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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 5 Autumn Term** | | | | | | |
|  | **AUTUMN 1st Half** | | | **Autumn 2nd Half** | | |
| **Theme** | **Pharaohs** | | | **Rainforest** | | |
| **British Key Question** | Are the British grave robbers? | | | Can Britain save the rainforest? | | |
| **Enhancements** | Egyptian mummification day  Truro Museum – artefacts | | | Trip to the Eden Project  Christmas Play fundraiser | | |
| **Books** | Holes by Louis Sachar | | | The Explorer by Catherine Rundell | | |
| **Addressing Stereotypes** | Cleopatra – Powerful woman | | | Tribes – the role of men and women | | |
| **British Values** | Democracy – Ancient Egyptian hierarchy  Rule of Law – Are we within the law to have taken ancient Egyptian artefacts?  Individual Liberty – Did ancient Egypt have individual liberty like we do?  Mutual Respect & Tolerance – Differences in beliefs about the after life | | | Democracy – Tribes hierarchy  Rule of Law – Deforestation  Individual Liberty – Should we be allowed to destroy the rainforest  Mutual Respect & Tolerance – Does the World respect the rainforest and its inhabitants? | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs   * Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | How do Christians decide how to live? ‘What would Jesus do?’    **Lesson 1**  LO - Identify features of Gospel texts (for example, teachings, parable, narrative).  Give pupils some scenarios where a choice must be made: truth or lies, kindness or mocking, generosity or greed. Ask: What would Bart Simpson do in each case? Taylor Swift? Show the class some artefacts from the ‘What would Jesus do?’ [Amazon.co.uk : wwjd](https://www.amazon.co.uk/s?k=wwjd&ref=nb_sb_noss_1). Show these to pupils, and consider why they have become popular. Christians want to follow Jesus and apply his teachings to all of their lives. The pupils are going to try to work out what Jesus would do in lots of different tricky situations. It’s not guesswork: it will all be based on what he actually said and did.  WHAT WOULD JESUS DO? Remind pupils that Jesus said the two greatest Commandments are to love God and to love your neighbour (Matthew 22:36–40), so explore the following in that context. You might choose two out of these three sections, noting the features of Gospel texts as you go: Foundations for Living: The Wise and Foolish Builders, Matthew 7:24–27. • Start with a fun design challenge: can the pupils in groups of three use 12 kebab sticks and some masking tape to create the tallest possible Bible stand? Give half the class sand trays, the other half modelling clay for the base. Which is easier? Read the parable: imagine the scene from inside the story. Ask pupils what they think the story is about and why. What did the wise and foolish builders learn? If it is not a manual for builders, why did Jesus tell this story? Jesus is clear that his words give foundations for living — and without them, people will get swept away. This unit explores the kinds of things that form these foundations for living. The Sermon on the Mount, Matthew 5–7. • Resource Sheet 1 gives 15 quotations from Jesus’ teaching, to be referred to every time pupils consider ‘What would Jesus do?’ Get the class used to thinking about how to apply these quotes. • You could use a guided story narrative or stilling and experiential reflection techniques to open up pupils’ thinking about the meaning of these texts and to get inside the Sermon and its meaning. **• 15 sentences that changed the world:** point out that Christians and some non-Christians try to live by Jesus’ teachings: over 2 billion global Christians include 59% of the UK’s population too. For each of the 15 sayings from the Sermon on the Mount, ask pairs of pupils to suggest what they think it means, then summarise each saying with one topic word and a phrase of seven words or fewer. See if they can match another pair’s summaries with the texts. What does Jesus think people are like if he needs to give this sermon? Is he right?! • Collect the vivid metaphors/similes Jesus uses: how do these communicate his message? Ask pupils which three of the sentences they think are hardest to follow? Which would make most difference in the world today? Why? A healing miracle: The Centurion’s Servant, Luke 7:1–10. • Ask groups of pupils to dramatise this story. Note that Jesus brings ‘good news’ — for whom, in this story? (Recall the ‘big story’ of the Bible — this account illustrates how the good news extends beyond the ‘People of God’ even to the Roman occupiers.) Talk about how Christians respond to the stories of Jesus’ healing miracles (see Resource Sheet 2, for example), by imagining a conversation between two Christians about how to interpret and apply what they learn from the story. Sensitivity and care are needed, of course  **Lesson 2**  LO - Make clear connections between Gospel texts, Jesus’ ‘good news’ and how Christians live in the Christian community and in their individual lives.  Art as worship • Consider the impact of the narratives using works of art. Ask: Were these artists worshipping when they painted these images? If the images are made out of devotion to God, then the answer is ‘yes’. Discuss the many ways of worshipping found in Christianity: not just singing to God or praying words of praise, but also living as Jesus exemplified. Prepare pupils for the art task below through this consideration of art as worship. • Next, use some lessons to investigate three examples of the impact of Jesus’ teaching and life. In preparation for the activity in ‘Making Connections’, get groups of pupils to prepare and present ideas about one of these three areas: • Some pupils find out about the Sacrament of Reconciliation (used to be called ‘Confession’) in the Catholic Church and the Church of England: how does this ritual show what Christians do to follow Jesus with regard to forgiveness and restoration? (pupils will study this in more detail in Year 6, Autumn 1) • Some pupils find out about a project in which Christian Aid have made a big difference to some of the poorest people on Earth. A good example comes from the Christian Aid Week video resources for children from 2015: ‘Meet Nigele and Bikoya’ from Ethiopia, www. youtube.com/watch?v=HXxejNZcpAQ. How does this kind of project connect to the stories of Jesus studied above? • Some pupils find out about the work of Prison Chaplains: they do not condemn people who have done crimes, but try to bring ‘good news’ to help and support people to live better lives in future. In this work, Christians try to put forgiveness and restoration into practice. • In the presentations the different groups make, challenge the pupils to say clearly how their discoveries relate to stories and teachings of Jesus. Use this prompt: ‘This is connected to something Jesus said/ did … because…’  Lesson 3  LO - Relate Gospel ideas, teachings or beliefs (for example, about trust, forgiveness or justice) to the issues, problems and opportunities of their own lives and the life of their own community in the world today, offering insights of their own.  WWJD (‘What Would Jesus Do?’) Foundations for living • Get pupils to reflect on the Parable of the Two House Builders and consider what makes for strong foundations in life. Use Resource Sheet 3 to consider what Christians do to build good foundations for living. What activities of the local Christian community help people to secure the foundations of their lives? Where else do people get foundations for life (for example, in Islam, from the Five Pillars)? How do these compare with Christian foundations? WWJD about prayer today? • Read some prayers used by Christians (for example, [Search results | The Church of England](https://www.churchofengland.org/search-results?keys=prayers)). Remind them of the four common components of prayer (praise, confession, asking, thanksgiving — can they remember the Jelly Babies from year 2?).    Can they find them in the prayers? Why do Christians think prayer is a good thing to do? Give pupils option groups to join: a. Writing prayers that Christians might use for school, town, Britain or the world about topics of justice, health, kindness or peace, linking to the Sermon on the Mount.  .Look at examples of the work of Prayer Spaces in Schools. How might this help someone to understand prayer? c. Consider three ways in which prayer might help someone who is sad, worried, lonely, or wants to follow Jesus.  WWJD about ill health? • Pupils think about how Christians follow Jesus’ ministry as a healer. Study one example of a Christian mission for healing, for example The Leprosy Mission: www.leprosymission.org.uk. Pupils can use the website to find out five things this mission does which connect up to Jesus’ teaching and examples. See how this mixes prayer for healing with practical treatment. How does this show the ‘Gospel’? For whom is the Leprosy Mission ‘good news’? Get pupils to do some persuasive writing: ‘Christians should support The Leprosy Mission because…’ • Has ‘Jesus the Healer’ had an impact on Christians today? These statistics can be used to show how significant the role of the Catholic Church is as a health provider. ‘Globally, it runs 5,246 hospitals, 17,530 dispensaries, 577 leprosy clinics, 15,208 houses for the elderly and chronically ill and people with physical and learning difficulties worldwide.’  Pupils can write a postcard as if to a local Christian hospice or clinic, linking their work to the teaching of Jesus, and saying what inspires them about the work. WWJD to make a better world? • The Christian story says humanity is a good thing (created by God), spoiled (fallen into sin), and that Jesus was God the Son, who came to Earth to turn things round. So Christians who follow Jesus always want to make the world a better place. Can pupils make lists of ‘What’s wrong with the world?’ from this unit of study, and match each ‘wrong’ with something Christians can do to follow Jesus?  Lesson 4  LO – I can Identify features of Gospel texts (for example, teachings, parable, narrative).  A picture containing outdoor, person  Description automatically generatedA group of people performing on stage  Description automatically generated with medium confidenceIntroduce the story of Peter’s denial of Jesus and his restoration by looking at some artwork for these two parts of the Gospel (they would have studied this in year 3 and used the denial image), and asking pupils if they can work out what is going on in the pictures. For example, sit pairs of pupils on back-to back seating, and have one describe a picture the other cannot see in ways that enable the second pupil to draw it. This focuses speaking and listening skills onto a narrative artwork. in a memorable way.    Jesus responds to people in unexpected ways. In each event in the following texts, what do pupils think Jesus would do? And compare what he actually does.  Betrayal and Forgiveness • Peter denies Jesus — and is restored. Talk about the artwork from the starter activity. What do pupils think is happening and why? Give half of the class the betrayal texts in which Peter three times denied that he knew Jesus (John 13:34–38, 18:15–18, 25–27), and to the other half the restoration text in which, after the Resurrection, Jesus brought him back to lead the first Christian community (John 21:1–19). From the artworks, draw out the meanings of the two stories. How well do artists convey these meanings? How would pupils express them? • Use Resource Sheet 4 to explore pupils’ interpretations and understanding. Note the parallels between the two stories — the fire/ brazier; three denials, three restorations, and so on.  Jesus gets Angry: The Moneylenders in the Temple, Mark 11:15–19. • Consider with pupils what might make God angry. Explain some background, then show a clip (for example, [www.youtube.com/watch?v=rUJVTdNSCTA](http://www.youtube.com/watch?v=rUJVTdNSCTA) ). Use Resource Sheet 5 to support discussion about the meaning of this passage. For example: Would it make God angry if people cared about money but not about prayer? If people excluded other races from worship? If the market mattered more than worship? Is this story of Jesus getting angry about the importance of prayer, or the value of holy buildings? Does it teach that Gentiles have the right to pray as well as Jewish people, or that market traders had better watch out? Make links to the ‘big story’ of the Bible. The people of God were always supposed to attract other nations (i.e. Gentiles, non-Jewish people) to God. Here they appear to be making it difficult. Jesus emphasises that the ‘good news’ is for all. He also points to the idea that he is somehow taking the place of the Temple — his sacrifice will replace the sacrifice of goats and lambs; he will be the way to God from now on.  A picture containing text, person  Description automatically generated A Woman in Trouble: John 8:1–11. the story, but perhaps make the woman’s sin non-specific, in order to avoid the focus on adultery. Stop at the point where Jesus writes on the ground. What do pupils think he did next? What could he say? Various artists have portrayed this event. Dinah Roe Kendall’s image of ‘The Woman Taken in Adultery’ is excellent.  Get pupils to trade places with the characters in the image. Ask them to explain what is going on, how they feel and so on. Fast-forward five minutes — what is the scene then? Ask pupils playing the woman and Jesus to explain what has happened and what it means. Jesus’ refusal to condemn frees the woman for a second ‘go at life’. How do pupils respond to Jesus’ answer? Consider some alternative interpretations: When Jesus rescues the woman caught in the act, is the main point about being judgemental, or about forgiveness? Does Jesus uphold the law, or undermine it? Ask pupils to write a brief report of the event. They could imagine that this passage has been printed in a newspaper and the next day, letters come in from the characters (including the writer, John) to explain their perspectives. Ask pupils to write the letters.  Lesson 5  LO – I can make clear connections between Gospel texts, Jesus’ ‘good news’ and how Christians live in the Christian community and in their individual lives.  Can enemies become friends? WWJD? • Ask pupils to consider how to make an enemy into a friend. Tell and compare two stories of reconciliation — for example, from Archbishop Desmond Tutu’s South African Truth and Reconciliation Commission, or of Corrie Ten Boom’s post-war meeting with a concentration-camp guard, or stories from Taizé, or from the Forgiveness Project, or of friendship between Christians and Muslims. Ask pupils to identify similarities between the stories: is it possible to write a formula for forgiveness, or is each case different? What should a local church do when there is racism or conflict between groups in the local area? Set a dilemma for pupils to think through. Why be generous? WWJD? • Invite pupils to consider the value and importance of being generous with time and money and giving to/working for a charity: they could learn from two examples of Christian practice; for example, projects to help homeless people, to help families with young children, to help older people or to help poor people through a food bank. How does reflecting on ‘What would Jesus do?’ guide Christian people and communities today? What value is there in thinking about Jesus’ example? Note that other religions and non-religious people might be generous too, for example, by running food banks. What are the similarities and differences between different groups’ reasons for generosity? • Write the unit’s key topics onto six wall-chart pages: foundations, peace, forgiveness, health and healing, prayer and generosity. All pupils have sticky notes to record their ideas: ‘Jesus’ teaching and example is…’ ‘What I learned about Christians was…’ ‘A good follower of Jesus would…’ ‘My way of making a better world would be…’ Ask the class to write onto sticky notes things they learned: ‘What would Jesus do about…?’ Give small groups one of the sheets to report back to the class. As you study each of these examples, keep asking pupils: What would Jesus do? What’s your reason for saying that? Keep referring to the Bible teachings they are learning. Keep encouraging them to evaluate the Church’s work from their own point of view. Ask pupils to sum up their learning by writing a short report about how Jesus’ teaching and example inspire Christians, and any lessons pupils have learned about the value of the key topics  explored  **Lesson 6**  LO – I can relate Gospel ideas, teachings or beliefs (for example, about trust, forgiveness or justice) to the issues, problems and opportunities of their own lives and the life of their own community in the world today, offering insights of their own.  Pupils are going to role-play a new local Christian church’s plans. The purpose of the role play is to explore how Jesus’ good news can make a difference to life today and to the future. Good teaching will keep making the impact of Christianity clear as pupils tackle the role-play task, planning the building, worship and activities of a local church community. Put the pupils in groups of five. One pupil is in role as the minister, the other four are to be members of the church aged 20, 30, 40 and 50. Flesh out some roles for them. They have four tasks: 1. To design a church building that reflects the teaching of Jesus about praying, worshipping and living for others. 2.To create a noticeboard for the church that shows their weekly activities, each of which must connect to something Jesus said or did. 3.To plan to spend their budget of £20,000 a year on some projects, deciding which ones to support and how much to spend on each of eight possible activities (related to their learning above). 4.To write a page to explain how their plans will show that their new church is following Jesus, using the Bible material they have studied. • Evaluative questions: what would Jesus do for this task? What would he design, and why? Is it better to express faith through art and architecture, or charity and generosity? Present pupils with several ethical dilemmas: What range of actions might be right actions? Which might be Jesus’ response, and why? Which might be pupils’ response, and why | | | What does it mean to be a Muslim in Britain today?    Lesson 1  Lo – I can make connections between Muslim beliefs studied and Muslim ways of living in my region  Begin with a guessing game in groups. Imagine that the world was a village of 100 people; how many would belong to each religion, and how many non-religious people would there be? Give them the six big religions (Buddhists, Christians, Hindus, Jews, Muslims, Sikhs) as well as non-religious people. You could use counters for pupils to move into groups on their desks; you could bring in 100 jelly babies to demonstrate the numbers…. Compare their answers with the data: Globally, Christians (32) Muslims (24) Non-religious (16) Hindus (15) Buddhists (7) Other (6) (includes Sikhs – 0.4; Jews – 0.2; folk religions 5). Talk about these numbers: were there any surprises? What and why? Try the same activity, imagining the UK and/or your region shrunk to 100 people: • UK 2011 Census %: Christians 59; No religion 25; Muslims 5; Hindus 2; other 9 (includes Sikhs 0.8, Jews 0.5, Buddhists 0.4; answer not given 7) • Your region % (see syllabus p.146).  A screenshot of a computer  Description automatically generated    Talk about these statistics: include in your discussion which of these groups believe or don’t believe in God. Focus on Muslims now. You could set up a quiz about some key statistics. E.g. • Number of Muslims in Britain and your region (they should know this by now!) • There are around 1800 mosques in UK. • About 200 of these are purpose-built, the rest are conversions from homes or chapels or other buildings. • The first purpose-built mosque was in Woking, and the first converted mosque was in Liverpool – both in 1889. • Many Muslims in Britain today were born in Britain (47%). • There are around 1.8 billion Muslims worldwide, out of a global population of around 7 billion. • Islamic Relief raised and spent £99 million on aid and development in 2016. Talk about how this shows and affects pupils’ assumptions and (possible) misconceptions. Note that there are two main groups of Muslims, Sunni (around 90% of Muslims) and Shi’a. The main difference is around which leader should have followed on from the Prophet Muhammad. You don’t need detail here, but have a look at where there are some local Sunni and Shi’a mosques: [UK Mosque/Masjid Directory - via Google Maps, your mobile or your navigator (POI) (muslimsinbritain.org)](https://mosques.muslimsinbritain.org/). The largest group (globally and probably locally) are Sunni; the next major group are called Shi’a. Note that Deobandi and Barelvi are part of the wider Sunni ommunity. Muslims from both Sunni and Shi’a may identify themselves as Sufi. Create and label a local map, comparing with a large city like Birmingham or Bradford, using the same website.  **Lesson 2**    LO – I can make clear connections between Muslim beliefs and worship i.e. Five Pillars  **Five Pillars of Islam** • Introduce the five pillars of Islam as essentials of the life of Muslima. The 5 pillars are an expression of *ibadah* (worship and belief in action). The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of purification and sharing with others. The five pillars of Islam are: o *Shahadah* - a belief in one God, and Muhammad as God’s Messenger. o *Salah* - prayer, five times a day, o *Sawm* – fasting during daylight hours in the month of Ramadan o *Zakat* – the obligatory giving of alms, a percentage of savings once a year o *Hajj* – pilgrimage to Makkah. • **Note** that these are the teachings, but not all Muslims will practise everything – not all Muslims pray five times a day, for example, and only around 25,000 British Muslims go on Hajj each year (under 1%). • The five pillars offer a way of structuring life for Muslims. They can affect the life of a Muslim *moment by moment (Shahadah)*, *daily (Salah)*, *annually (Zakat, Sawm)* and *once in a lifetime (Hajj)*. Create a table with four columns titled moment by moment, daily etc. As you go through this unit collect examples of how the five pillars might affect a Muslim over these time periods. • Talk about why the five pillars might be so helpful for Muslims. Ask pupils to think about which pillar might be most helpful for helping Muslims develop commitment, generosity, self-control, worship, obedience to Allah, and why. What difference would it make to repeat the Shahadah many times a day? Or to pray up to five times a day? Or to fast as an individual but to break-fast as a community each month of Ramadan? Or to share a percentage of savings every year with the poor? Or to be able to make a once-in-a-lifetime trip to Makkah, focus of prayer for the whole of a Muslim’s life? • Ask pupils to reflect on whether there are opportunities in their own lives to develop commitment, generosity and self control. Consider what benefits and challenges there might be for a person to worship and obey God, and comment on whether non-religious people have any comparable activities/practices. • Get pupils to raise questions about being a Muslim in Britain today. See if the remainder of the unit helps to answer them, and arrange for a Muslim visitor to mop up the rest or email a believer [Email a Believer (retoday.org.uk)](https://www.retoday.org.uk/school-support/resources/resources/email-a-believer/)  **Lesson 3**  LO – I can Give evidence and examples to show how Muslims put their beliefs into practice in different ways.  Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Challenge pupils to use sources to find out how much money is given to charity by each person, when is it given away, who is it given away to and why is it given away. Sometimes the Mosque will collect Zakah money to give away to charity. • Find out about an Islamic charity. Good examples include www.islamic-relief.org or http://muslimhands.org.uk • Tell a story of the prophet and money e.g. *"They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.'"* - The Holy Quran, 2:215 • Use the web and published resources to discover more about the charity Islamic Relief. Find out about some particular projects the charity has undertaken, and ask and answer questions such as: o Who supports Islamic Relief/Muslim Hands? Why? o What does Islamic Relief/Muslim Hands do to make a difference? Does it work? o Does Islamic Relief/Muslim Hands follow the teachings of Islam? In what ways? o What do you think is good about the charity? • If you were devising an internet campaign from Islamic Relief/Muslim Hands to get more donations to respond to a particular disaster, what web pages, emails, and other resources would you use? How would fundraise better? • Muslims do not only give zakat – which is an obligation. Many also give voluntary charity, *sadaqah*. This may well include financial donations but ask pupils what else Muslims might do that could be considered charity. Show them this saying from the Prophet Muhammad: *The Messenger of Allah said: “To smile in the company of your brother is charity. To command to do good deeds and to prevent others from doing evil is charity. To guide a person in a place where he cannot get astray is charity. To remove troublesome things like thorns and bones from the road is charity. To pour water from your jug into the jug of your brother is charity. To guide a person with defective vision is charity for you.” (From the collection of sayings – hadith – of Muhammad compiled by al-Bukhari)* • Encourage pupils to consider the importance of generosity in their own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference? How could you be more generous? Ask each pupil to identify one thing they could to be more generous and try and do it for a whole week. Ask pupils to consider this quotation, from a ten-year-old Muslim: “When my uncle came to Britain, he was very poor. He was given money from the mosque to help him start his new life. He is a wealthy person now, and the most generous man I know.” What does this tell us about how Islamic charity works?  **Lesson 4**  LO – I can make clear connections between Muslim beliefs and worship (e.g. hajj)  Discuss the places in the world that pupils would like to visit. How can they work towards achieving that aim? Might their ideas and dreams change whilst they waited? • Explain the desire shown by Muslims to visit Mecca/Makkah, the significant sites such as the cave at Hira where the Prophet Muhammad received the Qur’an, the Kab’ah and sites significant to other prophets of Islam. Muslims believe that hajj is only compulsory when they have enough money and can provide for their family while they are away. • Use websites (see below for links) or illustrations from books to show the different parts of the pilgrimage to Mecca. Note that the actions on Hajj are a copy of what Muhammad did on his pilgrimage in the last year of his life (632 CE): o Wearing ihram clothes: explore the theme of equality – ihram clothes are made of two unsewn white sheets for men and white dresses and scarves for women. Wearing these clothes is to remind Muslims that they should be willing to give up everything for God; white symbolises purity and Muslims are to try and lead holy lives while on Hajj; and that there is no difference between rich and poor – everyone will stand before God to be judged. Some Muslims will use their ihram clothes as shrouds for their body when they die – note the close link again with future judgement. Ask: is there anywhere that you go where you have to dress in the same way as everybody else? How does it make you feel? What are the advantages of everyone dressing the same? What might the white robes signify? o Visiting the Ka’aba; tawaf (circling it seven times anticlockwise); s’ay (running between the hills As-Safa and Al-Marwa seven times, to recall the story of Hajar searching for water for Ismail); walking to Arafat; wuquf (the ‘standing’ at Arafat from noon until sundown - it anticipates the Day of Judgement when all will stand before God; prayers here are seen as being very effective); travelling to Mina, where there are three stone pillars which represent the devil; return to Makkah, change out of ihram clothes, men shave their heads, then celebrate the festival of Eid ul-Adha. Pilgrims undertake a final circling of Ka’aba before departing. • Get pupils to create a small leaflet for a Muslim going on Hajj. Outline the events on each day; make clear links between what Muslims believe (e.g. about equality, community/ummah, judgement) and what happens on hajj. They should offer some comments on the significance of each part – you could use some comments from the British Museum exhibition website: [Hajj: pilgrimage to Mecca - British Museum Blog](https://blog.britishmuseum.org/hajj-pilgrimage-to-mecca/) • Pilgrims throw stones at the pillars as a way of showing that they reject evil and want to drive it from the world. It is believed that the devil tried to tempt Ismail to disobey Ibrahim. Ibrahim and Ismail drove the devil away by throwing stones at him. Share the story of Ibrahim and Ismail. Ask pupils to consider why pilgrims do this. How do they think they might feel as they do it?  After discussion give pupils some modelling dough or paper and ask them to draw or model something they would like to drive out of the world. • At the end of the lesson these can be thrown into the bin as a symbol of pupils’ desire to drive them out of the world. • Next ask pupils to draw or model what the world would be like without the evil in it. At the end of the lesson pupils should record their ideas in response to sentence stems. Find out about Eid ul-Adha and how it is celebrated in Britain today. [What is Eid-ul-Adha? | Muslim Aid](https://www.muslimaid.org/media-centre/blog/what-is-eid-ul-adha/) ; www.standard.co.uk/lifestyle/eid-ul-adha-2019-uk-when-does-hajj-start-and-end-a4205956.html Accounts can be found on various news websites, but this one is not recommended for pupil research: https://metro.co.uk/2019/08/11/how-do-british-muslims-celebrate-eid-al-adha-10552277/ Not everyone can go on Hajj. For some it is a question of expense, or ill health. For countries with large Muslim populations (e.g. Indonesia, Pakistan and India) it is a question of quotas: they are only allowed to send 1000 pilgrims for every million Muslims in their population. In Indonesia (around 221 million Muslims), you could wait a lifetime before your name got to the top of the list for one of the 221,000 spaces to go on Hajj… Get pupils to reflect on what aspects of hajj (whether or not a Muslims gets to go) help to build a sense of unity between Muslims, help develop self-control and enable Muslims to submit before God. What benefits might there be for wider society of participating in group rituals like this? Is there anything that comes close to this ritual power in other religions? What about in non-religious living? **Notes:** To see photographs and video of the Hajj try the following websites www.channel4.com/culture/microsites/H/hajj/index.html ; [www.bbc.co.uk/education/topics/zpdtsbk/resources/1](http://www.bbc.co.uk/education/topics/zpdtsbk/resources/1)  **Lesson 5**  LO - I can describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur’an and Hadith guidance on how to live)  Ask the class to think about where they get good advice from. Explain that Muslims get their good advice from a variety of sources including; • **Qur’an**: Muslims believe the words came directly from Allah and that they should follow the words and instructions of the Qur’an exactly. They also look to • **Hadith**: words, actions and instructions of the Prophet Muhammad as reported by the people around him during his life. Share the story of the revelation of the Qur’an to the Prophet Muhammad www.bbc.co.uk/education/clips/zv6sb9q Talk to the pupils about who might be most likely to listen to Muhammad and who might be most likely to reject the message. Why and how might they do this? On the night that this happened, the night of power (Laylat-al-qadr) prayer is said to be worth 1000 months of worship (Surah 97). Suggest ways Muslims might celebrate this event and find out what they do to celebrate the event. • Recall previous learning about the Qur’an – Muslims believe it is God’s final message to humanity, revealed to the Prophet Muhammad through the Angel Jibril (Gabriel). Recall the Shahadah, in which Muslims declare that there is one God and Muhammad is his messenger. Recall *al-Fatihah,* ‘the Opening’ – page 1 of the Qur’an. What does it teach about God and Islam? Share with pupils these ‘commandments’ from Surah (chapter) 17 of the Qur’an. • Be kind to your parents, particularly in their old age. • Always keep your promises. • In daily life be honest. • Avoid gossip and slander. • Do not take advantage of poor people or orphans. Why do they think these rules are included in the Qur’an? What must people been up to if they needed to be given those rules? Are those things still going on in the world today? Can pupils see why Muslims still see these commands as important today? **Responding to the learning** Ask the pupils to choose one learning activity to reflect their ideas 1. Choose one of the commandments from Surah 17. • Get into a group of three or four and act out a scene in which a Muslim might find it difficult to keep the commandment.  Text  Description automatically generated• Freeze-frame the action at the critical point. One member of the group will narrate what the person is thinking and highlight the decision-making process. • Continue with the action so the audience can see what the person decides to do. 2. Choose one of the commandments in Surah 17. • write a description of what the world would be like if everyone followed this commandment. **Taking it further: Qur’an, Sunnah and Hadith – sources of authority in Islam** Remind pupils of the different sources of authority in Islam: • **The Qur’an** – the most important. Received by Prophet Muhammad from Angel Jibril, memorised by him and his companions, then written down and collected into 114 surahs (divisions/chapters). • **Sunnah**: second most important source of authority. It means ‘customs’ or ‘practices’ and refers to the actions of Muhammad. These represent model behaviour for Muslims, and they try to imitate the life of Muhammad. • **Hadith**: these are collections of the words of Muhammad. There are different collections of hadith, and some are seen as more reliable than others. For example, the Qur’an talks about the importance of praying regularly and often, and many Muslims agree that it indicates prayer should be five times a day. Muhammad’s practice (Sunnah) was recorded, and so there are hadith that give clear accounts of him praying five times a day at set times, what positions he used in prayer, and the words from the Qur’an he used to recite his prayers. Give pupils the following examples of hadith. Talk about how they might help a Muslim in her daily life, giving some clear examples.  **Applying the learning for myself** Ask the pupils to write about the one text, book or piece of advice that has most helped them. • A text that has given me guidance is… The advice it gave me was… This advice is useful because… • A book that has given me guidance is…The advice it gave me was… This advice is useful because… • The most helpful advice I have received was from…The advice they gave me was… This advice is useful because…. **Notes:** Pupils’ reflections can be displayed on a wall of wise words.  **Lesson 6**  LO – I can consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims  Recap the five pillars that the pupils have learnt about over the last few weeks. Why is the metaphor of pillars used?  Ask groups of four pupils to write down 20 key terms from what they have learnt in this unit. Give them a target-board with five circles (see unit resources) to think through what matters most to British Muslims. Taking turns, they take their 20 terms one at a time and place them on the board. They are allowed one term in the centre – what matters most of all – then 3, 5 and 7 in the next circles, and four outside the targetboard. NOTE: it is not appropriate to put Allah on one of these cards, as it might give the impression that Allah is comparable to something else - which is *shirk* in Islam. Instead, something like 'doing what Allah commands' would work. A sample set of key terms can be found below on p. 14. Cut these up and give a set to each group. **What matters to me?** Recall the opening section in this unit, where we looked at how the five pillars can affect the life of a Muslim *moment by moment (Shahadah)*, *daily (Salah)*, *annually (Zakat, Sawm)* and *once in a lifetime (Hajj)*. Now get pupils to think about their own lives and fill in their own ‘pillars’ using different sentence stems. (Shahadah) - I believe…. (Salah) - Every day I will… (Zakah) - Every time I get pocket money I will… (Sawm) - Once a year I will… (Hajj) - Once in my lifetime I will… Ask pupils to consider what they will aim to believe, do and aspire to, that is like the five pillars. How will they keep their five pillars? What will be hard about keeping them? Will any of them make their lives better? Return to the key question of the unit: what does it mean to be a Muslims in Britain today? Ask pupils to respond to the question in groups or pairs in a manner of their choice. Ensure they answer including ideas from at least two perspectives e.g. a Muslim and their own or a Muslim and a Christian. Pupils could script a conversation between two people, create a magazine article or use an idea of their own. | | |
| **/Vocabulary** | Gospel  Parable  Sermon  Miracle  Confession | | | Tawhid  Iman  Ibadah  Qur’an  Prophet Muhammed (pbuh)  Sunni  Shi’a  Sufi  Shahadah  Salat  Sawn  Zakah  Hajj  Eid-ul-Adha  Ummah  Angel Jibril | | |
| **Outdoor Learning** | Egyptian Hieroglyphics | | | Forest School Day | | |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 5 Spring Term** | | | | | | |
|  | **Spring 1st Half** | | | **Spring 2nd Half** | | |
| **Theme** | **Stargazers** | | | **Farming and Agriculture in Cornwall** | | |
| **British Key Question** | Will the UK ever launch a rocket in to space? | | | Kernow Bys Viken? | | |
| **Enhancements** | Planetarium Visit | | | Hatching chicks  Scarecrow Competition  Various animal visits  Growing Vegetables | | |
| **Books** | The Girl of Ink and Stars by Kiran Millwood Hargrave | | | Charlottes Webb by E.B White | | |
| **Addressing Stereotypes** | The Girl of Ink and Stars – gender inequality | | | Women in farming | | |
| **British Values** | Democracy – Who owns space?  Rule of Law – Space Law  Individual Liberty – Would you travel to Space?  Mutual Respect & Tolerance – Should there be a flag on the Moon? | | | Democracy – DEFRA  Rule of Law – RSPCA – safety for animals  Individual Liberty – Vegetarian, vegan or meat eater?  Mutual Respect & Tolerance – Respect between humans and animals | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | Why is the Torah important to Jewish people?    Lesson 1  Lo – I can Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice)  **Who is Jewish?** Present children with a range of images of Jewish people without telling them any information. Although some might look ‘traditionally’ Jewish in terms of clothing etc., others should not fall into this category. Ensure that a range of ethnicities (pictures of Jews from places such as China, India and Africa are fairly easy to come across; for example, http://chelm.freeyellow.com/shavei.html ) and walks of life are represented. Pictures of people with whom pupils may be familiar could also be included e.g. Mila Kunis, Stephen Spielberg, Rita Simons, Mark Zuckerberg, Nigella Lawson, Michael Rosen, Albert Einstein, Jesus. Ask pupils if they can make links between any of the people shown on the images – discuss groupings e.g. famous/not famous, men/women, adults/children. Discuss whether anybody thought of religion and if so, why and which one(s). • In the light of the initial activity, ask pupils whether it is easy or difficult to tell that someone is Jewish just by looking at them. Some types of clothing can be clues, such as the kippah (prayer cap) or the tallith (prayer shawl). Explain that Jewish people live in many different countries of the world and have different ethnicities. Many Jewish people have a ‘Jewish identity’, meaning that they feel Jewish no matter where in the world they live or the colour of their skin. Find some details of the Jewish community both locally and globally. Information can be found at www.jewishgen.org/jcr-uk/england\_geographic.htm#glouce [Kehillat Kernow - Jewish Community of Cornwall](https://kehillatkernow.com/)  Ask some questions: • How many synagogues are there that Jewish people could worship at in your area? • What are the different types of synagogue? Explore the meaning of the words Progressive and Orthodox by looking at pictures of Jews praying in Orthodox and progressive synagogues and getting pupils to see if there are any differences **Note:** *Progressive* is an umbrella term that can be used to refer to Reform, Liberal and Progressive Jewish communities. Try to ensure your Progressive pictures have at least one picture of a woman rabbi reading from the Torah. Further information may be able to be added to these definitions during the unit of work. Ask pupils to work in groups to create an information page for a new Jewish person moving into the area. Include information about where local synagogues are but also include information about synagogues further afield. Include a glossary of terms e.g. Liberal and Orthodox.  Lesson 2  LO – I can Identify and explain Jewish beliefs about God  A day or so before this session, ask pupils to take note of which important words are displayed around the school (e.g. rules, words of encouragement, mottos, welcome signs) and note where they are displayed. **What’s in a name?** Play a simple version of ‘Articulate’ – asking pupils to describe words to the class without saying the word itself. How easy was it to describe a word without saying it? Were some words harder to describe than others? How easy was it to guess? Which words helped us to guess? • Teacher takes a turn at describing a word for the ‘Articulate’ game. Teacher should try to describe ‘God’ utilising some of the names used for God by Jewish people within the description. Words used could include Creator, Almighty, Our Father, Our King, Judge, Merciful, Lord, the Powerful, Truth, Shepherd of Israel, King of Kings, Eternal. Were pupils easily able to guess what the teacher was referring to? Use dialogic talk to discuss the meaning of some of these words and what they tell Jewish people about the characteristics of God. • Explain that many Jews treat the name of God with the greatest of respect – no one word or name can sum up everything that God is, so many Jews don’t try to limit God in this way, often referring to God as simply ‘Hashem’, meaning ‘The Name’ (except when they are praying). Some Jews do not write the name of God out fully, instead they put ‘G-d’ as a mark of respect, and so that God’s name cannot be erased or destroyed. • The actual name of God is considered so sacred by Jews that for a long time it was only ever spoken by the High Priest in the Holy Temple on Yom Kippur – the holiest day of the year. As there has been no Temple or High Priest for hundreds of years, this name has not been uttered for hundreds of years, so its pronunciation has been forgotten. • Talk about how this practice of treasuring the name of God might affect how Jews think of God. What difference does it make if someone is not bothered about how they use the word ‘God’?  Lesson 3  LO – I can Give examples of some texts that say what God is like and explain how Jewish people interpret them  Introduce the Shema – a prayer in which we can find some key Jewish beliefs about God. In groups, look at a translation of the first paragraph of the Shema (Deuteronomy 6:4-9 – e.g. compare translations on Bible Gateway: www.biblegateway.com/passage/?search=Deuteronomy+6%3A4-9&version=TLV and www.biblegateway.com/passage/?search=Deuteronomy+6%3A4-9&version=NIV ).  Ask groups to use reading and discussion to try and form an explanation of what the first three sentences might show about God. Groups share their explanations with the class: include ideas like belief in only one God, that people should love God and that God is eternal. Discuss and vote on which group gave the most accurate description. • Ask pupils to recap where they found important words in the school. Do they see important words in other places? Which ones help them? Which do they easily remember? Which do they like to wonder about? Explain to pupils that the words about God in the Shema are so important to Jewish people that they also keep them in important places and remember them in a number of ways. Use www.alamy.com to find photos to show ways in which Jewish people remember the words e.g. search *mezuzah* and show one on a doorpost (explain that the paragraph of the Shema is inside it and that many Jews have a tradition of touching or kissing it when entering a room); search *Shema* to show somebody praying wearing tefillin (again, explain that the paragraph of the Shema is inside) and somebody saying the Shema with their right hand over their eyes. Many of these actions are mentioned in the Shema – can pupils match the pictures with the words in the Shema that command that action? • Ask pupils to either research the use of a tefillin and write a set of instructions for an Orthodox man using a tefillin or do the same but for a family moving to a new house and putting up and using mezuzahs in their home. **Another Jewish prayer describing God: Adon olam** Share with pupils some of the words of the Adon alom, a widely-used Jewish prayer. Here is a translation of part of the prayer:  Table  Description automatically generated    • What does this say about what Jewish people think God is like? • How might Jewish people interpret these words? • If someone prayed this every day, what sort of outlook on life might they develop? Design a series of images (no pictures of God please!) to make a slide show to go with this prayer There are modern interpretations of this prayer too. Try this one to the tune of a song from Hamilton! www.kveller.com/the adon-olam-to-the-tune-of-a-hamilton-song-is-here-its-amazing/  **Significance of remembering important words** Recap all the ways in which Jewish people treat special words, such as the Shema and the name of God. • Discuss and decide which words are the most important for your class to remember – perhaps the most important of all the school/class rules, a school/class motto or words that pupils themselves devise for this activity. Think of what the class could do to show these words are special and help remember them – some ideas may be taken specifically from examples linked to pupils’ learning in this unit e.g. putting the words in a box to be displayed on the doorpost/saying the words at certain points in the day whilst others might be different e.g. each making and using a bookmark with the words on/making and displaying posters showing their meanings. Choose and carry out a few ideas. • The reminders of these words should be left up for a week and any actions relating to them (e.g. using the bookmarks) should be carried out every day for the week too. At the end of the week, reflect with pupils on how it felt and what it meant to all be remembering the special words each day for a week in a variety of ways. Draw parallels with how many Jews have reminders about their beliefs about God every single day through saying the words of the Shema, seeing the mezuzah etc. – this is not just for a week, but in many cases for a whole lifetime.  Lesson 4  LO – I can make clear connections between Jewish beliefs about the Torah and how they use and treat it  **What is in the Torah?** Recap anything pupils know about the Torah and other sacred texts. Use www.biblegateway.com to find suitable translations (e.g. Contemporary English Version, New International Version, New Century Version and International Children’s Bible). Give pupils a range of texts from the Torah in child friendly language – can they a) discern the type/genre of text it is, b) paraphrase what the text is saying? Ensure that texts include: • poems (e.g. psalms Psalm 23), • commandments (e.g. 10 Commandments in Exodus 20) • stories e.g. o Creation Genesis 1 o Noah Genesis 6-9 o Joseph and his brothers, starting Genesis 37 o Part of the Exodus narrative (story of Moses starts Exodus 1; Moses appears before Pharaoh in Chapter 6; plagues begin in Chapter 7). Discuss pupils’ findings. Groups could have different extracts to work on, but they can all be brought into the whole class  discussion. Allow pupils to explore Bibles (including children’s Bibles). Can pupils find other stories they know of within the first five books? Discuss which stories pupils have identified – which ones of these are the same as stories they have learnt when studying Christianity? Explain that for most Christians the whole of the Bible is their holy book, but for Jews the Torah is the holy book. The five books of the Torah and the first five books of the Christian Old Testament are the same, so it is for this reason that Jews and Christians share many stories. The New Testament of the Christian Bible is not part of Jewish tradition. *NB The Jewish scriptures are called the Tenakh – this includes the Torah (the first five books of Moses), the Nevi’im (the books of the Prophets, including Joshua, Judges, Isaiah and Jeremiah)) and the Ketuvim (the ‘holy writings’, including Esther, Daniel, Psalms, Job and Ruth). In the narrowest sense of the word, ‘Torah’ means the first five books of the Bible. However, Jews often use the word ‘Torah’ to encompass all the Old Testament (and more texts which are not found within the Christian Bible).*  **Sefer Torah** Find out about how Jews treat the Sefer Torah (Torah scrolls). Watch a short video: e.g. www.bbc.co.uk/education/clips/z834wmn (from 50 seconds to 3 mins 25 seconds). 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. Connect their previous learning about how sacred words are treated in Judaism in this unit with how the Torah scrolls are treated. Watch a video of a Torah scroll being taken out of the ark during a Synagogue service e.g. www.bbc.co.uk/education/clips/zrsb9j6 Ask pupils to identify how the words in the Torah are being treated (e.g. being carried, bells so everyone can hear it coming, touched with prayer shawls which are then kissed, velvet mantle for protection and beautification that often has meaningful symbols on it, crown on top, not touching the text with their hands but using a yad etc.) and why they are treated in this way. Show the clip from *My life, My religion* looking at the making of the Torah. Ask pupils to listen and note five important facts about how and why a Torah is scribed and then used. www.bbc.co.uk/programmes/p02mxblj Consider whether there are any books, texts, words or objects – or people, even – who are treated with such care in any other traditions, religious or not. Are there any items in pupils’ homes, or at school, that are looked after like this? Why/why not? Sometimes people have words on the wall at home; sports people might put a trophy in a cupboard and polish it regularly – a sign of past glory, perhaps; musicians might wrap up their musical instruments in a case and get them out with clean hands. What other things matter such a lot to pupils or to teachers? So, what is it about the Torah for Jews that makes it so important? (The words of God; the story of God’s on-going concern with humans.) What benefits are there for people to have something so precious in their lives?  Lesson 5  LO – I can make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws)  What would pupils like to serve if their best friend came around for dinner? Discuss what pupils’ favourite meals are. Do they all like food from one culture? Do any like food from a country other than Britain? Is there anybody who will not eat certain foods for religious or ethical reasons (e.g. only eating halal, kosher, vegetarian, vegan diets etc.)? Remind pupils about prior learning in L2.10: e.g. Recall the Creation story and how it is used at Rosh Hashanah; how Shabbat is inspired by God resting on day 7. Note how much of the Torah (the first five books of the Tenakh) is devoted to the story of Exodus and Passover.  **How might the words of the Torah affect what a Jewish person eats?** Recap prior learning about how commandments in the Torah will affect how a Jewish person lives their life. Explain that the Torah includes many laws about which foods may or may not be eaten. Food that Jewish people eat is entitled ‘kosher’ ,meaning ‘clean’ or fit for purpose. Introduce kosher food laws to pupils. For example, meat should be from animals with split hooves and which chew the cud, fish should have fins and scales, no eating shellfish, no eating insects, milk and meat should not be eaten together. Video clips from the BBC website and the Jewish Way of Life resource could be used to explain this. E.g [www.bbc.com/bitesize/clips/zqwmpv4](http://www.bbc.com/bitesize/clips/zqwmpv4)  Check pupils’ understanding of which foods are kosher or trefah by putting signs saying ‘kosher’ and ‘trefah’ at opposite ends of the room. Show pictures of a piece of food – pupils could move to the correct sign to show whether or not the food is kosher. • Some foods have a symbol or *hescher* on to show that they are kosher – do an online image search for *hescher*. Try out some of your pupils’ favourite food brands to see if they are kosher at www.kosher.org.uk/koshersearch If possible, look at some food wrappers with pupils that do and do not have *hechshers* on - pupils can sort them into foods that a Jewish person may or may not buy with reference to whether the wrapper has a hechsher. Pupils could visit a supermarket to identify kosher and non-kosher products. Some supermarkets have shelves designated for kosher food that pupils might find of interest. If a supermarket visit is out of the question, the ‘food’ section of the Jewish Way of Life resource has a supermarket activity which requires pupils to select only kosher foods from the shelves to put into their shopping trolleys www.reonline.org.uk/specials/jwol/  **What’s for dinner?** What would pupils like to serve if a Jewish friend came around for dinner? Pupils should plan a meal for the visit of a Jewish friend – they might like to write out a menu with a starter, main course and dessert or draw the food for the meal onto the outline of plates. Pupils must bear in mind kosher food rules when planning the meals.  **Blessings** Learn the opening words of a Jewish blessing (*Baruch ata*). Explain that many Jewish people say blessings for lots of things e.g. touching the mezuzah on entry to a house, seeing a rainbow, and eating different foods. Research which blessings are the correct ones for a Jewish person to say over the foods in the meals that pupils have planned to serve their Jewish friends. Pupils could look these up in a Jewish prayer book (siddur). (See sample blessings on p.13 below; information on blessings for food: www.chabad.org/library/article\_cdo/aid/90551/jewish/Texts-of-Blessings-Before-Eating.htm ) **Do all Jewish people follow laws in the same way?** Not all Jewish people will follow Jewish laws in the same way. For example, Orthodox Jewish people will keep kosher food laws strictly but others such as Progressive (Liberal and Reform Jews) might not keep them as strictly, perhaps keeping kosher at home but not whilst out or buying meat from a no- kosher butcher. It is not easy to keep kosher if you don’t live close to a wider Jewish community as, for example, shops will not offer kosher choices **www.bbc.com/bitesize/guides/zqk8v9q/revision/3** There are also laws around Shabbat www.bbc.com/bitesize/guides/zqk8v9q/revision/2 which are followed by Jewish people. Remind pupils of the celebration of Shabbat being inspired by God resting on the seventh day of creation. Look at the list of *Avot melakhah* (prohibited tasks) on the Shabbat (e.g. www.chabad.org/library/article\_cdo/aid/102032/jewish/The-39- Melachot.htm ). Think about the benefits of not being able to do these tasks. What might Orthodox Jewish people do instead? What might a Sabbath day be like? Create a timetable for the day. Progressive Jews usually keep Shabbat in less strict ways. Which parts might they miss out? How might their day look different?  Lesson 6  LO - I can consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today, and articulate responses on how far they are valuable to people who are not Jewish  **Explore and visit** Explore two synagogues: one Orthodox (information at www.jewishgen.org/jcr-uk/england\_alphabetical.htm) and one Progressive (e.g. www.bpsjudaism.com ). General information about a synagogue can be found here www.bbc.co.uk/guides/zqdjrdm#zg3gp39 Conduct a virtual tour of a synagogue www.truetube.co.uk/film/holy-cribs-synagogue  There are also several clips that show aspects of a synagogue e.g. www.bbc.com/bitesize/clips/z834wmn **Compare** Compare an orthodox and a progressive synagogue find out similarities and differences: objects found in them: e.g. ark, *Ner Tamid*, *bimah*; layout, services (www.bit.ly/2m3QWwg for a comparison for teachers). Find out about the place of the synagogue in the life of the Jewish community. Ask pupils to work in groups to create a diagram or model showing some key parts of a synagogue and how a progressive and an Orthodox synagogue and service might be similar and different. Alternatively, one group might work on an orthodox similar and another on a progressive synagogue creating labels and descriptions to show similarities and differences. See www.bbc.com/bitesize/guides/z3sf2nb/revision/3 NB The main differences between an Orthodox synagogue and a Reform synagogue is that men and women can sit together in a Reform synagogue, whereas they must sit apart in an Orthodox synagogue. Reform Jews also allow the ordination of women, which is a practice that is not permitted by Orthodox Jews. **Reflect** Jewish communities place a high value on coming together to recall the past, to tell stories of God’s dealings with the Jewish people, to practise following God’s commands, and to celebrate together. Ask your class to recall as many examples as they can from this unit. Talk about the benefits of regular gatherings and rituals for Jews and in pupils’ own lives. School can be full of rituals; pupils’ home lives can too. Ask pupils to come up with responses to this statement: ‘Rituals, traditions, stories and celebrations help to keep a community strong.’ Apply their learning about Jewish ways of living and their own experience to show their understanding. | | | What do Christians believe Jesus did to ‘save’ people?    Lesson 1  LO - Explain what Christians mean when they say that Jesus’ death was a sacrifice, using theological terms.  Give pupils some artworks depicting the last days of Jesus’ life, starting from the Last Supper — aspects of the ‘stations of the cross’ are helpful in walking pupils through the events. Ask them to identify the events, matching them up with biblical texts, putting them in the correct order. (This could be a brief introductory activity or a more extended exploration of each of the elements of the story. Resource Sheets 1 and 1A offer texts and suggested artwork for each ‘station’.) Mark’s Gospel has the most succinct account (Chapters 14–15). • Give groups of pupils a text and ask them to set up a freeze-frame of their moment in the story — get them to tell their part of the story and explain which ideas they are expressing. Talk about their responses to the story: key moment, surprises, puzzles, feelings; which characters do they most identify with? How well or badly do different characters come out of it, and why? If they were to sum up a message of the narrative, what would it be? • Ask pupils to come up with some reasons for who was responsible for Jesus’ death. You might use the ‘responsibility pies’ Resource Sheet 2 — take the pupils’ suggestions and combine/amend them with the ones suggested, and ask pupils to say how much responsibility for Jesus’ death lies with each group/individual (Pilate, Judas, the Romans, the Sanhedrin, the crowds, the soldier with the hammer, God, Jesus himself) and explain why. • Ask the follow-up question: why did Jesus die? Collect pupils’ ideas. Ask if they can connect their answers to the ‘big story’ of the Bible. • One significant reason Christians give is that Jesus died to save people — to rescue them from their sins and to bring them back to God. They explain this in terms of Jesus’ death being a sacrifice, giving his life for others, for example, by taking the punishment for sin. To explore this idea, share the four scenarios on Resource Sheet 3 with the pupils. This might be done through whole-class talk or drama or you could put the scenarios on large pieces of paper around the room, and ask pupils to write their comments on sticky notes. Groups could then take a sheet each and report back. Following discussion of the scenarios, ask pupils to explain in what way Joshua has sacrificed himself. Point out that Joshua is the modern version of Jesus’ name, which is Yeshua in Aramaic, the language Jesus spoke. Yeshua means ‘he saves’. How did Joshua ‘save’ people in the scenarios? • Take the information on Resource Sheet 4. Different groups could complete different activities and report back, or the activities could be experienced on a carousel. It might be helpful to talk through the ‘taking someone’s place’ activity as a whole class. You might ask pupils to draw a symbol on a piece of paper to represent something they have done and are sorry about, and then shred the paper (or, health and safety allowing, take the papers outside and burn them). Look at the unit key question and get pupils to suggest answers from their learning so far: what did Jesus do to save human beings?  Lesson 2  LO - Show how Christians put their beliefs into practice.  Christians remember Jesus’ death and resurrection throughout the year, particularly through the celebration of communion/Mass/Eucharist/Lord’s Supper. Watch two or three short videos talking about some different ways of celebrating this symbolic meal. [Communion in Church - YouTube](https://www.youtube.com/watch?v=Sx5_3Vgj9l0) Ask pupils to listen out for any reasons why Christians celebrate Communion, what the bread and wine represent, how Christians share bread and wine, and what this ceremony means for them today. What similarities and differences are there between the ways of celebrating? • Explore further the symbolism of the bread and wine. These were part of the Passover meal, but for Christians they have additional symbolism as Jesus’ body and blood. Ask pupils what this might mean. Look at relevant excerpts from eucharistic prayers with pupils to see whether these can add to their ideas. Ensure that pupils are helped to make links with the learning in the previous section and the idea of Jesus as a sacrifice. • Christians believe that Jesus’ death was not the end, and that he was resurrected on the Sunday, so Eucharist/Holy Communion is also a celebration. Discuss the meaning of the word ‘symbol’ and ask pupils to identify which symbols are used in Communion to help Christians remember Jesus, his death and resurrection, and the Last Supper. • Ask pupils to devise a brand-new way for Christians to remember the Salvation brought by Jesus — this may well take the form of a religious ceremony. Pupils should explain the actions, words, music, activities and symbolism they have chosen to include in relation to what they have studied about Salvation so far.  Lesson 3  LO - Weigh up the value and impact of ideas of sacrifice in their own lives and the world today.  A picture containing building, old, altar, bunch  Description automatically generated• Christians remember Jesus’ sacrifice for them every time they take the Eucharist/Holy Communion. However, some Christians are willing to sacrifice themselves, following Jesus’ example.  • Ask the class to think about something they love or believe in a huge amount. Ask them to all stand up. Ask them to sit down if … They would give up 10p for this thing? £10? All their Christmas presents? Be laughed at? Lose friends over? Suffer physical pain for? Die for? Talk to them as they sit or remain standing: What is the tipping point for them and why? • Display this quote by Martin Luther King: If a man has not discovered something that he will die for, he isn’t fit to live. How far do pupils agree? Ask pupils to reflect on what sacrifices they would be prepared to make, and in what cause. To help someone in need, would they be prepared to give up their lunch, a favourite toy or gadget, their pocket money, a ticket to see their favourite pop group or sports team, six or more hours of hard work (gardening?), their blood for transfusion, or a kidney for transplant? How far would they go, and why? • In the context of the key question (‘What did Jesus do to save human beings?’), talk about what a martyr is and show pupils an image of the commemoration of twentieth-century Christian martyrs at Westminster Abbey: https://commons.wikimedia.org/wiki/ File:Westminster\_Abbey\_-\_20th\_Century\_Martyrs.jpg  This shows that sacrifice for others is still a big part of Christianity. Some Christians have died horribly for their faith, but not all sacrifice has to be bloody and awful. • The command to ‘Love your neighbour as you love yourself’ will involve some sacrifice. Ask pupils to draft a short charter for the school, local community or the world (if they can get that far) to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus’ teachings. It is perfectly fine for them to say that sacrifice is not good, but they must offer good reasons and alternatives that will make the world a better place!  Lesson 4  Explain connections between Isaiah 53, John 19 and the key concepts of Messiah, Sacrifice and Salvation, using theological terms.  Pupils will probably be familiar with the idea of prophecies in fiction and film, prophesying a future saviour: for example, *Star Wars*, *Superman*, *The Sword in the Stone*, *The Lion King*, *The Lion, the Witch and the Wardrobe*, *The Lego Movie*. You might show a clip to stimulate the discussion. What do pupils know about the idea of a saviour being predicted in stories? You might talk about how prophecies like this are not always clear and can be interpreted differently.  ISAIAH 53 AND JOHN 19 • Recall learning from year 4. Introduce information about what life was like at the time of Jesus. The land had been occupied and the people oppressed by foreign rulers for centuries, and now by the Romans. The Jewish people were waiting for a promised messiah to release them. Ask pupils to predict what kind of saviour they would be looking for. • Introduce the text from Isaiah 53 in a suitable translation (for example *New Century Version*, see Resource Sheet 5). Read it aloud around the class, for example, changing reader at every punctuation mark. Get pupils in pairs to draw up a description of the person being depicted —called the ‘Suffering Servant’. Talk about pupils’ responses to the text: any questions, puzzles, surprises? What do they think it means? How does it make them feel? • Get pupils in pairs to draw an outline of a person. Inside the outline, write down all the things the servant has done or not done; around the outside, list all the things that have happened to him. • Note the similes being used — list them and talk about what impact they have — what do they add to the description of the messiah? Compare this messiah with the one they predicted. • Building on their Core Learning, what signs are there in the text that the Suffering Servant was a sacrifice? Recall pupils’ learning about Jesus’ death and about sacrifice. What links can they see between Jesus and the Suffering Servant in Isaiah? In small groups, ask pupils to see if there are any clues in the text that link with the idea of Jesus bearing the burden, stepping in, rescuing the lost, or taking someone’s place. Collect and compare ideas. • Revisit the Gospel accounts to focus on evidence for the idea of Jesus as the ‘Suffering Servant’, sacrificing his life. For example, use an imaginative approach to read John 19:16–42 (for example, reading the roles with pupils reading as: narrator, chief priest, Pilate, soldiers, Jesus.  • Ask pupils to investigate, looking for clues as to what words and phrases link Jesus with the ‘suffering servant’ of Isaiah 53. Ask them to look closely and work out which parts of the Isaiah text are not mentioned in John’s account. Ask pupils to weigh up how certain it is that John knew the Isaiah passage. • Why might Christians think that Jesus is the Messiah? If this is a prophecy for the Messiah, how accurately does the prophecy have to match? Collect pupils’ responses to the idea of Jesus fulfilling an ancient prophecy: how far does it make sense? How convincing is it? Remember, Christians believe Jesus is the Messiah — Jewish people do not  Lesson 5  LO - Make clear connections between the Christian concept of the sacrifice of Jesus and the idea of Salvation, and how Christians follow Jesus’ example in giving themselves for others.  • Ask pupils to define ‘sacrifice’. Recall learning from this unit, or look it up in dictionaries if necessary, where pupils should be able to find out both religious and secular meanings of this word. • Ask pupils to revise why Jesus is sometimes called the ‘Lamb of God’. Remind them of how Jesus can be seen as the sacrificial Lamb of God, that many see his death as a sacrifice. By willingly dying on the cross, Jesus freed people from sin. • Discuss with pupils how sacrifices can be made by all people and certainly do not have to be as dramatic as sacrificing one’s life. People sacrifice their time, lifestyles, goals, happiness and so on, for greater causes. Discuss with pupils if they have ever sacrificed something and why they did it. Ask if there is something pupils would never be willing to sacrifice and why. • In small groups, ask pupils to find out about a Christian who has made sacrifices in order to follow Jesus. These figures might include: Mother Theresa, Martin Luther King, Jackie Pullinger, Corrie Ten Boom, Gladys Aylward, Desmond Tutu, or examples of people from your local community. • Groups should give feedback to the rest of the class with information including:  1) a short background about who their person is/was.  2) what their persondoes/did that either spreads Jesus’ message, helps to serve others, or both.  3) why it might be/might have been difficult for these people to carry out their work.  4) if they admire these people and why. Discuss as a class what these people have in common and any shared qualities pupils can identify. • If appropriate to your setting, it would be worth pointing out that Christians are still dying for their faith in some parts of the world: www.opendoorsuk.org/persecution/ • Explore the reason why Christians have been (and still are) prepared to die for their faith. Paul says in 2 Corinthians 4:16–17, after listing all the terrible suffering he has experienced, that it is all worth it because of heaven — suffering is temporary but heaven is eternal. What difference does this make to explaining Christian sacrifice? How does this tie in with the ‘big story’ of the Bible?  Lesson 6  LO - Weigh up how far the idea of sacrifice and the example of Jesus are inspiring in the world today and in their own thinking.  • Ask pupils to decide which of the people the class has researched in the last lesson they find to be most inspiring and why. This could be carried out with half of the class sitting in a circle facing outwards and the other half sitting opposite them. Once pupils have finished discussing the topic with their first partner, the outside circle can move around one space — repeat three or four times so that all pupils hear a range of views. • Pupils write a text message to the person they found most inspirational. The message must contain one reason about why the pupil admires their chosen person and one important question they would like to ask them. Pupils can have templates shaped like phones and write the messages on the screens. Pass the template to somebody who researched your chosen character to see if they can make an educated guess at what the answer to the question might be. • Get pupils to think back over the unit, raising questions, comments and ideas about what they have learned. If they had to explain to an alien from Mars about who Jesus was and why some people think he is so important, what would they say? • Ask pupils to explore the answer to the unit question, by focusing on a written argument or oral presentation in response to this question: What difference does Jesus’ sacrifice make to Christians? (A writing frame is provided to start pupils off — see Resource Sheet 6.) • People who are not Christians might say that Jesus demonstrated love, friendship, service, wisdom, generosity, humility and courage as well as self sacrifice. Even if they do not believe Jesus was God, or a Saviour, people might say these qualities are still important in the world today. Ask pupils to respond to the question: What difference does Jesus’ example make to the world? • If pupils were to choose one of these virtues for their own lives, one for their school and one for the world, what would they be, and why? | | |
| **Vocabulary** | Torah / Sefer Torah  Kosher  Shema  Mezuzah  Siddur  Nevi’im  Ketuvim  Tenakh  Exodus  Rosh Hashanah  Shabbat  Passover  Synagogue  Orthodox / progressive | | | Salvation  Incarnation  Holy Communion  Sacrifice  Garden of Gethsemane | | |
| **Outdoor Learning** |  | | | Allotment at school | | |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Year 5 Summer Term** | | | | | | |
|  | **Summer 1st Half** | | | **Summer 2nd Half** | | |
| **Theme** | **Bombs, Blitz and Brits** | | | **Where in the World?** | | |
| **British Key Question** | Why don’t we speak German? | | | Do the British make the best explorers? | | |
| **Enhancements** | WW2 Day  Evacuee speaker | | | Travelling speakers  Travelling across Perranporth | | |
| **Books** | Letters from the Lighthouse OR The Emergency Zoo | | | Around the World in 80 Days | | |
| **Addressing Stereotypes** | The role of women  Jewish people | | | Jules Vern – Foreign stereotypes | | |
| **British Values** | Democracy – What is a dictator?  Rule of Law – Should one person make the rules for the whole country?  Individual Liberty – Evacuation  Mutual Respect & Tolerance – Hitler and the holocaust | | | Democracy – G7 Summit  Rule of Law – Different government systems – communism  Individual Liberty – Refugees – choosing to live where is safe  Mutual Respect & Tolerance – Freedom of travel | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | Why do some people believe in God and others don’t?  Lesson 1  LO – I can Define the terms ‘theist’, ‘atheist’ and ‘agnostic’ and give examples of statements that reflect these beliefs  Begin by recapped on the number of people who belong to the six big religions (Buddhists, Christians, Hindus, Jews, Muslims, Sikhs) as well as non-religious people. Christians (32) Muslims (24) Non-religious (16) Hindus (15) Buddhists (7) Other (6) (includes Sikhs – 0.4; Jews – 0.2; folk religions 5). Talk about these numbers: were there any surprises? What and why?  • Introduce some vocabulary: *theist* – a person who believe in God; *atheist* – a person who says there is no god; *agnostic* – a person who says they don’t know or cannot know if there is a god or not, (from Greek *theos*, god; *a theos* – no god; *a-gnosis*, no knowledge). Note that the ‘non-religious’ numbers from above include both atheists and agnostics. • Get pupils to write their answers on their mini-whiteboards to hold up, or stick the words ‘theist’, ‘atheist’ and ‘agnostic’ around the room. Read out some statements and ask pupils to write on their whiteboard or stand next to the word they think best connects with the statement. Ask pupils to explain why they think the term applies. E.g. • I believe there is a Creator who speaks to humans through his prophets and messengers • I think there is more to life than what is here on earth but I can’t quite decide what it is. • I know that there is more to life than just the physical universe and my faith guides me • I need more evidence to make any decisions about God • I think we don’t get guidance from beyond the universe; I only rely on reason and science to guide me • I have thought about God and haven’t made my mind up; to be honest I’m not all that bothered about it • God is hard to define and unknowable • I need evidence and no-one has shown me evidence of God yet • Talk about these ideas. They are not hard and fast, and people change their minds. This unit will explore the ideas further.  Lesson 2  LO – I can Make clear connections between what people believe about God and the impact of this belief on how they live This session gives pupils the opportunity to play the role of detectives. Their boss gives them the big investigation question, *Is God real?* in an envelope. The class need to then undertake a series of activities to give the detectives’ evidence they gather. This set-up means that this is not focusing on pupils’ personal beliefs. • Ask pupils to list all the questions that they think they will need to answer if you are going to solve the Big Question: Is God real? You could give them a selection of questions to choose from e.g. who is this God? What kind of God are we/aren’t talking about? Are there any witnesses for/against this God? Can I trust them? • Focus the investigation on Christianity and explore what Christians believe God is like. Discuss with the pupils how they are going to find out about this. What are they going to need to do? • Share some metaphors and similes about God from the Bible. What do each of these tell the pupils about God? Provide pupils with the quotes or ask them to look them up to see what they say about God. Discuss with pupils what simile and metaphor is. You could use; Father (Psalm 103:13), Creator (Genesis 1:1), Rock (Deuteronomy 32:3-4), Shepherd (Psalm 32), Fortress (2 Samuel 22:2-3), Light (1 John 1:5), Jesus (Colossians 1:15;2:9), Spirit (John 4:24), Eternal (1 Timothy 1:17), Everywhere (Jeremiah 34:24), Almighty (Matthew 19:26). • Ask pupils to create a wanted poster for the God of Christianity from their learning: they wouldn’t be able to draw God so what would their description say? What is this God like?  Lesson 3  LO - Reflect on and articulate some ways in which believing in God is valuable in the lives of believers, and ways it can be challenging  Recapped on detective task from last week. As a class, talk about who you would like to have as witnesses in this investigation. Make a list of people from history and today. Who would be the best witnesses and why? Are there any local people who would come into your school to answer some questions? Witness interrogation: arrange for two people to come to your class one Christian and one atheist. In a pair, make a list of your interview questions. Share these with another pair and decide your best three questions. Then share these top questions with the class and decide your most important ten class questions. Interrogate! • Ask pupils to collect evidence from home can they each get 3 or 4 quotes from friends and family about whether or not they believe in God, why and how this affects their life. Ask them why they do or don’t believe. If each pupil brings three that is 90 responses to work with. You could work as a class to sort these and discuss them e.g. give some to each group and ask them to create a continuum on their desk from ‘Yes, God is real’ to ‘No, God is not real’ Place the statements on the line. Discuss what do each of these people think God is like? What difference do the beliefs make to how they live? (Save their reasons for their beliefs for the next section.) This information will then feed into the final task of the unit, writing a report back to the boss later in the unit  Lesson 4  LO – I can Give examples of reasons why people do or do not believe in God  Give pupils a chance to talk in pairs/small groups in answer to the lesson question first. They could stay as detectives, if you wish. Make sure they use the technical terms theist/atheist/agnostic. What reasons can they come up with for why people may believe or not believe in God? Get them to record their ideas on separate cards so that they can sort them into the ones they think have most impact or they think are most persuasive for people’s beliefs.  Calendar  Description automatically generated with medium confidence • Talk about their ideas. Present some additional ones, if they have not thought of them all. Mix these up and get pupils to decide if they are reasons for believing or not: e.g. (see p.9 of session resources for a photocopiable version of this grid).  Ask pupils which of these are the most/least persuasive. Who might say these? Point out that some people start with a faith and lose it; some people start without a religious faith but convert to faith. If pupils gathered data from family and friends in the previous section, compare the reasons given with the examples here. Which ones are most common? Can pupils suggest why? Add any new ones to their cards. • See if pairs of pupils can act out a simple discussion between a theist and an atheist, giving some back and forward reasons to believe or not, just to revise some of the information they have been learning. They should try to give reasons for their statements.  Lesson 5  LO - Give evidence and examples to show how Christians sometimes disagree about science and faith  *Genesis explores why the universe and life exists. Science explores how the universe works the way it does.* Go back over some of the different responses people give to relationship between science and Christian beliefs in this unit.  Here’s a summary of some different views: see if pupils can match the quotes to the headings:  Text  Description automatically generated with low confidence  Find out about some scientists and how they have made sense of the relationship between science and religion. Here are some resources you might use, where Christians reconcile their faith and their science. [The Creation Sleuths - Never Off Topic](http://www.neverofftopic.com/re-topics/re-year-7/the-creation-sleuths/)and www.faradayschools.com/re-topics/re-year-7/creation-sleuths-continued/ Faraday Schools Project includes lots of resources, including short video explanations: www.faradayschools.com/library/video-gallery/ Interview clips with scientists who are also Christians: a range of topics www.testoffaith.com/resources/subCategories.aspx?sub=true&id=13 Jennifer Wiseman is a good example: www.testoffaith.com/resources/resources.aspx?resource=true&catid=13&id=156 Start with her personal story clips 1 & 2 http://bit.ly/1Iv1o1G She also talks about *how* and *why* questions here: www.faradayschools.com/primary/different-types-of-explanation/ Prof Denis Alexander talks about interpreting Genesis 1: www.testoffaith.com/resources/resource.aspx?id=510  Lesson 6  LO – I can make connections between belief and behaviour in their own lives, in the light of their learning.  • Reflect on what pupils have learnt in this unit. Get pupils to think about the connection between what someone believes and how they live. There is a resource sheet on p.10 of the unit resources to get them thinking. • Ask them to list some ways in which believing in God would make a difference to how people live. For example, people might do very little apart from offer an occasional prayer or thank God when they see a wonderful sunset; others might pray, worship God, join a religious community of believers – e.g. go to a church or mosque, try to follow God’s teachings throughout their lives, choose to work for God ‘full-time’ in a job as a religious leader (priest, imam, rabbi, youth worker, missionary etc), try to share their faith with others, work to make the world a more fair and equal place, etc. • For some people, belief in God is a kind of vague sense that there is some kind of supernatural being; at the other end of the continuum are people for whom the whole of life is a service to God. Collect pupils’ ideas from their lists and place them on the continuum line as to where they think they should go. Talk about whether there is only one way people should put their beliefs into practice. • Gather some ideas about whether it is easier to believe in God or not to believe in God in the UK in 21st Century. Do pupils think everyone should be free to believe or not? If someone thinks there is a God, is it their right to persuade others? If someone believes there is not a God, is it their right to persuade others? Why/why not?! **Reflection task:** • Earlier in the unit, we had a detective role play. Here would be a good opportunity to draw together pupils’ learning into the detective’s report. Use the writing frame given on p.11 of the unit resources. They should select at least three sentence starters from each column as they put their report together, showing how much they understand about why some people believe God is real, and some people do not. | | | How does faith help people when life gets hard?    Lesson 1  LO – I can describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life  Ask pupils to come up with as many creative ideas to finish the sentence starters, using metaphors or similes: ‘Life is…’ or ‘Life is like…’ E.g. *Life is like a bookcase – full of stories, some true, some not. Life is like a jewel – too precious to lose. Life is like Tesco – open 24/7. Life is like this pencil – pointless. Life is a journey to an unknown destination. Life is like a rollercoaster – full of ups and downs. Life is an adventure, full of exciting challenges. Life is an onion – so many layers and it makes you cry. Life is like the bottom of the ocean – there is lots of hidden treasure. Life is like making a cake – it sometimes goes wrong. Life is a battle.* (You could create a display – a wall of life, if pupils write and illustrate their ‘Life is…’ comment in a brick-shape, and you create a wall of statements.) • Do some interpreting: what do these statements suggest about life? Is it all good, or bad, or mixed? What attitude to life do these statements show? Fear, excitement, confusion, joy…? • Note that religions all reflect on life – they offer responses to human experience. They also recognise that life has ups and downs. • Many religions offer followers hope and guidance for life. Some religious believers may focus on thanking God for good times too. Consider what a religious believer (choose a selection of religions) might be thankful for (e.g. life, safety, family, love, the Earth, beauty, health, friendship). Talk about how a believer might show their gratitude (prayer, praise, worship, generosity to others who are less fortunate). • Look at a text, e.g. Psalm 103 – important for Jews and Christians; ask pupils to collect evidence for a. what the Psalmist (David) says God is like; b. what God has done for him (and his people); c. what the bad things are in life; d. what David believes God does to overcome them. Sum up what the Psalmist is grateful for. Talk about why this prayer may inspire Jews and Christians today. • Note that the science of positive psychology recommends gratitude, a positive response to good things that happen. Research says that just 15 minutes a day focusing on things to be thankful for can improve happiness. It can help to give a balanced perspective, since bad event usually have more impact on us than good ones. People who are grateful are more likely to help others. • Find out about ‘gratitude journals’ www.happierhuman.com/benefits-of-gratitude/ and have a go in your class at collecting things to be grateful for, putting them on sticky notes in a class ‘gratitude jar’. At the end of the week, read a few out (unless you decide that it should be confidential). How does it make pupils feel after a week of collecting things to be thankful for?  • Religions also recognise that times can be tough too. Ask pupils to suggest ways in which religions help people to cope even when times are tough, e.g. through prayer (praying themselves, or other people praying for them); giving a sense of purpose, offering a guide to deciding what is right and wrong, giving membership of a community who care for each other, giving opportunities to celebrate together. Have a look at a Gideons Bible or look at their website: https://gideonsuk.com/bible-helps They offer Bible verses that they believe help people when facing all kinds of difficulties, from anxiety to sleeplessness! Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too.  Lesson 2  LO – I can make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement)  **Look back at the ‘Life is…’ simile and metaphor bricks.** You talked about what they say about life, but do any of them have any suggestions about death? What attitude to death do they present? Is death welcome or unwelcome? Is it part of the journey or an interruption? Do they face or ignore the reality of death? If there were no death, would the “life is…” statement still be true? Introduce the idea that many religions believe that there is some form of life after death. Many atheists such as Humanists believe that that this life is the only one we have, and there is no life after our bodily death. However, many people who are not religious at all – whether atheists or agnostics, or ‘spiritual but not religious’ – also suggest that they think that life is not all there is; many believe (or hope for) *something* positive after death. Point out that this can be a sensitive subject for some people, and that you will need to take care as a class. Ask pupils to think of some reasons why people might believe in life after death. E.g. religious teachings in holy books; Christian beliefs about Jesus’ resurrection; beliefs about a soul or spirit that lasts past the death of the body; stories about people who claim to have ‘near death experiences’; a hope that this life is not the end of everything; a sense that the universe is more than the material world. Ask them why belief in life after death might be comforting for people. Discuss their ideas. Give pupils a chance to raise questions about life, death and life after death. Collect suggested questions on sticky notes. Note that some questions in life are easy to answer (how old are you?), but some of these kinds of questions – ‘ultimate questions’ about life, death, the possible meaning and purpose of life – are very difficult. Gather the questions and sort them into easy, hard and ultimate. Note that one helpful story book for exploring some of the questions around death is Nicholas Allan’s *Heaven*  Lesson 3  LO – I can consider and weigh up how religion might help people in good and bad times, giving good reasons for their ideas and insights  Christian teaching about life after death includes some of the following ideas: • God is the Creator. He is perfect, eternal and everlasting. • Human beings are creatures. They are sinful and rebellious against God. They are finite and mortal – they die. • The New Testament teaches that Jesus (who was God incarnate – in the flesh) came to repair the damage done by human sin – to save them (salvation). • Jesus died to repair this damage, and, being without sin himself, came through death out the other side to new life – resurrection. • Through him, Christians believe, they also can receive eternal life. • At some point in the future, everyone will face judgement by God. For those who trust in Jesus, his sinlessness will be ‘transferred’ to them, so that they gain eternal life. • Heaven is mostly described in metaphorical terms in the Bible (it will be a feast or celebration, for example), but it says it is going to be a place with no tears, no pain, no sadness, where people will be at one with God (Revelation 21:1-4). Ask pupils to work in pairs to design a diagram to explain these key ideas. They should try and use symbols and pictures rather than words. Get each pair to show their diagrams to another pair, talking through their ideas and practising explaining Christian beliefs. You could extend this with the resource on p. 13 of the unit resources, which gives some key teachings. They could match the teachings to the summary bullet points above. They could also add to their diagrams, including, for example, the Roman Catholic idea of Purgatory.  Lesson 4  LO – I can identify beliefs about life after death in Hinduism  Revisit the idea of reincarnation, karma and samsara from year 3. See how much pupils recall about Hindu beliefs in reincarnation and karma. Can they write a summary? How much of the below outline do they get? • Samsara: Hindus believe in reincarnation so, for them, the present life is just one in a series of lives (incarnations). The cycle of birth, death and rebirth is called samsara. • Atman: The atman is the eternal self, a spark of the divine in every living thing, which is reincarnated through the cycle of samsara. Hindus believe that this atman has always existed and that an atman born in the form of a human being has already passed through many previous incarnations. • Karma: a cosmic justice system from which no one can escape. Good karma will lead to a better incarnation in future lives and bad karma will result in an incarnation which is not so good. • Dharma: duty. When an atman is reborn as a human, he or she has a great opportunity to gain good karma. A person does this by doing their duty, or dharma. This helps to get a better life next time, or even to achieve moksha – liberation from this cycle of samsara. • Moksha: one way of describing this is the ‘spark’ of atman returns to the ‘fire’ or Brahman. Or the drop of water (atman) dissolves into the ocean (Brahman). It is a state of bliss, with no more suffering or rebirth. Ask pupils to work in pairs to design a diagram to explain these key ideas. They should try and use symbols and pictures rather than words. Get each pair to show their diagrams to another pair, talking through their ideas and practising explaining Hindu beliefs. You could extend this with the resource on p. 14 of the unit resources, which gives some key teachings. They could match the teachings to the summary bullet points above. They could also add to their diagrams, including some of the metaphors for reincarnation. Reflect together on how and why the idea of karma and reincarnation might help a Hindu handle good and bad times. Can pupils give any reasons? They may consider that reacting well in hard times will gain good karma; that a Hindu gains good karma by fulfilling their dharma (duty), which may involve facing hardship.  Lesson 5  LO – I can use evidence and examples to show how beliefs about resurrection/judgement/ heaven make a difference to how a Christian lives  Ask pupils to work in groups to collect what they already know from the lesson on Judgement about what Christians believe. Read the poem ‘Heaven’ by Steve Turner [Heaven by Steve Turner - Heaven Poem (poemhunter.com)](https://www.poemhunter.com/poem/heaven/). This poem is written in a contemporary style and from a Christian perspective. In groups answer a selection of questions from the poem for example: - The poet is a Christian. How can you tell? - Which verse in the poem do you think is most important for Christians? Why? - What puzzling questions does the poem make you think about? - What answer do you think a Christian would give to the questions in the last two lines? **Ceremonies when people have died?** • Look together at an order of service for a Christian funeral, looking at what it says about a believer’s hope in death (e.g. [Funeral service step-by-step | The Church of England](https://www.churchofengland.org/life-events/funerals/funeral-service-step-step)) • Look at some of the hymns used at Christian funerals (e.g. most popular ones reported by Co-op Funeralcare: scroll down here: [Funeral Hymns | The Most Popular Funeral Hymns - Funeral Guide](https://www.funeralguide.co.uk/blog/top-funeral-hymns)) What bible passages do people read? What payers do they say? What do they say about beliefs about death? • How might what happens at a funeral help a Christian when someone has died? Why do you think it might help? • Use the idea of the eulogy to promote discussion about memories and sadness of bereaved friends and family. Explain it is an honest story of the person’s life. *If it is appropriate* choose someone well known who has died e.g. a children’s author or sports person and ask groups to write a eulogy. Will what they write only be about what they were famous for? Why not?  Lesson 6  LO - Make clear connections between non-religious beliefs about death and how they respond to life.  **Different ideas of death** • Draw a timeline for a person, ending at the point of death. Fork this line in several ways to demonstrate the different answers to ‘What happens when we die?’ - judgement, resurrection, heaven, reincarnation and ‘nothing’. • Extend understanding of this by making it clear that thinking that there is nothing after we die often leads to a desire to live life to the full. Can pupils think why? • How is the belief that nothing happens different to the other two beliefs studied? • Revisit the Co-op Funeralcare music charts for funerals. Look at some of the songs used for non-religious funerals. What beliefs do they express? What are the main differences between religious funerals and non-religious ones? [40+ Best Non-Religious Songs for a Funeral | Cake Blog (joincake.com)](https://www.joincake.com/blog/non-religious-funeral-songs/) **How do we live life to the full?** • Reflect and ask pupils to respond to what ‘live life to the full’ might mean. You could introduce the idea of the books such as ‘100 things to do before you die’ and ‘100 places to see before you die’. • Explain that at a funeral of a non-religious person, the life is celebrated for what was achieved and what was given to others. The focus is on the life lived, not on a life to come. Share some readings that could be chosen for a non-religious funeral service. • Give pupils opportunity to consider and write mission statements that set out hopes and dreams for their own lives. **Notes:** Pupils might be tempted to think ‘living life to the full’ means living pleasure-filled, selfish lives. But Humanists believe a full life is one that contributes to the lives of others as well, so relationships and caring for others are seen as part of being ‘fully human’. Humanists UK provide information about funerals on its website: [www.humanism.org.uk](http://www.humanism.org.uk)  Lesson 7  LO - Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own  A picture containing indoor, seat, bedclothes  Description automatically generatedExploring some art of the afterlife. Look at the following three images. Connect each one to the correct belief (Christian, Hindu and non-religious) and say why, giving them the opportunity to revise and demonstrate what they have learnt in this unit. • Fra Angelico: The Last Judgment http://bit.ly/LastJud - (you may prefer to crop the right hand edge of this to avoid the gruesome images of torment).  A picture containing text, posing, family  Description automatically generated • Reincarnation: https://en.wikipedia.org/wiki/Reincarnation#/media/File:Reincarnation\_AS.jpg  •  A black and white drawing of a person with the arms spread out  Description automatically generated with low confidenceNon-religious (the idea that the body gets absorbed into nature): http://bit.ly/nonrelafterlife  **Personal expression** Set pupils the task of writing their own poem about life and death, perhaps with a repeating phrase such as Heaven, Heaven what does it mean? Can they express their own ideas in their poem? When the poem is written ask pupils to write an explanation of how it shows their own beliefs about death, comparing their ideas to two other ideas they have studied. Or look at the examples from Spirited Arts such as the winners’ gallery here: www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/archive/2014/ How do these artworks reflect different beliefs about life, death and life after death? Ask pupils to respond to the unit question with artwork of their own: how do religions help people through good and bad times? Give them a chance to reflect on what helps them in their own lives.  **Drawing together learning:** The last part of this unit has focused on death, but the unit as a whole has also looked at how religion can make a difference when people go through good times too. Give pupils the unit key question and ask them to come up with at least three answers for how religion can help through good times and three more for when life gets hard. Get pupils to prepare some questions to ask some visitors – representatives from your local area, perhaps members of your Diocese or SACRE, representing different religious and non-religious perspectives. How do their beliefs affect how they live? Ask pupils to reflect on what they have learnt in this unit. | | |
| **Vocabulary** | Theist  Atheist  Agnostic | | | Suffering  Bereavement  Resurrection  Karma  Incarnation  Afterlife  Psalm  Atman  Samsara  Moksha | | |
| **Outdoor Learning** |  | | | Raft Building | | |