religious symbols, pictures of things you love stuck on your planner, etc. You could bring something from home, such as a favourite ornament, picture or book. Hold up each one and ask the class to suggest why this is important to you.• Draw six pieces of a jigsaw on the board – once the class have identified what each item tells them about you, write it on the board, e.g. married, two children, favourite book, favourite song, vegetarian, etc. This is a collection of things which add up to say something about you.• Give each pupil a blank jigsaw sheet (four squares will be enough). Ask them to write and draw four special things that are important to them; who or what and why? Have a look at all the pupils’ jigsaw squares. There will be similarities and differences. We are all unique, but there are some things we all need. Can the class suggest what is important to everyone?**What is important for two British Hindu children?**• Some of the pupils may have religious elements in their jigsaw squares, some might not. Discuss how religion is an important part of lots of peoples’ life, but even very religious people still have lots of other aspects to their lives.• Watch this clip of Simran and her brother Vraj who are British Hindus (link below). Watch it once all the way through. Then discuss what the children said were important to them. Give groups a 4-piece blank jigsaw and watch the clip again. They can choose to write about Simran or Vraj’s important things; religion, hobbies, likes and dislikes, important aspects to their life. www.bbc.co.uk/programmes/p02n5xj7 N.B. Simran: likes music, likes photography, Hindu, vegetarian, likes playing with her brother Vraj; likes Tae Kwon Do, vegetarian, Hindu, likes spicy vegetarian food. What questions do pupils have about Simran, Vraj and their lives? Can they spot any similarities and differences between their own lives and those of Simran and Vraj?• Introduce the terms ‘Sanatan dharma’; talk about how Simran and Vraj are Hindus. Hindus see their tradition as being a complete way of life – all of their living is part of their dharma. This unit will explore some elements of Hindu *dharma*.In the clip you see Simran holding a tray with a small flame over her brother’s head. She talks about Hindu deities and Hindu beliefs. Display images of some Hindu deities. Hanuman and Ganesh are shown in the clip. Can the class remember what Simran said about the gods? How many did she say there are? [millions of gods, representing aspects of the one God, designed to help humans focus in worship]. **[Make links with learning from year 3]**• We are going to find out how Simran and Vraj show their faith in God through puja, Hindu worship. This takes place in the home and in the temple (mandir) – we’re focusing on worship at home here.• 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 holder. The aim is to bring a little flame of light to worship.• Let the pupils touch, feel, smell and discuss all the items. Turn the information below into labels around the table and ask pupils to label the items and their purpose. Ask pupils to draw each item and label them.**Bell**: To wake the deity up for worship – to announce the presence of the worshipper**Flowers**: Represents the beauty and fragrance of the created world**Diva lamp**: For aarti (Aarti- symbolises that worship removes darkness)**Water in a pot**: Represents life**Spoon**: Used to give water to worshippers after it has been blessed**Murti**: an image, usually representing a deity, and used as a focus for worship**Sweets or sugar**: An offering of food for the deity• After this learning, reinforce pupils’ recall of key information, e.g. by giving pupils a tray including Hindu puja objects and things that aren’t found on a puja tray (e.g. box of matches, pencil, TV remote control). Get pupils to sort and explain.*Learn about these further elements to puja:*• **Aarti:** take the tea-light, turn the lights off and focus on the candle. What does the label (above) say about the purpose of the lamp? The flame dispels the darkness during worship. What could darkness represent? Discuss the symbolism here: could darkness mean ignorance? Could darkness mean bad feelings? How could worship of God help lighten the mind? Show images of aarti (Google images ‘aart puja’); pupils can see it happens in all types of worship – in grand and ornate temples, through small ceremonies, to rivers and open-air pujas. Do they remember Simran holding the flame over Vraj’s head? It can even happen at home between brother and sister. Talk about how and why it would help people to carry out this ritual often – reminding them of God and of the need to turn away bad thoughts or actions. Arethere any actions pupils do that help them to think and behave well? E.g. going through school rules, talking with parents, sitting quietly, doing some meditation/mindfulness exercises, praying.• Remind pupils about the terms ‘Sanatan dharma’ and dharma. Write the term ‘dharma’ in the centre of a large piece of paper for small groups of pupils. Get them to write or draw anything they remember from their lessons that could be described as part of Hindu dharma. Hindus would say that everything is part of dharma! Use this to revise and reinforce learning. See if you have found the answers to any of their questions they have raised during this unit.**Lesson 2**LO – I can describe how Hindus show their faith within their faith communities in Britain today(e.g. arti and bhajans at the mandir)**Note** that there is an overlap with the last section – there is not a sharp distinction between home and communityworship.**Worship in the community:**• Explore some ways in which Hindus celebrate together in community. In this short clip, a Hindu girl from Leicester shows us around here temple or mandir. [Religious Studies KS2: Inside a Hindu temple - BBC Teach](https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-inside-hindu-temple/zbf2t39) You could watch the short video with the sound turned off and ask pupils (perhaps working in pairs or threes) to look out for any images or objects that they have already seen – can they remember the names and words they have learned? Watch again, this time with a chance to talk to each other about what questions they have. Then watch with the sound up, and see how many questions are answered.**Bhajans:**• Hinduism has a rich musical tradition. There are many ‘bhajans’, worship songs, devoted to different deities, some fast and upbeat, some peaceful and meditative. They have developed to help worship. Play pupils some bhajans.There are hundreds on Youtube Enter ‘modern bhajans’, or ‘peaceful bhajans’ and choose some you like. The accompanying videos also reflect Hindu beliefs.• Ask pupils to listen and focus on the tune, the beat, words that seem to be repeated, the overall mood, etc. In pairs ask them to talk about how the music made them feel, and if it changed the way they were feeling. What is the music trying to make them feel? How could being immersed in music like this help someone during worship? Is it distracting, or does it help focus the mind?**How do Hindus show their faith?**• Imagine Simran and Vraj have been asked to explain about Hinduism at their school.• Ask groups to choose whether they want to be Simran or Vraj. The pupils will create four cards for either, with an image on one side they could hold up to the class, and some words on the back they can read out, as if they are doing a short presentation to their class.Talk about how Simran or Vraj can explain what they believe and what their actions mean. E.g. an image of a deity could be used to show Hindu beliefs about God, an image of a flame could be used to explain aarti, etc. Show some of the similarities and differences between worship at home and in the community. Make notes on the board for the pupils to refer to.• Give out four pieces of card to groups. They will need help finding and printing images- you might like to prepare some representing what you have studied; puja tray, deities, aarti, etc.• Groups then decide what each of their four images teaches about Simran or Vraj’s Hindu beliefs. Create a sentence explaining them and write on the back of cards. When they are finished, watch a few presentations.• Make the connection between Hindu worship and the term *dharma*.**Lesson 3**LO - LO – I can describe how Hindus show their faith within their faith communities in Britain today(e.g. in festivals such as Diwali)Recall the story of Diwali – based on the story of Prince Rama and Princess Sita [from year 3]. Use shadow puppets or scenes from the story and get pupils to put them in the correct order. Talk about what message the story has – why do Hindus see this story is important and what can they learn from it?• Explore some of these ideas: Talk about the way in which the story can teach Hindus about how goodness can overcome bad deeds or attitudes. Ask pupils to: think about the struggle to be good in the face of temptations to be bad, hot-seating Rama; Sita and Dasratha; talk together about some of the choices the characters faced. On a silhouette of the character, write a bad thing the character might be tempted to do and a good thing that they could do instead; around the outside, write down deed they actually do.• How can the story of Divali help Hindus? What temptations do Hindu children face? They will be much the same as all other children, of course! Give pupils a table like the one below and ask them to give marks out of ten for how tempting the following might be, and think of a way in which the example of Rama, Sita or Hanuman could inspire them to overcome the temptation.Table  Description automatically generatedAsk pupils to: think about their own struggle to be good; produce an outline of themselves (e.g. project the shadow of their head shadow onto a piece of paper stuck to the wall and get a friend to draw around the shadow); write inside the outline some of the bad things and good things that they might do in a day; write around the outside some examples of good deeds they have actually done. Talk about who helps them to be good.**Lesson 4**LO – I can identify some different ways in which Hindus show their faith (e.g. between differentcommunities in Britain, or between Britain and parts of India)• Find out how Hindus celebrate Diwali in Britain today. Find images of posters advertising Diwali in Leicester, the world’s biggestDiwali celebrations outside India. Show images of Diwali being celebrated. Do an image search for Diwali celebrations in India to see if pupils can spot any similarities/differences. You could show photographs of Diwali being celebrated in both UK (e.g. Leicester) and India. Place still images and photographs on the tables and ask pupils to annotate them with sticky notes showing what they know, whatquestions they have, what similarities and differences they note between celebrations in UK and India.• Use the video clip to find out how Simran and Vraj celebrate and explain the festival:http://www.bbc.co.uk/education/clips/z8476fr• Ask pupils to weigh up what matters most at Diwali, giving reasons for their choices out of: Rama, Sita, Hanuman; Lakshmi; lights; light overcoming darkness; knowledge overcoming ignorance; fireworks; new clothes; gifts; rangoli patterns; etc. You could do this by giving them a laminated A3 target board. With felt pen they write the most important in the centre circle, and then very important, important, not so important things in the next circles. They can change their mind as they talk with each other and come to a group decision, with good reasons – rubbing out the felt pen and re-writing in the new position.• Talk about what is good for Hindu families and communities about taking part in Diwali celebrations. Collect together some class ideas about the fun, laughter, noise, excitement, giving and receiving, music, prayer, dancing, food, artwork, joy etc that Hindus experience. Compare with pupils’ own experiences of celebrations. Connect with some of the stories of festivals in other religious and non-religious traditions.• Talk about whether Hindus should be given a day off at Diwali in Britain. Use this conversation to talk about what matters to Hindus about the festival, and to compare with other celebrations in the UK. Only Christian festivals are granted public holidays at the moment, but your pupils might talk about whether this is still fair for Hindus living in Britain.• You could expand this to explore other Hindu celebrations: e.g. Holi www.bbc.co.uk/education/clips/zw92tyc , orNavaratri/Durga Puja in Britain (e.g. BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml )**Lesson 5**LO – I can make links between Hindu practices and the idea that Hinduism is a whole ‘way of life’(dharma)**Way in: where are Hindus in Britain? Why did they decide to settle here?**• Show an image of ‘chicken tikka masala’. Do the pupils’ parents like Indian food? Do pupils? Ask the class to guess where chicken tikka masala was invented (Hindu children might know) – they may be surprised to find it was designed in the UK for the British palate, and is unheard of in India. In fact chicken tikka masala is one of Britain’s favourite meals, along with roast beef and fish and chips. Indian food is a good way to show how well Indian cultures have fitted into British life (many Sikhs, Jains and Muslims have come from India).• Display a map of Britain by religion, identifying where British Hindu populations live (e.g. this one from 2001:http://www.brin.ac.uk/hindmapeng2001/ ). Show images of bomb damage, destruction and ruined buildings in Britain after World War 2. Explain that the British government asked workers from India and Pakistan, as well as the Caribbean, to settle in Britain and help the rebuilding from 1945 onwards. Stress that these workers came over at the British government’s invitation to help the country. This is an important historical fact to grasp, and is not often alluded to in the media.• Pupils might comment on the relationship between Britain and India – affirm that in 1945 India was still run by Britain and that Indian people were considered part of the British Empire.• Have a look at the 2011 census data for your area and the UK. Hindus only make up 1.5% of the UK population; compare with your area. Read some background information about local communities. Invite a local Hindu in to talk about what it is like to be a Hindu in your area.**Hinduism in Britain**• Show pupils examples of vibrant and exciting British Hindu life and culture. You could give each group two examples each and ask them to report back to the class about ‘British Hindu life’.• Search ‘Hindu culture Southall’ ‘Leicester’ and ‘Birmingham’ on Google images to find examples of Hindu life in Britain. Ask pupils to summarise what impression they get from these images. What words would they use to describe the people, places and events that the images depict?• Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.**Fitting in**• Ask pupils to think about all the films, TV shows and books they love. Write down the characters they identify with most. Whyis this: because they like their character? Because they share characteristics with them? Because they have similar life experiences? Discuss reasons. Is it important to have characters in stories and books that children can identify with? Display the CBBC iPlayer website. Scroll through the shows, talking about all the different presenters and characters there – do the class know anything about their religions, backgrounds, where they are from, what is special about them? If the class mention ethnic or cultural diversity, let the discussion flow towards why people from all background in Britain might like to see people like them on TV. Is it important to have presenters and characters on TV that children can identify with?Watch this trailer for the film Bend it Like Beckham: www.youtube.com/watch?v=Z7Pt\_GMDdGo (there is a kiss at the veryend. If this is unsuitable, watch it in advance and be ready to stop the clip). This film is about Jess, a British Sikh girl who wantsto play football, while her family want her to get married to a Sikh and have a family. Although the family are Sikh and notHindu, the cultural issues are very similar. Discuss why the family want Jess to be a good traditional Asian girl, and why theystruggle with her playing football. Some pupils might point out that Jess’s white friend Jules also has trouble with her parents,who also want her to be a different sort of girl. Discuss why it might be hard to live across two cultures and fit in with both ofthem.**Lesson 6**LO – I can raise questions and suggest answers about what is good about being a Hindu in Britaintoday, and whether taking part in family and community rituals is a good thing for individualsand society, giving good reasons for their ideas.• **21st-Century life in Britain**• Duties: discuss duties pupils have at home and in school; chores and tidying up, looking after others, following rules, being polite, etc. Discuss with pupils what we all need to do (i.e. duties) to create a happy and safe country in which everyone can achieve their potential, whatever religion or background we come from. Draw up a class list of 10 duties.• If you have any Hindu children ask for specific religious duties and aims they are aware of for Hindus. If not, recap what pupils have learned about Hindu dharma in this unit and see if they can suggest any duties that Hindus might undertake as part of Hindu dharma. Here is a list of ten that might be suitable for a Hindu: 1) not getting angry 2) being truthful in speech 3) working for justice 4) forgiving people 5) having children when you are married 6) trying not to quarrel 7) living a simple life 8) looking after your family 9) fulfilling religious duties such as worship 10) study the scriptures. Discuss with pupils what we all need to do to create a happy and safe country in which everyone can achieve their potential, whatever religion or background we come from. Compare this list with the class list of duties. Talk about similarities and differences and reasons for these. • Give groups blank (without colour) versions of the Union Flag. Explain that this flag already contains the flags of three nations (England, Scotland and Ireland). Ask pupils to think about the colours and images they would like to put into a new union flag, incorporating elements of 21st century Britain they see around them; sari fabrics, movie posters, fashionable colours and designs, logos, people, book covers, images of British scenes, etc. Either give groups 10 minutes on the computer to choose images from Google, or print in advance and allow them to choose. Groups collage these images and incorporate words fromtheir list of 10 duties, to create 21st Century Union Flags |
| **Vocabulary** | * Covenant
* Old Testament
* New Testament
 | **Deities:** the word in English often used for Hindu gods and goddesses. Deity means god.**Murtis:** the statues or images of the Hindu deities. Hindus believe that during worship, the spirit or presence ofGod comes into the murti.**Puja:** Hindu worship**Mandir:** Hindu temple**Diva lamp:** a lamp with a flame, which is used during worship.**Aarti:** light, which removes darkness (ratri)**Bhajans:** Hindu worship songs |
| **Outdoor Learning**  | Roman banquet in our amphitheatre | River visitCreate a labelled 3D model explain the journey of a river |

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| **Year 4 Spring Term** |
|   | **Spring 1st Half** | **Spring 2nd Half** |
| **Theme**  | **Burps, Bottoms, Bile** | **Cornwall or Corfu?** |
| **British Key Question**  | Are you what you eat? | Where would you go? |
| **Enhancements**  | Visit from dentist/nutritionist | Visit form Travel Agent/Tourist Board <http://www.perranporthinfo.co.uk/>Perranporth beach and town survey |
| **Books**  | The Devil and his Boy – Anthony HorowitzDemon Dentist – David Walliams | The Devil and his Boy – Anthony HorowitzMousehole CatMyths and Legends – Giant Bolster/Theseus and the Minotaur |
| **Addressing Stereotypes**  | Boys don’t wash their hands! | My Dad makes the tastiest pasty!A Corfu/London pasty is as tasty as a Cornish pasty! |
| **British Values** | Democracy – Teeth care should be free for all, like the NHSRule of Law – Teeth care should be free for all, like the NHSIndividual Liberty – Everyone should alter their eating habits to save the planetMutual Respect & Tolerance – Meat vs Vegetarian vs Vegan Which is preferable? | Democracy – How could we choose which is the best place for a Summer holiday?Rule of Law – Why don’t be abolish passports?Individual Liberty – Freedom to travel where we wish – passports Second homes are an assetMutual Respect & Tolerance – Should we speech the language of the country we visit? |
| 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 beliefsMake 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 beliefsMake 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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 kind of world did Jesus want?**Lesson 1**LO – I can identify texts that come from a gospel which tells the story of Jesus’ life and teachingPupils quickly sketch their three favourite possessions. Underneath, list in order the things they tend to do on a regular weekday.• Share the start of the story of the calling of the first disciples (Matthew 4:18–19). Pupils pick out what Jesus asks Peter and Andrew to do. Explain that by following Jesus, Peter and Andrew would be giving up a lot. Remind pupils of their sketches and lists - how would they feel if asked to give up so much? Pupils imagine giving up so much by symbolically getting rid of their possessions and daily routines (for example, rubbing sketches and lists out/giving them to the teacher/screwing the paper up).• Pupils take on role of Peter or Andrew and decide what they might have thought on hearing Jesus’ words - write thoughts on fish shapes/thought bubbles. The word ‘gospel’ means good news. They must have thought that Jesus was good news. In the work that follows, get pupils to look out for anything that might have seemed like good news to the disciples then and to Christians now about what Jesus said and did.• Finish the story (Matthew 4:20–22). What did James and John leave behind? Although they have given some things up, what special new job have the disciples gained once they follow Jesus? Ask pupils to think what Jesus might have meant by ‘fisher of people’. Together, create images of what a ‘fisher of people’ might do.• Tell pupils that this is part of a ‘Gospel’, which means ‘good news’, and tells the story of the life and teaching of Jesus. It’s a kind of biography, and the writers made choices about what to include — they don’t tell everything he ever said and did. Ask pupils why they think Matthew included this story in his Gospel. Why not just give a list of qualities Jesus was looking for in a disciple — entry qualifications?• Explain that following Jesus and being fishers of people are actions that Jesus wanted people to do, which is why many Christians today still try to do them.• Discuss why we don’t come to school when ill — we need to get better, we don’t want to infect others. Would they want to be near, or touch, someone who was infectious? Look at the Leprosy Mission website (www.leprosymission.org.uk/ ) and give a quick rundown of what leprosy is, explaining how lepers were viewed in biblical times. Read the story of Jesus healing a leper (Mark 1:40–44). Ask pupils to show amazement on their faces every single time Jesus says or does something shocking. Hold ‘community of enquiry’-style discussion in response to ‘Why did Jesus touch and heal the leper?’ Ensure discussion touches on the importance of showing love to all.• Jesus taught his followers not to judge people by what they looked like or what others thought of them. Everyone, even outcasts and needy people, were important to him. Remind pupils of learning in KS1’s Gospel unit where Jesus even called the hated tax collector to be a disciple.To link with the next section, in the light of what they have read and learned so far, reflect on the unit key question: ‘What kind of world did Jesus want?’**Lesson 2**LO – I can give examples of how Christians try to show love to allExplore how far Christians are making the kind of world that Jesus wanted. Look at some signs from a church noticeboard or website showing what is happening in the community. List a range of these activities and ask pupils to decide which are the most important and why. There will obviously be lots of answers, as toddler groups are very important for young families, sheltersvery important for the homeless, and so on. Get pupils to offer reasons to say which are more important: worship services or caring for the elderly; celebrating a wedding, a baptism or a funeral; reading the Bible or giving to charity.• Using the list of activities, ask which ones a church leader (in any Christian church) might be involved in; for example, leading worship services, visiting ill people, meeting parents of a baby being christened, arranging a special harvest service, preaching, talking to people about Jesus, helping with the community’s fundraising and so on. Ask pupils to imagine a day (or a week) in thelife of a church minister; use blank daily timetables. As a class, fill the first in with activities a church leader might be doing today and the second with activities she/he might do on a Sunday.• If possible, invite a church leader in — look at and talk about a regular day in their diary, discuss differences on a Sunday. Why did they want to become a minister? What do pupils think the role of a church leader actually is?• If a member of the clergy cannot attend, go through the activities and decide the attributes of the person needed to do them all. For each activity, also think about whether and how the church leader is following Jesus, fishing for people or trying to be like Jesus. Create a ‘Wanted!’ poster where the best church leader ever is identified. Pupils should list attributes needed, activitiesthey will be required to do, and how they must live as Jesus wanted. Some pupils may need reminding that any pictures included could show female church leaders as well as male.• Explain that some church leaders feel they need to go beyond these daily routines in order to show love towards, and look after, people that others do not seem to be taking care of. Take one example from the news (for example, Keith Hebden fasting or John Sentamu cutting up his dog collar — see Resources). Put ten or so clues around the classroom: for example, pictures, quotes and facts about the situation. Pupils take on role of effective detectives to find out what happened in the situation and why the vicar acted in the way that she/ he did. In the class debrief after this activity, ask pupils to see if they can make a link with one of the stories of Jesus they have studied in this unit and at other times. **Lesson 3**LO – I can make links between the Bible stories studied and the importance of love, and life inthe world today, expressing some ideas of their own clearly.Ask pupils to describe what kind of world they would like to see. They might work in pairs or small groups with a picture of a globe — in half of it they write the way the world is, and in the other, the way they would like it to be. They should explain why they want the world like this, andcollect some ideas as to actions people would need to take to make the world like this. What actions are they willing to take to bring this kind of world about? Jesus’ message is one of love (love *from* God inspiring love *for* God and for others). How important is love in the pupils’ ideas about a better world and the steps to get there?• Ask pupils to describe what sort of world they think Jesus wanted: a world where all members of society are loved, a world where people follow Jesus and his example, and a world where followers spread the word so that others who want to follow Jesus are all included. Compare similarities and differences with their answers to the first task. Ask them to weigh up how far they think acting like Jesus would bring about a better world.• Give pupils some images showing the world in a state that Jesus would not have wanted: for example, a homeless person with others just passing by, bullying somebody, not forgiving a person who is truly sorry and so on. Put the image in the centre textbox of three boxes on a page,making a triptych. In the left-hand side box, pupils add to, amend and alter the image by sketching to show what a Christian who lives as Jesus would want them to might do in each situation. In the right-hand box, get pupils to draw what they themselves might choose to do in that situation, if they were trying to be really good and kind — it does not have to be the same as the Christian!Ensure that some writing goes with each image to explain how and why it has been changed, and describe what the Christian person might be saying.**Lesson 4**LO – I can list 2 distinguishing features of a parableGive pupils some statements that might make people stop and think (for example, ‘When life gives you lemons, make lemonade’ and ‘If you can’t beat ‘em join ‘em’) — discuss their meanings, and which ones make individual pupils stop and think the most. Pupils give each statement ascore from 1 if they strongly agree to 10 if they strongly disagree. Show views on human bar chart and discuss results. Share a story that makes people stop and think due to its meaning: forexample *The Boy Who Cried Wolf*. Pupils think of other examples. Link to the story of the leper from lesson 1 and point out that Jesus’ actions certainly made people stop and think. Explain that stories he told called ‘parables’ did the same — they are stories with meanings that might be hard to work out.• Share Luke 10:25–29 with the pupils. Recall learning from KS1 about parables as stories with a ‘hidden meaning’. Ask pupils to talk in pairs or fours about what they think the ‘hidden meaning’ of this story might be. Collect their ideas as first thoughts. They will learn about some ‘hidden meanings’ Christians learn from Jesus’ story.• Pose the question ‘And who is your neighbour?’ Pupils can show their responses by writing ‘ME’ in the middle of a set of concentric circles and the name of a ‘neighbour’ in each of the others.• Look at an image of someone being a ‘Good Samaritan’ in a modern situation (for example, helping a homeless person), and discuss what pupils can see happening. Then show a range of images: for example, policeman, burglar, nurse, someone in handcuffs — pupils sort out whothey expect to be the ‘goodies’ and ‘baddies’.• Read Jesus’ reply to the expert in the law (Luke 10:30–37). Ask pupils what answer they think the expert in the Law is expecting? Why? Ask why they think Jesus told this story.• Use drama to explore the story from the point of view of the different characters. Hot-seat the characters, including the man who was beaten up. Explain that Jesus was talking to many people who did not like Samaritans at all — they would have been shocked to find out that he was the character who eventually looked after the man. Look back at the images of goodies, baddies and someone being a ‘Good Samaritan’ in the modern era. How shocked would pupils be if therobber was being the Good Samaritan in the picture? Why? Relate this to how shocking people at the time would have found the idea of a Good Samaritan. The people at the time would probably have expected Jesus to say his neighbour was a Jewish person near to them. We expect to admire the priest and the Levite; gauge pupils’ opinions on whether we actually admire them in the end (probably not). We do end up admiring the Samaritan — what qualities make us admire him?• Think, pair, share what Jesus might want people to learn from this story. Have a look at the suggested nine ideas on Resource Sheet 1: some are more likely meanings than others. Recap who Luke 10:27 says people should love (God and neighbour). It might be difficult or dangerous to love a neighbour, but people should still do it. The Samaritan’s kindness and love towards others can be seen as like God’s kindness and love for people. Talk about those for whom Jesus’teaching is ‘good news’ and why, and about what kind of world Jesus wanted. Go back to concentric circles activity — pupils may wish to change their choices in light of learning from the story. Ensure that they have included people from their family, their neighbourhood, a different part of England, and a different part of the world. Write or draw a neighbourly action that they could do for each one.**Lesson 5**LO – I can make simple links between the Good Samaritan story and the importance of charity in Christian life.Explain that there are a number of Christian charities set up with the word ‘Samaritan’ in the title — ask pupils their opinion on why this is.• Ask pupils to take notes on a section of a film or prepared written information about one Christian charity — give groups different information to take notes on (for example, how the charity was started, what the charity does, who the charity helps, how the charity followsJesus’ teachings, how people can get involved). [We Are Christian Aid - YouTube](https://www.youtube.com/watch?v=xa4jC5AeAZo)• Groups report back from their notes so that the class have a good overall understanding.• Discuss how pupils think showing love for neighbours could be linked with charitable work. As Jesus showed love for neighbours in both his actions and stories, it is really important for manyChristians to do the same. By trying to be like Jesus and follow his teachings, they can get to know him better and better.• Look at a strapline Christian Aid uses: ‘We believe in life before death’. Discuss what pupils think this means. If they do not bring this up, explain that life after death is one important Christianbelief, but that the charity wants to help people think about how Christians should also try to improve people’s lives here and now, especially those who are poor. Explain that Jesus gave examples of how to live, and the charity thinks it is right to follow this example. By doing so, supporters of the charity are making the world look more like the Kingdom of God, acting in the way Jesus wants and building the kind of world he wants.• Christians try to follow Jesus in their everyday lives, not just if they work for a Christian charity. In groups, pupils make a list of five things a Christian could do at school or at work to follow Jesus,using their learning from this unit and previous learning.**Lesson 6**LO – I can make links between some of Jesus’ teachings about how to live, and life in the world today, expressing some ideas of their own clearly.You might like to extend pupils’ thinking by exploring another story of Jesus. Remind pupils about the priest and Levite in the parable of the Good Samaritan. Say that there is another story Jesus told about a time when people were acting in ways the listener didn’t expect.• Tell the story of the Pharisee and Tax Collector (Luke 18:9–14). Pupils will have encountered tax collectors in Year 2, so should be familiar with their reputation. Whilst they are listening to the story, ask pupils to spot who’s acting in ways we don’t expect. Use a picture and get pupils to annotate it with speech bubbles and thought bubbles, showing what each character is saying and thinking.• Finish off by pupils thinking of what Jesus’s message was in this story. It’s not just about people who looked religious and good on the outside but weren’t good on the inside — it’s also the other way around! Someone who doesn’t ‘look’ good, actually shows an attitude that gets God’s approval. Ask pupils to sum up the teaching of Jesus in this story (for example, actions speak louder than words; God loves humility; it’s not how you look, it’s what you are like in your heart that matters)Collect summaries of the teachings in this unit in a ‘memory book’ for the class. Why do Christians say these teachings are ‘good news’? Talk about whether these teachings are only good for Christians or whether they are good for everyone.• Go back to the person beaten up in the Good Samaritan story: what kind of neighbour did he need? Who are the ‘beaten up’ people in the world today? What do they need? Who is being their neighbour? Pupils will have looked at Christian charities earlier, but they should knowthat it is not only Christians who help others!• List the challenges that Jesus gives through his actions and stories about how to live (for example, follow his teachings, tell others about his teachings, love God, be kind to people even when others are not, it is not OK if others think you are good but you are not good really,everyone is your neighbour).• As a whole class, take one of the messages identified and devise a story that would challenge others with the message at its heart. The story should be set in the modern day, as Jesus’ stories were set in the modern day when he told them.• Pupils work individually/in pairs/in groups to choose a challenge from the list and write a different story to make others think. Share these stories with another class during lesson time or assembly through reading or role play. The audience should guess which challenge from the list is the basis of the story.• Orally, pose pupils the question: ‘What kind of world did Jesus want?’ Gather the class’s responses with this sentence starter: *Jesus wanted the world to be … so that…*• Reflect on the impact these ways of acting might make to their class/school/community/world, if people behaved like this. What would be good (or not) about this? Why? |  How do festivals and family life show what matters to Jewish people?**Lesson 1**LO – I can describe how Jews show their beliefs through worship in festivals, both at home and inwider communitiesAsk pupils to think about great parties and celebrations that they’ve been to. What was being celebrated?• Ask them to consider why the celebration took place. Who was it for?What celebrations do you know about?• Name a selection of celebrations. Sort them into religious celebrations and non-religious celebrations.• Identify differences and similarities between these two different types of celebrations. Which celebrations- Remember story?- Are celebrated by everyone?- Raise money?- Share food exchange gifts?- Remind people of beliefs and values?A day of rest in story and commandmentsAsk pupils to recall the creation story and the celebrating of Shabbat that they studied in Year 1. If pupils do not remember, remind them that on the 7th day God rests – he blesses this day and makes it holy. Explain that this is the reason why Jewish people observe Shabbat (one holy day of rest) each week. Also ask pupils to recall the 4th commandment – ‘remember the Sabbath day and keep it holy’ – another example of the importance of Shabbat being highlighted by the Torah.Ask pupils to thought-shower ‘work’ and ‘rest’ and discuss what Jewish people mean by these terms on Shabbat.The Shabbat QueenExplain that Shabbat is so special that for Jewish people that it is like a religious holiday each week. It is such an important day that Shabbat can be likened to a very important person – a queen (the Shabbat Queen). Many Jewish people prepare for the arrival of Shabbat carefully – as you would expect someone to prepare if a Queen was coming.So houses will be cleaned, beautiful table cloths, cutlery and crockery used on the dinner table, best clothes worn etc. Watch a video showing a family preparing for Shabbat e.g. http://www.bbc.co.uk/programmes/p0114f7y.Shabbat – Friday nightSet out a table as it would be set up in a Jewish family on a Friday night – wine, candles, two loaves of challah bread etc. Invite a Jewish visitor to demonstrate the main parts of the Friday night ceremony in a Jewish household or role play these with pupils in the class. Include the lighting of the candles, blessing the children, husband praising his wife, kiddush prayers and wine, challah, eating a meal, singing songs.Shabbat – In the Synagogue. This will take place on a Saturday morning (which is also part of Shabbat – Jewish days start in the evening, so Shabbat lasts from Friday evening to Saturday evening). Once the Torah scrolls have been removed from the ark, part of them will be read in the Synagogue - ask pupils which parts of the Torah they know of that might be read in the Synagogue on Shabbat. Their answers might include certain stories, 10 Commandments, laws of kosher, shema.Spending time on ShabbatAsk pupils to think of something they very much enjoy doing that a Jewish person might do to ‘rest’ on Shabbat when they are not in the Synagogue or taking part in religious ceremonies. Their answers might include spending time with friends and family, reading, playing, talking, learning, eating. Pupils should consider how a day focused on these sorts of activities can be special.Think back to pupils’ initial ideas about ‘rest’ and compare these with how a Jewish person would spend their time on Shabbat. Pupils who are able to could think for themselves about the pros and cons of keeping Shabbat as a Jewish child of their age. They could debate this, or produce a Positive/Negative chart on it.**Lesson 2**LO – I can describe how Jews show their beliefs through worship in festivals, both at home and inwider communities**A festival through the eyes of a child**Rosh Hashanah and Yom Kippur are two festivals that are celebrated in the Autumn and mark the Jewish new year. It’s important at new year to repent, turn from bad behaviour and set your course to be good in the coming year. Celebrations include food: apples and honey, time spent in the synagogue, the blowing of the Shofar (it’s a ram’s horn, one of the world’s oldest known wind instruments). The blowing of the Shofar starts a ten-day period known as the 'Days of Repentance.’ This ends with Yom Kippur, the holiest day of the year. Many Jewish people fast for 25 hours and spend most of the day praying. This is a time of forgiveness, after being judged by God during Rosh Hashanah.**Charlie**Before talking about the festivals, discuss words or phrases we ought to say more often. Among others, there are four which usually come up: ‘Sorry’, ‘thank you’, ‘please’ and ‘I love you’. Talk about why these words matter, but are often left unsaid.Tell the class that Jewish festivals include saying all four of these things to the Almighty, and to each other as well. Show the clip from the BBC My life My religion on Rosh Hashanah www.bbc.co.uk/programmes/p02n2jc5Can pupils see, in the clip, any ways that ‘Sorry’, ‘thank you’, ‘please’ and ‘I love you’ are referred to, either directly or indirectly? After watching, discuss what they noticed. The festival of Rosh Hashanah is all about saying sorry, but is also time to be thankful, and to express love.**Isabel**Share the interview with Isabel (at the end of this unit) with the pupils. Ask them the following:• Why are Rosh Hashanah and Yom Kippur important to Isabel? • How do you think the things Isabel and her family do at these festivals will help them to live good lives? Split the class into groups and ask them to research the four foods that are mentioned by Isabel: Challah bread, pomegranates, honey cakes and apples. You may want to provide some of these foods for pupils to taste.Ask the pupils to make a mobile to show some of the important themes of Rosh Hashanah. Create the shapes of the four foods to hang on the mobile. On the back of each food shape ask pupils to explain the significance of the food in this festival.• When is it eaten? Why is it eaten?• What does it remind Jews of?• I think Rosh Hashanah is about . . .Both Rosh Hashanah and Yom Kippur are solemn festivals where Jewish people reflect on the year gone by and the year to come.Re-read Isabel’s responses to the four questions that lots of Jewish people reflect on at Rosh Hashanah.• What is Isabel committed to?• What makes her life meaningful?Ask the pupils to answer these four questions for themselves. Pupils may want to keep their answers to themselves or some of them may want to share their ideas and notice the similarities and differences to the responses given by Isabel.**Yom Kippur**In the Jewish tradition, the story of Jonah is read on Yom Kippur – a day when Jews ask for forgiveness for their sins. Read through the story of Jonah and the big fish, in an interactive manner. Perhaps allow children to sit in the shape of a boat or fish rather than the usual circle and give each child a percussion instrument. Stop the story at appropriate points to ask how characters might be feeling, what the atmosphere would be like or what is happening – discuss suitable responses and pupils can show these using their instruments.Through class discussion and talk partners, pupils explore:• Why do you think Jonah prayed in the fish? If Jonah didn’t go to Nineveh the first time, why did he go on the second? Why did God keep Nineveh safe? Who was forgiven in this story?At the Jewish ceremony of *tashlich*, Jews symbolically cast off sins by emptying their pockets into flowing water. Can children think of a time when they have needed to say sorry and/or be forgiven? Write or draw the incident onto the side of a small paper boat.You could borrow the water tray to allow children to launch their boats and watch these incidents they are sorry for float away. If children cannot think of an example, you could have a list of generic examples and children choose the one they would like to see less of in the world to place on their boat.**New Year Festival themes**Discuss at a class what the important themes of these two autumn festivals seem to be. If pupils do not suggest them ensure the discussion includes repentance (saying sorry), salvation (forgiveness of their mistakes) and deliverance (being freed from captivity – physical in Jonah’s case but metaphorical in terms of letting go of bad things, or any guilt for bad things, or from bad feelings when friendships break down etc.). Discuss• How are these themes shown in the festival?• Is this a solemn festival, a joyous festival or both? Why?**Lesson 3**Lo – I can make clear links between the story of the Exodus and Jewish beliefs about God and his relationship with theJewish people**Mystery artefact**• Place a seder plate in a bag but do not show pupils or tell them what is in there.• Give each team of 3-4 pupils a sheet of paper. One pupil from each group has 10 seconds to look in the bag and then go and draw as much as they can remember onto their group’s piece of paper. Once they have drawn everything that they can remember, the next group member comes to look in the bag for 10 seconds before returning to add what they can to the first person’s drawing. Continue until each team has a completed likeness of the plate. Allow them time to decide what they know about the plate and what they would like to know.• Explain to the pupils that they are going to learn a story from the Torah and think about how many Jewish people today remember it regularly. They will also find out how the seder plate helps Jewish people to remember the story.**Story of the Exodus**• Listen to the story of the Exodus, or watch a relevant video. Stop part of the way through the 10 plagues. Discuss what slavery would have been like. What restrictions would have been put on the slaves e.g. not being free to choose what to do with your own time, not being able to worship God in the way that you chose, not being able to keep your baby boys, not being able to have your meals where and when you wanted etc. Think of how vulnerable the slaves were. Consider how Pharaoh and the Egyptians might have been vulnerable too.• Create two ‘conscience alleys’ - one for Pharaoh and the other for Moses. • Moses’ conscience alley: The pupils on one side of Moses’ conscience alley should give reasons why Moses should continue to follow God’s will and try to get the slaves released, the other side should give reasons why Moses should give up and leave the Children of Israel as slaves. Once a pupil has walked down the alley listening to all the advice, s/he weighs up what s/he hasheard before making and stating a final decision on what Moses should do. • Pharaoh’s conscience alley: The pupils on one side of Pharaoh’s conscience alley should give reasons why Pharaoh should keep the Children of Israel as slaves, the other side should give reasons why Pharaoh should let them go. Once a pupil has walked down the alley listening to all the advice, s/he weighs up what s/he has heard before making and stating a final decision on what Pharaoh should do.• Hear or watch the end of the story – find out how the Hebrews were freed from slavery. Discuss with pupils what leadership skills Moses showed and why he was such a special leader for the Children of Israel. Would they have followed him if they had been a slave at the time?**How is the Exodus remembered at Pesach?**• Explain that Jewish people remember the story of the Exodus every year through celebrating the festival of Pesach. Research the ways in which Pesach is prepared for and celebrated in Jewish homes. This may be through use of videos, internet, books, Jewish visitors etc. An excellent clip can be found from BBC My life, My religion at www.bbc.co.uk/programmes/p02n2kt9• Ensure that pupils understand why Jews do not eat food with yeast in at Pesach and look at food boxes (e.g. matzot) to see whether they are kosher for Pesach or not. Help pupils to find out about cleaning the homes and searching for chametz. Teachers could hide 10 pieces of chametz in the classroom and allow children to search.• Find out about main parts of the seder meal. If appropriate, set out and share a ‘mock’ seder where the story of Pesach is told through words and symbols.• Find out about the symbolism of each item on the seder plate. Which ones relate to the Pesach story?• Ensure that pupils know that this is a festival celebrating freedom from slavery, so at this celebration Jewish people drink wine and can lie on cushions to show they are no longer slaves**Lesson 4**LO – I can offer informed suggestions about the meaning of the Exodus story for Jews today.Discuss a big event that pupils may experience such as joining a new school. What are the good things and what is hard? Set pupils the task of devising a symbolic meal to welcome a new pupil to their class. What six symbolic foods would they put on a plate for this symbolic meal? Pupils will have to think about what it is like to join a new class in general and their class in particular to design the meal as well as possible.• What are the important themes of Pesach?• Ask pupils to identify some main themes and events in the Exodus story and Passover celebration. e.g. freedom, faithfulness of God, power, suffering, leadership, slavery, vulnerability, good, evil, parting of the red sea, plagues, blood on doorposts, Children of Israel leaving Egypt, the rescue showing that Jews were chosen by God etc. Once pupils have identified about 15, they should work in small groups with a target board. Can they decide which theme or event is the most important at Pesach? This goes on the bullseye in the centre of the board. The three next most important go on the first ring around the bullseye. The five next on the ring outside of that, and so on.• After completing this activity come up with some meanings of the Exodus story for Jewish people today.**Slavery today**• Talk about the ways in which and places that slavery are present in the world today. Look at the work of an anti-slavery charity such as www.stopthetraffik.org How do the pupils have freedom in their lives? Do we all have a role in bringing freedom? Can the pupils think of ways they can bring help freedom in their local area and more widely**Lesson 5**LO – I can describe how Jews show their beliefs through worship in festivals, both at home and in wider communities**Sefer Torah**Use Charlie from BBC My Life, My Religion www.bbc.co.uk/programmes/p02mxblj to show the importance of the Torah to Jewish people. Explain that many Jews believe the words in the Torah are the word of God; that Moses received the Torah from God when he was on Mount Sinai. **We all live by rules**Put the names/titles of relevant people in authority into a hat e.g. parent, football referee, teacher, prime minister (or another relevant person from government). As a name/title is pulled out of the hat, children should think of a typical rule that person might have for or about a child aged 7, 8 or 9 then act out how the person in authority might say it. Focus together on how rules change the way they live their lives.**Important rules in the Torah**Tell pupils about the 10 Commandments from the Torah and the story of Moses going to collect them.Explain that although the Torah is not just a book of rules and commandments, those that are in the Torah help to shape the way many Jewish people live their lives. Look together at the 10 commandments and ensure that pupils know the meaning of each. Use a Diamond9 board. Give pupils cards with the 10 Commandments on. Ask them to think about what the Jewish people at the time of the Exodus would think: from their point of view, put the most important at the very top of the board, the two next most important on the row below and so on. The least important will not get a space on the diamond. Pupils should work in pairs on this activity and can be called upon to justify their decisions: What is top and why? What is left out and why? For Jewish people all of these commandments, along with lots of others, are still important today. Talk about why. What would happen if Jews dropped some of the commandments? Talk about whether all or any of these commandments are good ways to live for everyone – or if they are only for Jewish people.**The most important rule of all**Pupils should each decide upon their own ‘most important rule to make a good world’ – it might be one of the 10 commandments, but might not, depending on what pupils think is most important. These can be written carefully onto a large class scroll with children trying to make no mistakes (a Jewish Torah scroll can have no mistakes in it) and children could try writing some Hebrew letters and words on the scroll too.**How might keeping the 10 commandments affect your actions?**Take some of the 10 commandments which children can relate to in their own lives (such as honour your father and mother, do not steal, do not lie, do not be jealous). Allow children to role play situations when they or a Jewish child of their age might find it hard to live by one of these rules. The endings of the role plays should show how pupils predict a Jewish child might act in the situation. Discuss why would a Jewish child try to keep these commandments even if it was difficult to keep them?**Blessings**• Jewish people think it is not only important to keep the 10 commandments but also to follow other guidance. The Talmud teaches that Jewish people should say thank you 100 times each day!• Learn the opening words of a Jewish blessing ‘Baruch ata Adoni’ this means: ‘Blessed are you, God’ or ‘Blessed are you, King of the Universe’. Explain that many Jewish people say blessings for lots of things e.g. touching mezuzah on entry to a house, seeing a rainbow and eating different foods. Pupils could look these up in a Jewish prayer book (siddur).• Why might it be good to express gratitude regularly? Many non-religious people are encouraged to keep ‘gratitude journals’ or ‘thankfulness jars’. Do other religions find ways to show gratitude? What happens if people are not thankful?**Lesson 6**LO – I can make links with the value of personal reflection, saying sorry, being forgiven, being grateful, seeking freedom and justice in the world today, including pupils’ own lives, and giving good reasons for their ideas.Compare and consider the value of family rituals in pupils’ own lives. Ask pupils to share their family rituals e.g. always going to the same place on holiday, a way of celebrating birthdays or a regular visit to a place to remember someone who has died.• Make connections with the way Jewish family life and festivals encourage a reflective approach to life and living. The festivals and family life give Jewish people a chance to:o Remember the pasto Look forward to the futureo Say sorry and be forgiveno Say thank youo Seek freedom and bring justice to make the world betterWhat opportunities do pupils have to do all or any of these? How is what the pupils do similar or different to what they have studied? Should we do it more often? Can pupils think of rituals they could use at school and at home to reflect on these ideas?• Talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well; for example planting or digging up a time capsule for a school anniversary, grandparent’s tea; examples will depend on your school customs. |
| **Vocabulary** | * Gospel
* Disciples
* Leper
* Samaritan
 | * Torah
* Exodus
* Shabbat
* Rosh Hashanah
* Yom Kippur
* Atonement
* Pesach / Passover
* Talmud
* Siddur
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| **Outdoor Learning**  |  | Walk around town and beach |

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| **Year 4 Summer Term** |
|   | **Summer 1st Half** | **Summer 2nd Half** |
| **Theme**  | **Traders & Raiders** | **Blue Abyss** |
| **British Key Question**  | How did the Anglo-Saxon era end and what was their impact on life in Britain?How did the Vikings influence life in Britain? | Can you/Britain save the oceans? |
| **Enhancements**  | Build a boat challenge | Falmouth Maritime Museum/National Marine Aquarium (Visit/Virtual) |
| **Books**  | Street Child – Berlie DohertyLegend of King Arthur (myth/legend)How to Train Your Dragon | Street Child – Berlie DohertyThe Sea – James Reeves (poem) |
| **Addressing Stereotypes**  | You have to be loud and scary to win a battle!Women should stay in the village while the men fight | Where are the female natural scientists to rival Steve Backshall and David Attenborough? |
| **British Values** | Democracy – The strong rule - Discussion is preferable to forceRule of Law – Let’s trade! Could we survive without money? Individual Liberty – We should be able to choose our leadersMutual Respect & Tolerance – The strong rule - Discussion is preferable to force | Democracy – What needs our support the most? (endangered species)Rule of Law – The fish we catch belong to everyone (over fishing)Individual Liberty – I can go to an aquarium if I wish! Sea creatures belong in the sea not in tanksMutual Respect & Tolerance – Sea creatures belong in the sea not in tanks |
| 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 beliefsMake 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 beliefsMake 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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 ofexpressing 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, respondingthoughtfully 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 ofunderstanding 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**  | For Christians, what was the impact of Pentecost?**Lesson 1**LO – I can make clear links between the story of the Day of Pentecost and Christian belief about the Kingdom of God on Earth.Good King, Good Queen, Bad Queen, Bad King: a role-play game.Each group of four prepares a pupil to be a good or bad king or queen, suggesting some rules or commands they could give to the class: snuffle like a dog, sing like an X Factor loser, spell some hard words, touch little fingers with everyone. Anyone who is late or last to comply is out. How can we tell who is being a good ruler, and who a bad ruler?Consider: if Jesus was queen, or king, what would he want people to do (refer to prior learning)?Introduce the idea of the Kingdom of God: pose some key questions to elicit pupils’ prior understanding: Is the Kingdom of God a place? Who is its leader? Who is part of the Kingdom of God? How can someone become part of it? • Remind pupils of their learning about salvation in year 3: ‘Why do Christians call the day Jesus died ‘Good Friday’?’ Christians might say it is because it was the day when love saved the human race. Jesus died and was raised to life to bring in a new ‘Kingdom’ where God rules in people’slives. If Jesus has gone back to heaven, however, what impact will that have on his followers?• These lessons will explore what happened next. Do they have any guesses?• The Day of Pentecost: Acts 2: 1–15, 22 and 37–41. Set the scene for thisevent. Ask pupils to create an emotion graph of six key moments in the story, from the death of Jesus to resurrection and to this story. Decide and explain when the disciples were scared,confused, excited, relieved, amazed, fearful, mystified, and so on. They wanted to show everyone that God rules on earth — but how? What did they need? What might happen next? Label the graph (see Resource Sheet 1).• Use a Pentecost story bucket. It contains lots of things which connect to the story in Acts 2: a fan, a candle, matches, the Lord’s Prayer in lots of languages, French and German phrase books, a crown, a dove, a wrapped present, a speech bubble, a map or blow-up globe, a cloud cut-out, aguidebook, a battery, a bottle of wine. Tell pupils they’re all connected to the day when the followers of Jesus grew from 120 people to over 3,000 people. Can they imagine a story where all these things have a place (you could make a tag-story talking game of this). What might these things represent? Note any ideas.• Read or tell the story of Pentecost (Acts 2: 1–15, 22 and 37–41). Make it dramatic and exciting — there is fire, tornadoes, accusations of drunkenness, multilingual confusion and 3,000 people changing their lives! Ask (or have your TA ask) ‘I wonder…’ questions as you go: Why is the Spirit like a wind? Like a flame? Why do they look drunk? Why did the people who listened come from 15 different countries? Consider pupils’ responses to the story — their questions, comments, surprises, puzzles.• Using an artwork that shows the story as a narrative, give pupils just a part of the picture: can they draw the rest of it from the Bible story? Compare different ways of doing this, then with theoriginal artwork to see what they included and left out. Next, put a selection of artworks, including those using more symbolic imagery, in the centre of big pages of paper on tables: pupils circulate, writing questions, labelling symbols, commenting on the Christian beliefs shown in the art, and saying what they like and dislike. Which parts of the narrative have been emphasised? Why? Which parts of the narrative have been missed out? Why? Study the emotions on the people in the artwork. Why might they feel like that? Which parts of the narrative has the artist had to portray symbolically? Investigate: what do these symbols mean? Add more ideas andinformation to the ‘emotions graphs’ the class started earlier in this section.• Ask each pupil (in pairs?) to write and read aloud, a diary piece for two people involved in the story: one from one of those who welcome God’s rule into his or her life, one from an onlooker who is less impressed. The diaries need to show that not everyone sees events like this in the same way!• The First 3,000: in the final part of the chapter, Acts 2:41–47, 3,000 people accept Jesus as Kingof their lives, and join the ‘Kingdom of God’. Ask pupils to use the text to find out what these newfollowers of Jesus were told to do, what they did and how they felt about it.• Go back to the story bucket. Ask pupils why each item is there. Why is the crown in the tub? Identify which items in the tub might represent the Holy Spirit, and explore why these symbols have been chosen. Using their learning, as a class, decide the two or three main reasons why Pentecost might be important to Christians today.**Lesson 2**LO – I can Make simple links between the description of the Day of Pentecost in Acts 2, the HolySpirit and the Kingdom of God, and how Christians live their whole lives and in their churchcommunities.Ask pupils to recall and suggest the meanings of the objects in the story bucket. Challenge themto connect these with the art they have looked at, looking for uses of, for example, wind, dove, flame, water, heart. Discuss: why are these used? What do they represent? Which do pupils think are easiest and hardest to understand? Which seem to be most used in artwork or churches today?• Connect with their learning on God as Trinity from year 3. Who or what do Christians think the Holy Spirit is? Why do Christians think the Holy Spirit is important now? Christians might say the Spirit of God is like a battery: Christians can’t do God’s work and live in God’s way without the Holy Spirit’s power. Watch the film below to see what Christians think; read the tweets from a vicar to a young Christian about the Holy Spirit (see Resource Sheet 2), then list the ways in which the Holy Spirit helps Christians: <http://request.org.uk/life/beliefs/christianity-basically-the-holy-spirit/>• Pupils in pairs make mind maps on the symbols for the Holy Spirit: wind/fire/dove/water/comforter.Group up pairs with different maps and explain similarities and differences. What do they suggestabout the Holy Spirit? Pupils write poetry or other creative writing (for example: cinquaine, acrostic, ten lines on five metaphors) to question or explore, expressing key ideas about the Holy Spirit using symbolism.THE KINGDOM OF GOD: GOD’S MESSAGE TO THE PEOPLE OF GOD’S KINGDOM• Since Pentecost, Christians have been trying to make the world look more like the Kingdom of God. Ask pupils to describe what it might be like, if God really did rule in everyone’s heart. Talk about why Christians would say God’s rule on Earth is a good thing today.• Look at the words of the Lord’s Prayer: what clues does that give to what Christians might believe the Kingdom of God should be like? (Use Resource Sheet 3.)• Pentecost is the Church’s birthday. Ask pupils to suggest ways in which Christians should celebrate this birthday — the giving of the Holy Spirit. List some activities Christians might do and say; where would this be, and why. Think about ways of capturing the excitement of that first Pentecost with sound, movement, colour, and so on.• Compare with Church of England celebrations of Pentecost Sunday).• As a whole class, you might get pupils to design, then take part in creating, a banner to hang in a church at the festival of Pentecost. Include: the story, the symbols, the big ideas, the images and the work of the church. Show what Christians should do as a result of believing in the Holy Spirit.• Show a clip of some lively church worship (for example, from ‘My Life, My Religion: Christianity’).Pupils list ways this shows the Holy Spirit in the life of the church. Where else in the life of the church might it be seen?**Lesson 3**LO – I can make links between ideas about the Kingdom of God explored in the Bible and what people believe about following God in the world today, expressing some of their own ideas.For Christians, why did Pentecost need to happen? What if it hadn’t? Look at the emotionsgraphs created earlier in the unit. Remember how the disciples felt before Pentecost andafter Pentecost.• Get pupils to do four-minute sketches of ‘before and after’: the teacher feeds informationto the class, fast, and they all sketch away to get the picture. The disciples before and afterPentecost/the church before Pentecost and after Pentecost. Look at the pictures that havebeen created: how did the day of Pentecost affect the Kingdom of God? How did it showthat God is the ruler or king?• Look back to the emotions that the disciples felt (for example: scared, anxious, nervous,uncertain, worried, bereaved, mystified). When have the pupils felt like this? When havethey had a bag of worries, and what was in it? How and from whom do they get courage orcomfort about their worries?• What about Christians today? What might they be scared, anxious or nervous about? Whatmight be in their ‘worries bag’? Look at John 14:16–17. How might the Holy Spirit help them?• Consider why quite a few people do not want to have God as ‘king’ in their life. See if pupilscan give some reasons, from people being atheists to preferring to make up their own mindsabout how to live. Consider why Christians believe allowing God to rule in their life is a goodthing, which guides and comforts them.• What if Jesus had ascended and NOT sent his Comforter? Ask pupils to describe whatdifference it might have made to the disciples (and Christians today) if Jesus had said: ‘I’moff — you’re on your own. Be good!’• Compare expectations of nervous disciples in upper room with image of modern Pentecostalworship (BBC ‘My Life, My Religion: Christianity’: Baptism – www.bbc.co.uk/programmes/p02mwy4d). Ask pupils to write a short explanation of their learning in this unit: ‘Whatdifference did the giving of the Holy Spirit at Pentecost make to Christians, then and now?’See if they can come up with some examples of how, and reasons why Pentecost is importantfor Christians.**Lesson 4**LO - Offer suggestions about what the texts studied (I Corinthians 12 and Galatians 5) might mean, and give examples of what the texts studied mean to some Christians.Remind the pupils what sort of text we find the description of Pentecost in: a history book, the Acts of the Apostles. Introduce on cards the Bible passages from Acts, 1 Corinthians and Galatians to the pupils (see Resource Sheet 4).• Sort the extracts into different types — letters (advice and explanations) or history.• What are the features of the texts that tell you this?• Share information about who wrote each of these, and who they were writing to or for: Luke wrote history in Acts, Paul wrote advice in Corinthians and Galatians.Give pupils some of the core concepts to place on the timeline of the ‘big story’ of the Bible. Can they place Pentecost and Paul’s letters on the timeline? (Use the Frieze.)[The-Big-Frieze-WEB.pdf (understandingchristianity.org.uk)](https://www.understandingchristianity.org.uk/wp-content/uploads/2020/10/The-Big-Frieze-WEB.pdf)1 CORINTHIANS 12:12–26: ONE BODY, MANY PARTS• Take a deconstructed ballpoint pen into the classroom. Put it back together in front of the class (secretly leave out the spring). Ask someone to write with the pen; this should be impossible. Take the pen to pieces and ‘realise’ that the spring is missing. All the pen parts are needed to make the pen work.• Bring in a cut-out head, eye, ear, foot and hand. Discuss: what do they all do, why are they all useful, what would the problem be without them? Note how useless they are without the rest of the body. Would anyone want a top footballer’s foot? It would be no use without the rest of his or her body.• Split the passage into three parts: v12–14, v14–20, v21–26. Read the passage out one section at a time, with pupils representing parts of the teaching: for example, v12–14 body, separate body parts, sign saying Jewish, Greek, Slave, Free.• Think of a football team, one team but different roles and all of them important. Ask the class what they are good at as individuals. What could they do better when they work together?• Get a group of pupils to act out being a machine, trying to do something together; or give them one note each to play in a tune, and try and put it together; or play a game such as the blanket game (two people under a blanket sticking out one hand each and trying to do a simple task, for example, pouring a drink together). What happens when a bit of the machine is missing or doesn’t work? Why is it hard to do the task under the blanket without sight?• Explore what this might mean for Christians: why should they act as a body? (Christians often use the term ‘fellowship’ as a shorthand for being a body.)• Ask pupils to describe what must have been going on in Corinth for Paul to have to write this letter. Why do the people of Corinth need this image? What evidence do pupils find?• Ask pupils to come up with alternative metaphors to help Christians understand how they need to work together and value each other.Get them to create photo-posters (for example, using their bodies to make the shapes of words) or photo stories to encourage Christians to work as a body, or whatever other metaphor they think of.Explore some church noticeboards and/or websites. Look up what they are doing that welcomes everyone (see 1 Corinthians 12:13) and that shows how the body of the church is made up of people doing different things. In groups and then as a class, make a list of all the ways a church helps other people, including people within the church community and those outside of the church itself. Can pupils explain how these actions reflect the teachings of Jesus? See if it is possible to rank these actions according to how much difference they make within and outside the church community.• Christians are told to be the ‘body of Christ’ on Earth. Jesus is in heaven, Christians have to be his ‘hands’. Ask pupils to explore the type of things that Christians do by looking at Christian charities local and international, and explain how these Christians are showing the ‘hands’ of God at work. Make a ‘paper hand chain’ and stick a symbol of a charity on each hand. Write underneath how a Christian would say this charity shows the ‘hands’ of God.Allow pupils to raise questions about the ideas studied. What are the most puzzling or the mostimportant? Collect these and see if they can answer them, or find an expert.• Discuss: if being like a ‘body’ means serving people, why might some people *not* want to be like a body. Consider phrases like ‘looking after number one’. What motivates people to serve others, and not just put themselves first?• Get groups of pupils to act out scenarios contrasting the advice ‘look after number one’ and acting as ‘the body’. Use the scenarios on Resource Sheet 5 to help you.• Ask pupils to rate how easy or difficult it is to act in a loving way in these scenarios, from 1 to 10(perhaps using human bar chart activity). Reflect on when and why Christians might say they needthe Holy Spirit to help. • Return to the 1 Corinthians passage. Imagine what it would look like if it said the opposite. As a class, create a mirror image of parts of the letter, for example, v12: ‘There are lots of people in the Church, but following Jesus is all about trying to be number 1. You need to stick up for yourself.’ You might want to compare the passage with the lyric of ‘I did it my way’. What would the Christian church, your school, the local community or the world be like if everyone followed the opposite of the passage?• Reflect on your school as a body. Are there some parts of the ‘body’ of your school that are stronger or weaker, energetic or struggling? What can the class do to help?**Lesson 5**LO – LO - Offer suggestions about what the texts studied (I Corinthians 12 and Galatians 5) might mean, and give examples of what the texts studied mean to some Christians.FRUIT OF THE SPIRIT: GALATIANS 5:22–23• You might plan in advance and have two fruit plants in the classroom. Water one plant and not the other. At the appropriate point in this unit, taste the fruit [additional local fruiterer supplies may be required] — sweet and lovely! What happened to the plant that was not watered?• Explain that Christians believe the coming of the Holy Spirit brought amazing fruit (but not strawberries) into people’s lives. Read the verses and get the pupils to note the nine fruits (which are all parts of the one ‘fruit of the Spirit’). Discuss what they mean, and think of examples when pupils have seen people showing these fruits in school, family and wider. Arrange pupils into nine groups and get them to create a short drama showing the ‘fruit’ being enacted.• Suggest why it might it be hard for Christians always to display the different fruit. Collect ideas about what Christians do to help them keep ‘growing’ the fruit: for example, meeting with other Christians, prayer, reading the Bible and so on.• Ask pupils to describe what the Holy Spirit must be like if these are the fruit. Make the link with Jesus: can pupils think of when Jesus showed all of these fruit?Christians believe the Holy Spirit makes Jesus present in their everyday lives.Recall the work done at the beginning of this unit. Revisit a local church website, parish magazine or notice-sheet. Act as detectives to find examples of the fruit of the Spirit being acted out. Talk to a member of a church about how they try to show the fruit of the Spirit in their lives.• Create a series of ‘Fruit of the Spirit’ awards and write the citations describing how a particular aspect of church life or behaviour is fulfilling one of the fruit of the Holy Spirit.• Explore a Christian community like L’Arche and/or Taizé: look at examples of how they show they are a body but also how the Holy Spirit works through them to grow fruit, and how these are demonstrated. Which fruit awards and citations would they receive?**Lesson 6**LO – Raise questions and suggest answers about how far the ideasabout Church as a body and the fruit of the Spirit might make a difference to how pupils think and live.Make links with the ‘big story’ of the Bible. Ask pupils for reasons why Christians believe that theyneed the Holy Spirit to help them develop the ‘fruit’ of the Spirit. Make the link with the idea thathumans tend to go their own way (connect with the idea of the ‘Fall’). Christians recognise thatthey are definitely not perfect and need God’s help.• Collect pupils’ questions about the Holy Spirit and the fruit of the Spirit, from the ideasstudied in this unit. See if pupils can answer each other’s questions, showing their learning andunderstanding.• The fruit of the Spirit are virtues. Look at characters from films or books- good and bad. Whatfruit are they growing? What do these characters need to do to grow good fruit? Choose acharacter and create a ‘before and after’ character description. Compare them to school values:decide which virtues/values are most important for any of the pupils at different times.• Obviously, it is not only Christians who try to develop virtues! Compare with some ideas fromother religions, and Humanism. Ask pupils to explain how far it would be a good thing if allpeople, from all faiths/beliefs, saw themselves as a body, and tried to live with the virtues of the‘fruit of the Spirit’. | How and why do people mark the significant events of life? (Christians, Hindus, Muslims, non-religious)**Lesson 1**LO – I can identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean**Life: like a journey?**• Ask the pupils to recall their journey to school, what took place when they first got up? Did they have breakfast? Were they late? Which route did they take to school? How did they get to school? Were they alone or with others? What do they remember seeing, hearing? Discuss and record individual journeys pictorially, share with the class, and ask: what were the big steps? Turning points? Signposts?• Ask the pupils who kept them safe on their journey, who could they ask for help if needed, who was waiting at school to guide them? Did they like the beginning, middle or end of the journey best? Why?• Talk about changes in their own lives and their hopes and expectations for the future. Using an example of a growing tree, record where pupils are now and what they will achieve in the future, their hopes and dreams (these can be written or symbolised on paper tree roots, trunk, branches, twigs, leaves, fruits).• What are their roots? People and groups that give them strength, inspire them, keep them safe• Where are they on the trunk? What have they achieved / done already? Record things on the trunk and mark where they are now• Where are they going in life? Ambitions, hopes and dreams on the leaves, showing their commitmentsand values.• Explore reasons why we use the idea of life as a journey. What are the features of a journey that make it a good metaphor for life? (Moving through time; progress to a destination – do we know where we are going? Guides for living – religious people follow their holy books and key leaders, for example; adventures on the way; get tired after a long journey). What other metaphors/similes would suit? *Life is an adventure... life is like a light bulb because...* Ask pupils to complete their own *“Life is... because...”* or *“life is like... because...”* statements. These can form a great display when made into life “bricks” for a wall of life.• Explain that each of us takes a journey throughout our lives, and some take a religious journey. Discuss why these journeys are important. Reference the special ceremonies taken by Christians, Jewish people and Hindus on their life journey. Explain that how believers feel their faith keeps them safe and gives guidance.• Ask the pupils to work in pairs to create a list of the most important things that have happened to them so far in life. Model some examples before discussions start e.g. being born, learning to ride a bicycle, passing a test, winning a medal, having a sibling or joining Brownies. Discuss some of the examples that the pupils suggest;o Why are they important?o Are some more important than others? Why?o Are some important to different groups of people? Why?• As a class think of some of the milestones that the pupils will encounter. Choose ten, a selection of those that have happened and those that will happen in the future. Write each one on a card.• Bring in selection of ten stones and rocks from tiny to large. As a class attribute one of life’s milestones to each of the rocks. Choose the largest rock for the most important and the smallest rock for the least significant. Put them in the order that these things will happen. Discuss with the pupils why they think some are more important than others.• Remind pupils of some of the religions you have learnt about. Ask them to think about some of the milestones that happen in the life of someone from that religion.• Introduce the religions you will be studying in this unit: Christianity and Judaism and/or Hinduism. What journey of life ceremonies do the pupils know from each of these religions? Record which ceremonies pupils know of. Collect information that the pupils know about these ceremonies. Note any questions they have. Return to these during the unit to add to the information and to ensure that you areanswering pupil questions.• Sydney Carter’s folk song, widely sung in schools, ‘One More step Along the World’ is a good anthem for this unit of work. He wrote it for his grandchildren when they moved from primary to secondary school.Pupils may like to sing along with it: here are two usable versions.https://www.youtube.com/watch?v=k7bT4qfeZRY /<https://www.youtube.com/watch?v=7PXV3dwaeNU>**Lesson 2**LO – I can offer informed suggestions about the meaning and importance of ceremonies of commitment for Christians today**What happens at baptism? Why? What does it mean?**• In pairs or small groups brainstorm/mind map what the pupils already know about baptism. This could be done using two colours, one for things that happen and objects (concrete things), the other for the meaning and symbolism (abstract ideas). Alternatively, give pupils a sticky note to write or draw an idea connected to baptism on, and then arrange them in a sorting diagram on the board. (Categories couldbe ‘objects’, ‘events’ and ‘meanings’).• Using the pupils’ prior knowledge as a starting point, teach the key facts about baptism. Explain that baptism is an initiation ceremony and make clear the differences in the Christian church that have led to beliefs in infant and believer’s baptism. Ensure the pupils have seen photos or clips of both ceremonies and that they understand the ceremony of confirmation (e.g. for Anglicans) as a fulfilment of promisesmade by parents during infant baptism.- Infant baptism www.bbc.co.uk/programmes/p02mwy4d- Confirmation [Baptism & Confirmation in the Anglican Church - YouTube](https://www.youtube.com/watch?v=EnpXtAPFZqc) - Believer’s baptism www.bbc.co.uk/programmes/p02mwy4dAs they look at these, ask them to note main features of the ceremonies and any symbolism shown in words or pictures (e.g. promises, declarations of faith, water cleansing, dying to sin, etc.)• Read the words of a baptismal service and discuss the meanings. If possible, ask a visitor to explain experiences and the meaning of believer’s baptism.• Ask pupils to think about the symbolism of water in baptism and share ideas. Discuss the idea of a fresh start, of dying to sin and being ‘born again’. Ask pupils to consider how they would like to be if they had a fresh start in life. What would they want to change about their behaviour and attitudes to life? Discuss in pairs, then fours. If appropriate, ask pupils to produce a picture, poem or piece of writing explaining how they would like to be if they had a fresh start. The symbolism of water could be developed in this activity, e.g. writing in a raindrop shape, looking at a new reflection of self in a pool of water.• Discuss the importance of promises made in the baptismal service – to reject evil and sin, to follow Christ, to live a life of love for example. Explore the idea that part of the significance of the believer’s baptism service is to express a commitment to belong to the Christian church. What groups or communities do the pupils belong to? (A school community is an excellent model for this activity).What signifies their membership/allegiance to the group? What responsibilities come with belonging to this group? What are the benefits and support gained from belonging to this community? Make a class list of promises of responsibility for belonging to the class community. Why do people commit? Because of what they believe? To receive some benefit or privilege? Out of passion or devotion?**Where does the idea of baptism come from?**• Explore baptism in the Bible. Ask the pupils to look up the following references in the Bible and to make notes on what these passages teach Christians about baptism: John the Baptist (Luke 1:5 – 25), Jesus is baptised (Matthew 3: 13 – 17), Saul/Paul is baptised (Acts 9:10 – 19), an Ethiopian is baptised (Acts 8: 26 – 40), the Jailor’s family is baptised (Acts 16: 16 – 34). Do a guided visualisation of the baptism of Jesus or just do an animated reading of the story. Give pupils some speech and thought bubbles and ask themto write down something one of the characters in the story might have thought, felt or said.• Use these to analyse the event in a detailed discussion. Write a diary entry for the day from the point of view of one of the characters.**Sound muted video clipping: baptism again**• Review and clarify: Use this video clip from My Life My Religion (BBC) to ensure learning is secure. Show the clip with sound turned off (you will need to loop it two or three times) and ask pupils to create the script for it, then play it with the sound on. How much did they get right?https://www.bbc.co.uk/programmes/p02mwy4d• Share their scripts with others to refine them**Lesson 3**LO – I can describe what happens in ceremonies of commitment in Judaism – Bar Mitzvah and Bat Mitzvah - saying what these ritualsmeanWhat do the pupils look forward to about becoming an adult? What will they be able to do? Make a list, which are the class most looking forward to? With rights come responsibilities. What responsibilities do you have as an adult?• Bar and Bat Mitzvah mark the move for Jewish young people from childhood towards adulthood. After becoming Bar/Bat Mitzvah – meaning ‘son/daughter of the commandment’ – young people are considered responsible for their own decisions and actions and old enough to follow the *mitzvot*, commandments, for themselves.• Show pupils a clip of Bar or Bat Mitzvah such as this one about BatMitzvah[www.bbc.co.uk/programmes/p02n2kgx](http://www.bbc.co.uk/programmes/p02n2kgx) • Ask pupils to watch the clip about Bat Mitzvah, then draw three circles (small, medium and large) inside each other. In the centre circle, they draw themselves, and some things that make them unique. The second circle has three drawings and six words: the three people who are closest to them and two words to describe each one. The third circle has five people who matter, but are not so close to them – maybe a famous singer or sports person, and so on. They are each described in two words as well.There are eight people in the clip about the Bat Mitzvah. Can pupils make a three circle diagram for Mimi, like the one for themselves? (Best tackled in pairs, and with a second look at the clip).• Ask pupils to work in small groups to find out more about what happens at either a Bar or Bat Mitzvah. Share the information that the class has found. What do the class think is challenging about becoming a Jewish adult at 12 or 13?**Recording the learning**Give pupils a choice of how they are going to record their learning. Some of these methods are more challenging. Use these to differentiate the learning**Information leaflet:** Ask pupils to write an information leaflet to be given to children who are 11 and about to prepare for their Bar or Bat Mitzvah. In the information leaflet they must include;- a description of the preparations they will need to make for the synagogue service- a description of what will happen in the service an explanation of the significance of becoming bar/bat mitzvah and of the specific parts of the ceremony and celebrations- technical language with definitions, referring to their glossary- Simple organisational devices to ensure their leaflet is easy to read and navigate**A letter to an uncle:** Ask pupils to write an imaginary letter from Sarah or Mimi or David to a non‐Jewish uncle who could not attend the celebrations. In the letter they must include;- a description of what happened in the service- an explanation of the significance of becoming bar/bat mitzvah and of the specific parts of the ceremony and celebrations- technical language with definitions, referring to their glossary**A postcard of congratulation:** Ask pupils to write a postcard to Sarah or Mimi or David congratulating them on becoming Bar or Mitzvah. In the postcard they must include;- a description of at least one thing that happened during the service- their understanding of the significance of becoming bar/bat mitzvah and of the specific parts of theceremony and celebrations- technical language with definitions, referring to their glossary**Reflecting on the learning**• Festivals like Bat Mitzvah and Bar Mitzvah in Jewish community life have parallels in many other religions. In Britain today, the move from child to adult is often not marked at one moment by a ritual. Still, the transition to secondary school is a big thing for many children, and primary schools do often make a celebration of the end of primary school. Ask pupils to think this comparison through in detail.What links are there between the Jewish ceremony and moving on up to secondary school? In both, there is a time of preparation, learning of new skills, a test (in public?), and an achievement to be celebrated by family and friends. These are finished off with a party where family and friends celebrate the young person’s achievement. Why do pupils think there are all these striking similarities? Becausesuch transitions make a difference to us all, as children become more grown up?**Notes**: In Orthodox Jewish communities boys become Bar Mitzvah at the age of 13, girls become Bat Mitzvah at the age of 12 and the ceremony is often held on the Sabbath after their birthday. In non‐orthodox sometimes known as Jewish progressive communities, boys and girls take part in Bar/Bat Mitzvah at the age of 13 to show equality**Lesson 4**LO – I can describe what happens in sacred thread ceremonies and say what these rituals mean to some Hindu people**Hindu tradition is very diverse and these customs and rituals are followed by some Hindus.**• Discuss how Hindu religious practices and beliefs are based on a set of Holy Scriptures (the Vedas). The performance of duties (*dharma*) are according to an individual’s nature. What do we think this means?Recall learning from Unit previous learning. How do the young people in your class see the connection between what we do and what happens to us?• Explore the Hindu belief that life is a journey from one body to another and each life itself a journey from birth to death. Talk about the ‘signposts’ that Hindus will follow that enable them to get closer to God. As a whole class explore the word ‘Reincarnation’ (also called ‘transmigration of the soul’) and the Hindu belief that the cycle of reincarnation for them is not to be seen as something joyful butincludes suffering and misery in order to reach spiritual freedom (Moksha).• Watch the clip from My life My religion [www.bbc.co.uk/programmes/p02n5v2q](http://www.bbc.co.uk/programmes/p02n5v2q) explaining the cycle of life and death. Can pupils show their understanding by drawing a diagram to show the Hindu journey of life like Vraj’s picture? Share their work around the class.• Investigate using information books, internet and other sources how a Hindu’s spiritual journey follows a natural process of growing up. Does all life go through four stages? (Ashramas) Focus on the fourth stage, the Sannyasa (world renouncer) this stage is seenas an ideal - not everyone reaches this.The Sannyasi gives up all possessions and becomes a wandering holy person with no fixed home. Ask pupils to consider how they would feel undertaking this stage or if a member of their family reached this stage. Write a pros/cons list and debate. Choose pupils to play the character of a Sannyasi and put them in the ‘Hot Seat’.• Find out about the first of the ‘Samskaras’ (life-stage rituals). Before a child’s naming ceremony a prayer for calmness is read. Pupils to write a prayer for calmness or some words that a Hindu might read before a naming ceremony and share with the class.• Find out about the Hindu sacred thread ceremony, traditionally just for boys.• Recap with the pupils that between ages 8‐12 some Hindu boys (and sometimes, but more rarely, girls) go through this ceremony. The child will be given a ‘sacred thread’ which he must wear all his life, a new thread must be put on before an old one can be removed. The ceremony is sometimes called second birth because it is meant to purify the person giving him a fresh start for the next stage of his life as an adult. Read Rajan’s description of his ceremony: **‘***I had my upanayana ceremony when I was nine. I was very excited. First, I had to bathe and have my head shaved. Then I put on new clothes. One of our traditions is that we ask our mother and relatives to give us alms (this may be money or gifts). My guru (spiritual teacher) said the Gayatri mantra – it’s a special prayer I have to say three times every day.When the thread, which some Hindus call Jenoi, was placed over my shoulder, I felt so proud. It has three strands which remind me of my duties to God, to my ancestors and my guru. I had to promise to study the Vedas (holy books) with the help of my guru. Then I gave my teacher a present.’*• In groups answer these questions- What do you think Hindus might mean when they talk about purifying a person before they begin the next stage of their lives? What kind of changes to the way a person behaves might need to take place?- Why do you think Rajan had to promise to study the Vedas (holy books)? How do you think they might help him at this stage in life?- Can you suggest a reason why the ‘sacred thread’ needs to be worn at all times?- How is this ceremony similar or different to ceremonies in Christianity and/or Judaism?- Imagine you were to go through a ‘growing up’ ceremony similar to Rajan’s *upanayana*.o What promises would you make for your future life?o Who or what would help you keep these promises?What symbol would you choose to remind you of the promises you made?**Lesson 5**LO - Make simple links between beliefs about love and commitment and how people in at least two religious traditionsbecome partners in marriageShare the four statements with the pupils. Get the pupils working in pairs or small groups to discuss- Why the couple chose to marry; why these are good or bad reasons to get married and why?Table  Description automatically generated**Religious ideas about marriage**• Share the core principles shared by most major religions e.g. ideally it is for life, it is the place to bring up children, faithfulness etc. Compare this with what the pupils found in the quotes above, using this as a way in to discussing and considering the word ‘love’.• Explore together a passage on ‘love’ from the Bible such as 1 Corinthians 13. Highlight its ideals, but also how hard this is to live out.• Pupils consider the passage and compose their own ‘Love is...’ statements, either by contributing to a group response or working independently.**Sharing Christian ideas of marriage**Share and discuss any pupil experience of a Christian wedding ceremony. Show a clip highlighting key moments of a Christian wedding. If not, look at an order of service or ask someone to talk about their wedding.• Discuss some of the vows; for example, ‘For better, for worse, for richer, for poorer, in sickness and in health, till death us do part’ etc. Discuss what this says about a Christian’s commitment in marriage. Vows can be found at[Marriage | The Church of England](https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/marriage)• Ask pupils to draw two interlocking circles to represent the rings. The ‘better’ can be recorded inside the rings, the ‘worse’ outside. How do pupils think couples deal with the ‘worse’? Is sticking together always helpful?• Discuss promises. Can they think of any they have made? How do pupils know someone will keep them? Talk about the word ‘vow’. Discuss vows such as ‘Cross my heart…’. Share and reflect together on the Cub Scout/Brownie promise.**Explore Jewish ideas of marriage**• Explore aspects of the Jewish wedding ceremony. Introduce the idea of the ketubah, a wedding contract, and how this formalises a promise. If possible, watch a Jewish wedding ceremony that includes the signing of a wedding contract. Share the information on Jewish way of life on Marriage with pupils• Discuss the role that God is believed to play in the ceremony and why this is seen as important. Isthis the same for a Christian marriage? Compare and contrast the exchanging of rings and signing of contracts in a Christian wedding and a Jewish wedding. Challenge pupils to think what they would consider to be important in a wedding contract, both to promise and be promised. Allow them to compose, decorate and display their ideas.**Explore Hindu ideas of marriage**• Introduce marriage as an important stage in life for Hindus. Using an array of props, act out the ‘seven steps’ of a traditional Hindu wedding around the sacred fire and the promises that are made between the bride and groom. There are several versions of these seven steps available on the internet• Do we agree with these promises? Would you include anymore?**Why do people marry in a place of worship? Is there an alternative for non‐religious people?**• Lots of people choose to marry ‘without god’ to make promises in front of friends and their families but without any religious significance. Is it a good idea that people can do this? Why? Why not?• Some people say being married is great but can be hard sometimes. What might non‐religious people or Christians or Hindus or Jewish people do when marriage is challenging?**Lesson 6**LO - Raise questions and suggest answers about whether it is good for everyone to see life as a journey, and to mark the milestones**Recall, recap and remember**• With talking partners, pupils are asked to recall what they have learnt throughout this unit, recording on whiteboards or post‐it notes and feedback as a whole class.• In pairs pupils are asked to then position what they have recorded onto a Venn diagram with three circles.The space where the 2 or 3 circles overlap to be where the religions are similar in their beliefs and practices.• Can the pupils suggest some reasons why religions often describe life as a journey? What are the key differences between the Christian and Jewish beliefs, and the Hindu beliefs? (e.g. Jewish and Christian beliefs based on a linear view of time – from here to death and beyond. Hindu beliefs have a cyclical view – reincarnation on the wheel of life, death and rebirth until escaping to Moksha).• Can the pupils compare initiation ceremonies in the two or three religions they have studied? Give each pupil a large piece of A3 paper with three (two if you have only studied two religions) circles drawn on it.Ask pupils to draw a labelled picture showing an initiation ceremony in each circle. In between each of the pictures ask pupils to write a list of similarities and difference between the two pictures alongside.**My journey through life: how is it going?**Ask pupils to create a journey bag for either a Christian, a Jewish person or a Hindu. In the bag must be props that relate to what the pupils have learnt about the journey of life and death for the chosen religion. Once completed evaluate together in small groups, what is in the bag? Why is it in the bag? Is there anything missing? In speaking and listening, pupils move from description to understanding and explanation.Ask pupils to discuss with a partner, then work alone to write a ‘guidebook to the journey of life’ that answers questions like this:**What is the best advice for life’s journey?**• What are the challenges you might face on the journey?• Is being committed to a religion challenging? Why? Why not?Pupils can share their guidebooks in circle time. This is a suitable activity for peer assessment and ‘draft andredraft’ approaches to creating texts. |
| **Vocabulary** | * Pentecost
* Holy Spirit
* Trinity
 | * Baptism
* Ritual
* Sacred Thread
* Salvation
* Bar / Bat Mitzvah
 |
| **Outdoor Learning**  |  | What’s in our pond? |