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

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| **Year 6 Autumn Term** | | | | | | |
|  | **AUTUMN 1st Half** | | | **Autumn 2nd Half** | | |
| **Theme** | **Revolution** | | | **Darwin’s Delights** | | |
| **British Key Question** | How did the Victorians change Britain? | | | How did get here? | | |
| **Enhancements** | Visit to Lanhydrock  Mrs Swift to visit  Local work to see Victorian legacies (railway)  Victorian classroom | | | Christmas play fund raiser | | |
| **Books** | Oliver Twist by Charles Dickins  The Highwayman by Alfred Noyes   Black Beauty*by Anna Sewell*  The Wolves of Willoughby Chase*by Joan Aiken* | | | Sky Hawk*– Gill Lewis* | | |
| **Addressing Stereotypes** | Role of Women (Queen Victoria)  Are poor people lazy? | | | Mary Anning – women scientists | | |
| **British Values** | Democracy – Women’s suffrage  Rule of Law – Robert Peel  Individual Liberty – Women’s suffrage  Mutual Respect & Tolerance – Dr Barnardo | | | Democracy –  Rule of Law –  Individual Liberty –  Mutual Respect & Tolerance – | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | What does it mean for Christians to believe that God is holy and loving?  Lesson 1  LO -I can identify some different types of biblical texts, using technical terms accurately.  Choosing a suitable celebrity and asking pupils to describe her or him. Where do they get their information from? How well do they know the person? Are there any surprises about this person? Talk about what it would be like actually to know someone. What difference would it make? What kinds of things are added to your relationship if you talk with them, or go through events or activities with them? If they see you when you are up and when you are down? Make the link with the idea that for Christians, knowing God is a personal journey, a relationship not an intellectual exercise.  STORIES, POEMS, PRAYERS AND LETTERS FROM PEOPLE ‘WHO KNOW GOD PERSONALLY’! This section offers a selection of texts that describe people’s experience of and responses to God. • Build a god: ask pupils to write down all the words they might use if they were to describe a being who could be ‘God’ — including this god’s power, character, actions. Resource Sheet 1 offers some words to help — some are more helpful than others! Use these to help pupils learn some key technical words, such as omnipotent, and so on. • Discuss the features of God pupils have come up with. They are now going to look at the words of three people who claim to know the God of the Bible personally — David (Psalm 103 — a psalm or prayer/song), Isaiah (Isaiah 6:1–5 — a prophet tells of a religious experience) and John (I John 4:7–13 — a letter). Divide these up and give a section to groups of pupils. They are looking for words and phrases from the texts to describe what God is *like,* what God *does* and what God *does not do;* and also to identify *how the writer knows this.* (Resource Sheets 2, 2A and 2B will help.) Note the different kinds of texts here, and see if they can identify the different types, with explanations. (See background information.) • Compare pupils’ findings with their earlier descriptions of ‘God’. What differences are there? Was there anything that surprised or puzzled them? Talk about these — get pupils to raise questions, even if you cannot answer them at this stage. Make the link with the starter activity — these texts talk about the experience of people in their relationship with God, as far as Christians are concerned. Ask pupils to sum up the top five words they would use to describe the writers’ idea of God, and explain why they have selected these words. Ask them to say why Christians might think this God is worth worshipping. • Focus on two important ideas about God: Christians see God as holy as well as loving. God’s holiness is to do with being apart from all others, being pure, being without sin. (you might read Exodus 19:1-19 to show how serious this is in the Bible). Get pupils to go back to the texts and identify the ones that are to do with God being holy, and those to do with God being loving. • Express learning creatively: for example, draw/paint/design images to reflect all they have learned about God from these passages — symbols, images, signs, colours — put them together to form a class image — inside large letters of the word GOD, perhaps; or get pupils to write a series of haiku or cinquains instead of the art; or a short video documentary.  Lesson 2  LO – I can show how Christians put their beliefs into practice in worship.  Christians respond to the idea of God as omnipotent, eternal, and so on, in lots of ways. Here are two: CHURCH ARCHITECTURE • What do cathedrals show about what Christians believe about God. How do they show that Christians believe God is worth worshipping? Find out about the parts of a cathedral (or a local church). Take the words from the description of God in the earlier activities using the Bible texts and see if they could be used to label parts of the building. • For example: stained glass tells stories; the altar talks of sacrifice; confessionals talk of forgiveness; in larger churches you can see where people used to be separated from the holiest part, the altar, by the rood screen; the size and scale of cathedrals speak of God’s power as well as human creativity (in God’s image); the cross shape and all crosses/ crucifixes talk of God’s love through Jesus.7  • You might like to focus on Coventry Cathedral for this, with its stunning artwork and architecture: [Coventry Cathedral – Welcome to Coventry Cathedral – an extraordinary place with a story you can’t ignore.](https://www.coventrycathedral.org.uk/wpsite/) WORSHIP • Listen to some Christian songs: ‘Praise my soul the King of Heaven’, for example. [www.youtube.com/](http://www.youtube.com/) watch?v=sx1eMwlDFb8 ; ‘Holy, holy, holy’ (www. youtube.com/watch?v=414dGGTedpM ) and so on. Ask pupils to make links with the texts studied earlier. These might be sung in community (by a congregation, even with a choir) but they are also the kinds of songs Christians sing to themselves too. Ask pupils to consider what the impact might be on people who sing these songs, repeating these words regularly in their daily lives. What would they learn from this? How might it help them to get to know God better? • Ask pupils to write a short advert from a Christian music company/band, such as ‘Hillsong United’ or ‘Worship Central’, persuading Christians of the spiritual benefits of listening to their songs: reminding them of God’s presence, helping them to know God better, part of their praise and worship, helping to comfort and encourage them, and so on.  Lesson 3  LO – I can weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own.  Develop, through discussion, pupils’ ability to weigh up these biblical ideas: a) God is holy, and very different to humans; b) God is loving and forgives everyone who is truly sorry; c) God’s holiness and love are seen in his dealings with his people — his commands and his willingness to forgive. • Take learning a bit further: if God were just holy, and only concerned with purity and justice, what then? (For example, God would be angry with sin, perhaps distant and unapproachable.) If God were just loving, what then? (God might not mind how people behave, as if anything is OK; people might treat God as just a friend, a bit familiar, perhaps). So, if there is a God, why might Christians argue it would be better for God to be holy or loving, or a balance of both? • Ask pupils to imagine God is just holy and not loving, or just loving and not holy: sketch a quick design for a church for ‘holy God’, or one for ‘loving God’. See if there are any simple signs that would make the difference obvious. (For example, Holy God — lots of space for saying sorry to God, big gap between ordinary people and big altar; loving God — no confessional, no Ten Commandments displayed). • Many people do not believe there is a God. Humanists would argue that humans should come up with their own guidelines for living, not rely on any (imaginary) supernatural being for guidance. Talk about which guidelines for living a Humanist might suggest. Talk about whether these ideas reflect a more ‘holy’ or ‘loving’ response to human beings, i.e. are they more about justice than mercy, strict or relaxed? What are the advantages of both approaches? • To enable pupils to think about their learning from this unit, ask pupils what their own guidelines for living would be. A version of ‘Ten Commandments’ would work. They should show that they have reflected on the idea that tough rules for justice are balanced with forgiveness in Christian teaching, and include a short paragraph on what they think should happen if someone breaks the guidelines for living that they have just written, and why. Pupils should try to have some guidelines that relate to personal living, family, school and the wider community.  Lesson 4  LO – I can Identify some different types of biblical texts, using technical terms accurately.  WHAT DOES GOD HATE? (PROVERBS 6:16–19) • Ask the class if they think God hates anything. If so, get pupils to list some ideas of what God might hate, perhaps using their ideas of things they hate too. See if pupils can make links with the idea of God’s holiness in the Core Learning section. • Read Proverbs 6:16–19. Tell pupils what type of text it is and its characteristics. Work out what each of the seven things listed really means. In groups list them and come up with an example of each one in action (they might suggest some scenes from Disney films to illustrate these meanings). Compare these with pupils’ lists from the above activity. Are there any surprising or puzzling ideas here — or any things left out? • Discuss: Is it true that in the Bible, God hates evil actions, but loves people, even when they do wrong? That’s what Christians believe. In small groups, create or dramatise seven scenarios in which the seven things God hates occur. What happens next? Describe the effect of these kinds of behaviours. Identify the seven opposites of the things God hates; create scenarios showing these, showing what steps someone could take to bring these positive situations about. • Given the above list from Proverbs, talk about what pupils think this says about what God is like. Look at their list of five words from lesson 2. Ask pupils to add some short sentences to explain what this text says about God. WHAT DID JESUS SAY ABOUT THE PEOPLE WHO NAILED HIM TO A CROSS? (LUKE 23:33–34) • Most people find forgiving people who have done something wrong really hard. Note that this is a Gospel text. Focus on the words Jesus said from the cross in Luke’s Gospel: ‘Father forgive …’ Ask pupils to make links between this event and Christian belief in holiness and the love of God. • Read the passage about the crucifixion. In groups talk about why it is hard to forgive people and why people say it is worth doing, even if it is hard. • Consider the implications of this for Christians. Jesus once said that his followers should forgive others ’seventy times seven’ times — not a literal figure but an indication that they should keep on forgiving (Matthew 18:22). Ask pupils to come up with three reasons why this would be a good thing, and three reasons why it would be difficult. • See how far pupils can make clear connections from these texts to the Christian belief that God is holy and loving.  Lesson 5  LO – I can show how Christians put their beliefs about God into practice in worship: for example, through confession.  A picture containing outdoor, building  Description automatically generatedReflect on the impact of thinking about what God hates: ask pupils to consider the life of a well-known Christian, for example, Desmond Tutu, Martin Luther King Jnr, or a local Christian involved in bringing love and justice. In which ways has this person worked against the ‘seven things God hates’, and in favour of their opposites? Produce a short guide to the life and work of the individual chosen. Explain what they did and why, and how it showed that they were taking the Bible’s teaching about God’s love and holiness seriously. • Explore the impact of Jesus’ words of forgiveness from the cross: teach pupils about what happened after Nazi bombers destroyed the Cathedral in Coventry in 1940. The provost made a charred cross out of burnt roof timbers. He had the words ‘Father Forgive’ engraved on the wall behind the altar. See the cathedral website [Read our story – The Community of the Cross of Nails (coventrycathedral.org.uk)](http://www.coventrycathedral.org.uk/ccn/read-our-story/) From that start many global reconciliation projects have flowed. Look at the Cathedral’s programme for peace, the Community of the Cross of Nails ([www.coventrycathedral.org.uk/ccn](http://www.coventrycathedral.org.uk/ccn) ). Find out about how Christians have spread the message of love and forgiveness.  • Use the Coventry Cathedral website to explore examples of holiness, love and forgiveness. There are excellent examples of the art and architecture to explore. Pupils might work in groups on five different examples and report to the class (note the virtual tour listed on the Core Learning page). • Some Christians make use of the sacrament of confession or reconciliation to remind themselves about God’s offer of forgiveness through Jesus. Use Resource Sheet 3 to explore what happens and what it means to Christians. Ask pupils to write a short explanation of confession/reconciliation for a younger audience, explaining what happens and why, and specifically being clear on how this reminds Christians that God is holy (he hates sin) but also loving (he forgives people who say sorry).  Lesson 6  LO – I can weigh up how biblical ideas about love, holiness or forgiveness relate to the issues, problems and opportunities of their own lives and the world today, developing insights of their own.  Ask pupils to think about examples of when more love, holiness or forgiveness might be good in the world today — starting locally in your school and moving out to global issues. Discuss how far love, holiness or forgiveness are appropriate and valuable in these examples. Is holiness only for religious believers? • Remind pupils of the works of art and architecture they have studied from Coventry Cathedral. Ask pupils to design (and make?) a new work of art for the Cathedral which shows how forgiveness in needed in the world this year. How could they use the concepts of love, holiness and forgiveness in their work? Think about the things in the world they love and hate and about what they have learned about Christian beliefs. They should reflect on how important these ideas are in a community where there are people of different faiths and of no faith. • A triptych, with three panels, might be a good way to do this: perhaps one panel to show each idea of love, holiness and forgiveness, or one panel each for the pupil herself/himself, your local community and the world. • Ask them to write 100-200 words to explain their artwork. | | | Creation and science: conflicting or complementary?    Lesson 1  LO - Identify what type of text some Christians say Genesis 1 is, and its purpose.  Give them a range of text types: for example, newspaper report, letter/email, children’s fiction picture book, poem, manual for new bit of technical equipment, a prayer, a shopping list and so on. Get pupils to match the text type to the source (who might have written it — provide the list: reporter, parent to child, children’s author and so on) and then give them the various audiences intended for the writing; for example, someone interested in current events, a son/daughter or friend, young child and so on. Talk about how they identified genres, and matched them to writer and audience — which clues did they look for? If you mix some up, can they say why the mixed-up versions are incorrect and why? Through the process, identify with the class that writers have a purpose in writing.  Read Genesis 1:1–2:3 to your class. Use an appropriate translation (see Resources for suggestions). Choose some suitable music (without words) to accompany this, and get pupils to draw the events as they occur, or just the impression they gain from the text, to help them listen carefully. (Afterwards you might talk about what is suitable music and why — which features of the text does it reflect? What about the atmosphere?) Ask pupils to sum up the key message of the text, writing seven key words onto their sketches and a brief explanation of their ideas on the back. What does this story mean? How does it make them feel? Were there any surprising, interesting or puzzling moments? • Suggest to pupils that this text is a detective story or a newspaper report. Ask them to find evidence for or against this. Ask pupils to suggest what type/genre of writing Genesis 1 is and how they know — what evidence is there? Remember that it is at least 2,500 years old: think about what life was like at the time, and whether that makes a difference. [Note that pupils need to consider both the historical context of when the text was written as well as the literary context —the disputed nature of the genre.] • Have a look at the translation *‘The Message’* on Resource Sheet 1. This is set out as a poem. Are there any clues in the text that this is a poem? Are there repeated phrases? What do they suggest is important? Make the point that people (including Christians) disagree about the genre and purpose of Genesis, and that their views have implications for addressing the unit’s key question. • Introduce pupils to a scientific account of cosmology (the beginning of the universe) and of evolution (the development of living beings) (see Resource Sheet 2 for a clear - but not easy! - account. Read this aloud to pupils - some will love the technical complexity of the language!). Remind them of what they have learned in Science. Give them three minutes to draw a simple diagram to explain either cosmology or evolution, and, in pairs, explain their drawings to each other. Check for accurate explanations! • Some people think that Genesis 1 cannot be true because the scientific account contradicts it, but that depends how you interpret Genesis. Use Resource Sheet 3 to explore these views and show their awareness of different interpretations. • Ask pupils to come up with as many questions as they can about the Genesis text and about the beginnings of the universe and life. Get pupils to sort their questions: are some better answered by science and some by Genesis? (For example: Why doesn’t Genesis mention dinosaurs? Why is the universe here? Does my life have a meaning?)  Return to the starter task and the idea of purpose of text. Ask pupils to identify what they think the genre of the Genesis creation text may be, and why it was written. Offer alternatives to help them express ideas, such as: Was this story written for a science textbook or for a service to worship God? Was this story written to explain to believers who we are or who God is? Was this story written to explain to believers why the world is beautiful or that God is good? (These do not necessarily require either/or responses.) • Look at the unit key question: ask pupils to come up with some reasons why some people might say Creation and science are in conflict or complementary.  Lesson 2  LO – I can show understanding of why many Christians find science and faith go together.  A room with tables and chairs  Description automatically generated with medium confidenceRecall previous learning that Christians celebrate God as Creator through harvest, but also in art and music. Have a look at some artistic responses to God and Creation. Have a look at the Creation stained glass in the Rondo Chapel  You could listen and read the popular hymn ‘O Lord my God, when I in awesome wonder, consider all the works thy hand hath made’, <https://www.youtube.com/watch?v=0rm4O_UdItY>  • Pupils need to know that there are many Christians who are scientists. Watch the interviews with Dr Jennifer Wiseman, astrophysicist (see Resources). Which questions would pupils want to ask her? How do they think she interprets Genesis and why? There are extensive video clip interviews available from the Faraday Institute (see Resources) — pupils could prepare questions as for a visitor, and see if the interviews answer them. • Note also that the Anglican and Roman Catholic Churches (among others) have accepted evolution — see Resource Sheet 4 to explore this further. • Get pupils to find out about Christians who are scientists, or who are interested in science. They could be teachers, other staff or parents, a local vicar, vet, doctor or dentist. Find out how these Christians make sense of believing in a Creator God and also doing science. How do they read Genesis 1? Support pupils to ask questions to such people about faith and science: are they compatible or in conflict?  Lesson 3  LO - Weigh up how far the Genesis 1 creation narrative is in conflict, or is complementary, with a scientific account.  Ask them to collect images that make them marvel. Look at them together — consider what difference it would make to how people treat the Earth if we all reflected on it like this more regularly. Ask pupils if they can make a connection between this experience and how reading Genesis 1 might help to inspire Christians to care for the Earth and to worship God. • Ask pupils to identify the main ideas they have learned about Christian beliefs about God as Creator. Ask them to summarise the key points. Use Resource Sheet 5 to help with this. • Write this statement on the board: ***‘Genesis explores why the universe and life exists. Science explores how the universe works the way it does.’*** Discuss how far pupils agree or disagree, and why. Science is really important for lots of reasons (pupils can come up with some — technology, medicine, construction and so on). Consider if there are questions that science cannot answer; for example: How should we live? Does my mum love me? What is my purpose in life? What is more important, truth or freedom? Who is better, Taylor Swift or One Direction? What is right and wrong? Why should I help someone who is in need? Is there life after death? Which questions do pupils have that *can* be answered by science, and which cannot? (This does not mean that religion can answer them completely either — but it can offer a way of thinking and responding.) Present a cardboard box with two slots cut into it as a ‘Question Machine’: one slot labelled ‘science’ and one slot labelled ‘religion’. Post their questions into the appropriate slots, explaining why. • Look at the unit question: ***Creation and science: conflicting or complementary?*** Open the Question Machine and look at the questions. Sort them on a large Venn diagram — science/religion — with an overlap. Get pupils to express their understanding in two ways: a) with a short written answer to the key question, with explanation, evidence and examples; b) a creative response, expressing their own views about the universe, Creation, a Creator, science, cosmology, evolution and so on.  Lesson 4  LO – Explain what Psalm 8 has to say about the idea of God as Creator and the place of humans in Creation.  Find some amazing images of the heavens and the earth, humans and animals. (For example, www.spacetelescope.org , http://bit.ly/1oFCCr1) Distribute some images and ask pupils in groups of five to use their senses imaginatively as they look at their image. Get them to finish these sentence starters: Set 1: I see…, I hear…, I smell…, I feel…, I taste…, I wonder; Set 2: I notice…, I want to say..., I imagine,… It reminds me of…, It’s like…, It makes me think… and so on. Then weave these sentences together, alternating between sets 1 and 2, to form a poem (I see…, I notice…, I hear…, I want to say…) (See Resource Sheet 6) Share the poems. How do they feel about our amazing universe?  First read Psalm 8 to the class. The Psalms are meant to be sung, so you could play a piece of music in the background as you read. Psalm 8 is about the greatness of God, and the privileged role given to humans by God, so choose a stately and uplifting piece. What is the link between the starter activity and this? This is the Psalmist’s response to Creation in the form of a poem/prayer! • Then give groups a copy of Resource Sheet 7 containing extracts from Psalm 8. Ask pupils to identify who the blue boxes describe and who the white boxes describe (answer: blue = God; white = humans). • What does the psalm tell the reader about God and what does it tell the reader about humans? Offer some words on the board to help describe God and humans: scary, powerful, great, in charge, and so on. Use words from the text, such as ‘majestic’ and ‘rulers’. Write these words around the corresponding blue and white boxes on Resource Sheet 7. • Talk about how this is a psalm — a prayer used in worship. Ask pupils what it might make worshippers think and feel about God, the world, themselves and other creatures. Collect their suggestions. How does it make pupils themselves think and feel about these things? Compare pupil responses with the perspectives they have suggested for Christians (and Jewish people). • Focus on the description ‘a little lower than the angels’. Ask pupils to think about what this might mean and where it seems to place humans. Look at the words used to describe humans. What does Psalm 8 say about humanity’s status on planet Earth? Identify the notion that humans have control over the planet, derived from their place as being in the ‘image of God’ (Genesis 1:28). • Divide the six extracts among the class, give groups the task of illustrating each extract. Groups could draw elements of the text, or use some of the images from the starter activity, and should communicate the overall meaning of the text. • Look at all groups’ illustrations, or display together on a central board. Ask the class to identify what this psalm tells Christians about God and humans. Reflect on how it might relate to questions of religion and science.  Lesson 5  LO - I can show understanding of why some Christians find science and faith compatible.  Ask pupils to describe how they think Christians might behave in the light of the ideas expressed in Psalm 8. Imagine someone was looking for evidence that Psalm 8 was true. What kinds of actions might they expect to find among Christians? List the evidence pupils would expect. For example, some might worship God, or become scientists to explore creation more, or artists to express God’s creativity in their art, or farmers to care for the planet, or architects who create places of worship, or therapists to care for humans who are suffering from depression… • Divide this list among your class and get them to produce a short case study (a one-page leaflet or two PowerPoint slides) to show how Christians worship their Creator, look after Creation and other people; and where science fits into their work. For example: • *Christian scientists*: Note the organisations *Christians in Science* and *Christians in Engineering*: belief in God is no barrier to their work in science. As an extra, how about Steve Roels’ poem, prompted as he cleaned some fossils: [Poem: "The New Plant and Animal Kingdoms" by Steve Roels (asa3.org)](https://godandnature.asa3.org/poem-the-new-plant-and-animal-kingdoms-by-steve-roels.html) There are some tricky words but worth a look for your most able! If any of them are obsessed with space, they might like to compare Psalm 8 with this *Scientist’s Psalm* <http://godandnature.asa3.org/poem-scientists-psalm.html>  • *Christian artists*: how about this regular Christian music festival? [www.creationfest.org.uk/](http://www.creationfest.org.uk/) default.asp or this annual festival [www.greenbelt.org.uk](http://www.greenbelt.org.uk) , or the gallery of [Latest news | Christian Artists Seminar](https://christianartists.org/) ? • *Christian farmers*: what kinds of things do the Farming Community Network do? [www.fcn.org.uk/](http://www.fcn.org.uk/)  • *Christian architects*: Find out about the building and design of some Christian cathedrals: how do they put the ideas of Psalm 8 into action? (Link with the work on Coventry Cathedral).  Lesson 6  LO - Weigh up how well humans are responding to this responsibility, taking into account religious and nonreligious viewpoints.  Return to the phrase from Psalm 8 about humans being ‘a little lower than the angels’. This suggests that humans have a very high position and great authority in God’s creation — the idea of ‘stewardship’ explored in Y3 Creation unit. Some people argue that humans have misused this authority by treating the Earth badly. Briefly ask pupils what evidence they know of to support this view (deforestation, greenhouse gases leading to climate change, fossil fuels, litter, waste and so on). Ask pupils to weigh up how well humans have taken care of the world. • Consider any implications for today’s world of these passages. Imagine that there is a God and that God gives humans a clear message that the Creator is going to come to Earth in a year’s time to inspect what humans have done as stewards or caretakers of the world. What might people do to prepare? Christians will want to show that they have taken their responsibility of being ‘a little lower than the angels’ seriously. For the many people who do not believe in God, what might they do? What argument can pupils offer for why all humans should care for the Earth, without God? What do pupils think their own responsibility is? Make it personal — how well do pupils care for the world? Do they only buy local produce? Do they re-use, recycle — or get the latest mobiles and tablets, with all those rare Earth metals from China? Reflect on whether or not it is easier to judge others than to change one’s own behaviour. • Pupils might express their response to this text by writing their own version of the psalm — whether secular, atheist, agnostic, Muslim, Hindu, Jewish, Sikh… • Reflect on how the biblical idea of God as Creator and humans as God’s representatives relates to the question: ‘Creation and science: conflicting or complementary?’ Pupils should be able to offer a selection of responses on both sides, referring to Genesis and Psalm 8 and diverse Christian views, as well as atheist and agnostic responses. | | |
| **Vocabulary** | Cathedral  Psalm  Holy  Humanist / Humanism  Mercy | | | Creation  Genesis  Psalm  Cosmology  Universe | | |
| **Outdoor Learning** | Local walk | | | Environmental area | | |

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| **Year 6 Spring Term** | | | | | | |
|  | **Spring 1st Half** | | | **Spring 2nd Half** | | |
| **Theme** | **Blood Heart** | | | **Fire Damp and Davy Lamps** | | |
| **British Key Question** | Does your heart belong to Britain? | | | What will Cornwall do when the tin is gone? | | |
| **Enhancements** |  | | | Geevor Visit  St Piran’s Day festival | | |
| **Books** | Pig Heart Boy – Malorie Blackman | | | The Giant’s necklace by Michael Morpurgo | | |
| **Addressing Stereotypes** | Mary Seacole  Florence Nightingale | | | Bal Maidens | | |
| **British Values** | Democracy –  Rule of Law –  Individual Liberty –  Mutual Respect & Tolerance – | | | Democracy – rights and responsibilities (mining disasters)  Rule of Law –safety of miners  Individual Liberty – Freedom of movement (Cousin Jack)  Mutual Respect & Tolerance – Different countries and cultures (Cousin Jack) | | |
| 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 Christians believe that Jesus is the Messiah?   Lesson 1  LO – I can explain connections between biblical texts, Incarnation and Messiah, using theological terms.  Think about what sort of person would be needed to help in different situations: **• If your school wants to take Year 5/Year 6 away for a residential. • If you are being bullied. • If a mum can’t find a job and is increasingly worried about feeding her children. • If the boss of a large company won’t promote employees who are from different faiths.** Discuss the sorts of qualities a person might need to solve each situation — who might help out or ‘save’ the situation?  Recap the ‘big story’ of the Bible so far (<https://www.understandingchristianity.org.uk/the-project/the-big-frieze-emma-yarlett/> ). How far can pupils describe and explain the big story? Can they sort the core concepts alongside the Frieze? Explain that we are just about to begin studying the New Testament, but need to think about the time at the end of the Old Testament first. • Examine the situation: The People of God were taken into exile in Babylon in 586BCE. They return after about 50 years, but their Promised Land is still occupied by foreign forces. They begin to have a New Hope — God *will* rescue them! He *will* send a rescuer, a saviour — a Chosen One or Messiah. This is the situation when the Old Testament ends. However, the land remains occupied by different forces — at the start of the New Testament, this is by the beastly Romans. The people have been waiting a long time — and some are despairing, but some still hope. • What kind of saviour? Introduce to the pupils their role as an investigative journalist, employed to answer the question: Was Jesus the hoped-for Saviour? Was Jesus the Messiah? Ask pupils to list the characteristics this person will need to have — a Saviour who could rescue the People of God in their current situation. • The first clues: Examining written evidence. As investigative journalists pupils have received a list of what the Jewish people are expecting in a messiah (Resource Sheet 1a gives some prophecies, and Sheet 1b summarises the key points.) Ask pupils to create a ‘Wanted’ poster or radio advert based on these expectations. Ensure that there is a link to each of the Messianic expectations: for example, wears a crown, holding a family tree with King David marked on it, birth certificate with place of birth as Bethlehem, and so on. • A written report from the scene (Matthew 1:18–24, 2:1–12). The Jewish followers of Jesus gradually began to believe that Jesus was this Messiah, and that he fulfilled the prophecies. Get pupil investigators to look for and highlight some of the evidence in Matthew’s Gospel that led Christians to believe this (Resource Sheet 2). What clues are there that Jesus is the promised Messiah? Link each of the expectations by highlighting or drawing a line to one or more clues in the text. (Most Jewish people at the time did not believe Jesus was the Messiah — and Jewish people today still do not think he was.) There is not evidence for all of the prophecies in the text.  • Interview some witnesses. Joseph and Mary would have been familiar with the prophecies. Use some imaginative play to explore what it would be like for Mary and Joseph; for example, do a hot-seat activity with Mary and Joseph in the hot seat. Pupils in the role of investigative journalists question them about the events: How do they feel? What might this mean? Does anything scare them? Do they feel privileged? Do they think their son was the Messiah? Why? • The final report. What is the evidence to suggest that Jesus was the Messiah. Ask pupils to write and illustrate a newspaper report claiming that the Messiah has arrived, and is Jesus, comparing it with the Jewish expectations expressed in their ‘Wanted: Messiah’ advertisement.  Lesson 2  LO – I can sow how Christians put their beliefs about Jesus’ Incarnation into practice in different ways in celebrating Christmas.  For Christians, Christmas is a time of celebration of the arrival of the Messiah. Many Christians argue that Christmas has lost its real meaning — Jesus is lost in the tinsel, turkey and TV. The Christian Church use Advent as a time of preparation for the arrival of Jesus. • Ask pupils in groups to list all the words they can to do with Christmas — gather a class list. Count how many are to do with Christianity and Jesus. See what explanations pupils can offer for this. • Some Christians have turned to advertising campaigns to get the message across about the ‘true meaning’ of Christmas. Ask pupils to come up with some quick ideas about how they might sell the true message of Christmas, linking them to the ideas they have learned about the Messiah and Christian beliefs about Jesus’ birth. • Show pupils some examples of church ad campaigns (for example, Christmas Starts with Christ [Christmas Starts with Christ](https://www.christmasstarts.com/#its-just-not-christmas-without-christ)). What is the message they are putting across? Which ones are most effective? Which ones make good links with the idea of the Messiah or Saviour? • It is crucial to recognise that Christians do not just believe that Jesus was an Old Testament prophet, or a messenger — they are convinced that Jesus was God in the flesh. Explore this idea by reminding pupils about Jesus’ baptism (Year 3), belief in God as Trinity (year 3) and the place of Jesus in the ‘big story’ of the Bible — God’s rescue mission to bring people back to him, healing the effect of sin. Get pairs of pupils to record some of these key ideas on a mind-map. • Ask pupils to come up with three good reasons why Christians want to make Christmas about Jesus Christ (‘Christ’ is the Greek word for ‘anointed one’, or ‘Messiah’). • Find out what Christians do at Christmas: all the usual celebrations, with presents and so on. How do some Christians bring peace, good news, and show Jesus’ love to others at Christmas? You might want to look at the work of [Present Aid Charity Gifts | Real Gifts](https://www.realgifts.co.uk/buy/present-aid/) or Christmas dinner on Jesus [Urban Outreach Bolton – Christmas Dinner On Jesus](https://www.urbanoutreach.co.uk/portfolio-posts/christmas-dinner-on-jesus/) . • Ask pupils to write a script for, or act out, a dinner table conversation about Christmas plans. Hold one conversation for a non-Christian household and one for a Christian household. What do they plan to do, and why (remember, it’s not only Christians who help others!)? What might motivate a Christian to make Christmas Day not just about being with family, eating good food, watching TV, and giving and receiving presents?  Lesson 3  LO – I can weigh up how far the idea that Jesus is the Messiah — a Saviour from God — is important in the world today and, if it is true, what difference that might make in people’s lives.  • Ask pupils to reflect on their learning from this unit to answer the key question: Was Jesus the Messiah? In pairs, see if they can come up with some clear reasons why Christians believe that he is, with examples of how they show this. • To make wider connections, recall the ‘big story’ of the Bible, and why the People of God needed a rescuer. Give pupils some key theological terms (for example, Creation, Fall, People of God, Messiah, Incarnation, Gospel, Salvation), and either get them to come up with definitions and links, or match them to given ones. • Get pupils to use the ideas explored in this unit, and the revision of the key concepts in the ‘big story’ above, to answer the question, ‘Why do Christians believe the world needed a “Saviour”?’ Include some of the key words revised above. Give them a writing frame to help them with a selection of sentence starters. • Not everyone thinks Jesus is the Saviour from God, but why might people think that the world needs one? Imagine that there is a God: if this God sent a new messenger to Earth in the twenty-first century, what would the messenger say? It would need to be a message for all people, not just those who believe in God! Use Resource Sheet 3 as a starting point. Compare pupils’ ideas with Jewish and Christian beliefs.  Lesson 4  LO – I can explain connections between biblical texts and the idea of Jesus as Messiah, using theological terms.  A painting of a group of people  Description automatically generated with low confidenceA picture containing text, person, group, crowd  Description automatically generatedThe Entry into Jerusalem, Matthew 21:1–9 • Read the whole text to the class, or ask different pupils to read each individual section to the class: 1–3, 4–5, 6–7, 8–10, 11. Explain to the pupils that verse 5 is a direct quote from Zechariah 9:9 in the Old Testament. Discuss what would be important if you wanted to put this scene in a film called *The Messiah.* What would you need the director and actors to understand: for example, that the disciples didn’t know why they were fetching a donkey, that the prophecy is important to keep in the story so readers can see that Christians think this fulfils a prophecy about the Messiah. • Get groups of pupils writing the actors’ and director’s notes onto the story board (Resource Sheet 4) for this section of a film called *Messiah.* Ensure that the director is clear which of the parts of the text she is creating are part of the Gospel and which are prophecy, i.e. come from the Old Testament, which will need to be shown as a flashback. Ensure that they include all the clues that might suggest Jesus is the Messiah. Afterwards, you might show a clip from a film to compare their ideas. Discuss what the director conveys through the film, and how. The Transfiguration, Matthew 17:1–13 or Luke 9:28–36 • Recap what Jewish people hoped for in a messiah or saviour, and what Jesus’ followers were starting to believe about him. Ask the class which two things would make them believe that someone was sent by God to save people. Create a list. • Read the Transfiguration text. This is a good text to act out in groups. Ask the audience as they watch each group’s performance to comment on what they think is happening and what it might mean. List the things they see which seem to offer clues that Jesus is the Messiah. What indications are there that Jesus is more than that — the Son of God? Explore links to the Trinity, Father, Son and Holy Spirit, in the passage. • Look at some artworks expressing this scene, for example, comparing Raphael (www.artbible.info/art/large/613.html) and Bellini. (www.artbible.info/art/large/21.html). Discuss with the pupils whether they can see: shining white, Moses and Elijah, the mountain. What do they think each of these might mean? Ask pupils to write the description to be put under the art when it is displayed in a gallery. They must include the connections to the text, the meaning of this story for Christians, and the clues this text gives that Jesus is more than the expected Messiah, and actually the Son of God. • Pupils should think about all the clues to identity of Jesus they have heard. Which would be the most persuasive for people at the time, do they think, and why? Why were some people not convinced, or even hostile?  Lesson 5  LO – I can make clear connections between the texts and what Christians believe about Jesus as Messiah; for example, how they celebrate Palm Sunday  The entry into Jerusalem • The story of Jesus entering into Jerusalem is celebrated every year in Christian churches, just a few days before the end of Lent. It is an important way for Christians to mark the start of Holy Week, when they consider who Jesus is, what happened to him, and what that means to Christians (i.e. Jesus as Saviour and Messiah). Although Jesus is treated like a king as he enters Jerusalem, he behaves in a humble and peaceful manner by entering into Jerusalem on a donkey, not like the idea of a regal king or someone who is going to fight off the Romans. Christians need to learn that their Messiah was humble and a peacemaker. • Discuss with pupils how Christians should demonstrate that they too are peacemakers like their Messiah. Discuss what being a peacemaker means. • Share information about some contemporary Christians. Research into them and present a one minute contribution to an imaginary programme called ‘Followers of Jesus… how do they show peace?’ Some examples of people you can look into are the Amos Trust home-rebuilding programme in Palestine, Archbishop Desmond Tutu, the life of Owen Thomas. These three are outlined on Resource Sheet 5, or you might find some examples of your own. The Transfiguration Jesus was a surprising person who turned expectations on their head. Christians believe he was, and is: • A saviour who rescues through making peace with enemies • A humble, ordinary man yet the Son of God • Part of an older story yet the first chapter of a new story • Imagine how Christians might celebrate the Feast of the Transfiguration. Draft some ideas for the kinds of things that might be done, said or sung in a service. Show some clips to show Orthodox Church celebrations and some Orthodox icons and the blessing of the fruits at the festival — the ‘first fruits’ of the year. This Orthodox feast is celebrated as a feast of the Trinity. • Transfiguration means ‘transformation’. For Christians the belief that Jesus is more than the Messiah — but God in the flesh — means that faith in Jesus can transform individuals’ lives now: the Gospels are not just stories. In all the ways Jesus turned expectations on their heads, God shows Christians how their lives can be transformed. Ask pupils to list some simple ways a Christian’s life might be transformed by following Jesus; for example, trying to support somebody local by doing their shopping, giving away 10% of what they earn to charity. Write to your local church and ask for some examples from the congregation. Ask for examples of testimonies of ways in which people believe their lives have been transformed by faith in Jesus. • Think about how reaching out to others can transform both those in need and those who help. Look at adverts for child sponsorship schemes run by Christian development charities, such as the World Vision scheme: [www.worldvision.org.uk/child-sponsorship](http://www.worldvision.org.uk/child-sponsorship)  (scroll down to watch a film showing how much being a sponsor means to Amanda). Record the benefits (Christians might call them ‘blessings’) that the child *and* the sponsor would gain from this. • Christians try to reach out to others as God reached out to them in the person of Jesus. In the process of reaching out they themselves are transformed, by the power of the Holy Spirit. Write an advert or poster for a church newsletter or noticeboard advertising child sponsorship. Use the idea of transformation in the advert or poster showing how doing this will mean that they are following Jesus.  Lesson 6  LO – I can Weigh up how far the world needs a Messiah, expressing their own insights.  • So Christians do think Jesus is the Messiah and Jewish people are still waiting for a messiah. Remind the pupils about why Christians think Jesus is the Messiah. • Share the statement: ‘The world doesn’t need a messiah — it just needs people to love each other.’ In pairs jot down three points that agree with this quote and three points that disagree with the quote. Give pupils an opportunity to weigh up different responses to the quotation, offering ideas ‘on the one hand’ and ‘on the other hand’. Make links to their learning about Jesus as Messiah and Son of God, and come up with a balanced argument. | | | For Christians, what kind of king was Jesus?    Lesson 1  LO – I can explain connections between biblical texts and the concept of the Kingdom of God.  Lots of people say the point of our lives is to make the world a better place, to leave it better than we found it. Get the class to think about how this can be done: list and rank some of the worst problems we face in the world today (for example, hunger, hatred, war and violence, cruelty to children, lack of love, lack of healthcare, poverty …). Find out in pairs about some people who have done something to make one of these problems less awful. Write a poem, a verse of a song or a Nobel Peace Prize citation to celebrate the person’s achievement. List five ways in which people in the next 50 years — pupils’ lifetimes — could make the world a better place. Consider: Who will do this? Will they help?  • Ask pupils to speculate: do Christians think Jesus came to Earth to get people *into* Heaven, or to make the world more *like* Heaven? Christians believe both. Jesus’ ‘Kingdom of God’ parables and their meanings explore more about these ideas. • Ask the pupils in threes to put the ‘Lord’s Prayer’ into simple language that children in Year 1 could understand, and then make an illustrated book of the prayer (one page per line? 8–10 pages?). What did they put for the sentence: ‘Your Kingdom come, your will be done, on earth as it is in Heaven’? This part of the prayer asks that earth will become more like Heaven. For Christians, Heaven is a place full of love, with no tears: people do what God wants. Earth is not presently like this, of course. Ask pupils to list ten things found on Earth which would not be found in Heaven. Make links to ideas about the Fall and sin from the Bible’s ‘big story’ (<https://www.understandingchristianity.org.uk/the-project/the-big-frieze-emma-yarlett/> ). • Jesus told lots of stories that start: ‘The Kingdom of Heaven is like …’ Use two of these with the class and explore their meanings carefully. What is the Kingdom of God? • The Feast: Luke 14:12–24. Read or tell this story to the class. Ask pupils to respond with any comments, feelings, ideas, questions. What do they think: who was Jesus talking to, why did he tell this story, and what do they think Jesus meant? Give some prompts for pupils to make decisions about the meaning of the parable: Is the feast Heaven, or is it a banquet on Earth? Is the man giving the feast similar to God, or to Jesus? Why do the rich and successful people make excuses? When Jesus came to Earth, it was not the priests or the holy, religious people who welcomed him, but the common people and the outsiders: how does this connect to the parable? Was Jesus teaching that everyone is welcome if they want to be part of his Kingdom? Is Heaven more like a feast or a party than anything else? How would the different people in his audience feel about the story? Compare their ideas with some commentaries. • The Tenants in the Vineyard: Matthew 21: 33–46. Read or tell the story to the class, pointing out that Jesus had enemies: he is sometimes presented as a figure so innocuous that no one would bother to crucify him. Tell them it’s a bit of a mystery story, but they will get five clues to help them work out what it means. Ask threes to write a short paragraph to explain the meaning. Clues (print these on to cards): a. In the Old Testament, the people of God in the nation of Israel are compared to God’s vineyard. b. In John’s Gospel, Jesus is called the Son of God. c. The chief priests were Jesus’ enemies — they were jealous because he was so popular, and disagreed with him about religion. d. The Old Testament called the Prophets ‘Servants of the Lord’. e. The chief priests arrested Jesus and he was killed a few days later. • Get each group of three pupils to share their idea of what the parable really means with two other groups. • If these are ‘parables of the Kingdom’, what kind of king is Jesus? Ask pupils for their suggestions. See Resource Sheet 1 for ideas.  Lesson 2  LO – I can make clear connections between belief in the Kingdom of God and how Christians put their beliefs into practice in different ways, including in worship and in service to the community  • From their learning, ask pupils to address the question: if Christians believe that Jesus is a king, then what would his kingdom be like? Pupils might list features of the world/society as it is (creative, energetic, fast, diverse, unequal, polluted, violent and so on), and compare and contrast with the kind of world that Jesus was seeking, using evidence from the stories and texts they have studied about Jesus. What kinds of things would Jesus want to change? • Build on this by comparing two songs some Christians use to express the kind of Kingdom Jesus wanted to set up: ‘Lord of the Dance’ and ‘Down to Earth’ (see Resources and Resource Sheets 2 and 3). Add to their ideas from the previous activity and consider what the songs say about the type of king Jesus intended to be, and what his kingdom would be like. • Get pupils to express their understanding by choosing a simple tune they like and writing a couple of verses of their own that Christians might sing about the kind of king that Jesus might be, the kind of kingdom he wants. They should use quotes, examples and ideas from the stories of the life of Jesus they have studied.  • Explore ways in which Christians try to bring the Kingdom of God on Earth. Get pupils to make clear links with Jesus’ teaching about the Kingdom by asking them to: • Investigate and report back on how a local church serves the needs of people who are left out. (Have a look at Oasis churches and gather examples of ways they serve the marginalised: [Oasis Church | Colliers Wood, London](https://oasischurch.org.uk/) or the Salvation Army [www.salvationarmy.org.uk/easterhouse](http://www.salvationarmy.org.uk/easterhouse) ). • Create a news report on the work of Church Action on Poverty ([Church Action on Poverty in Sheffield - Church Action on Poverty (church-poverty.org.uk)](https://www.church-poverty.org.uk/groups/sheffield/)). • Write an advert to encourage Christians to support the Prison Fellowship: [www.prisonfellowship.org.uk/what-we-do/](http://www.prisonfellowship.org.uk/what-we-do/) . The advert should say what they do and why it is the kind of thing Jesus would want. • Explain how Traidcraft’s Christmas video shows the Kingdom of God in action: [www.youtube.com/watch?v=1YV2mCyafvQ](http://www.youtube.com/watch?v=1YV2mCyafvQ) . Ask pupils to devise their own simple advert that shows how one Christian church or group helps to make the world a better place (for example, the work of Barnardo’s children’s charity). • These specific examples prepare pupils for the ‘Making Connections’ activity, where they draw on their learning to develop project proposals for churches that want to make a difference, and bring the Kingdom of God closer.  Lesson 3  LO - Relate Christian teachings or beliefs about God’s Kingdom to the issues, problems and opportunities of their own lives and the life of their own community in the world today, offering insights about whether or not the world could or should learn from Christian ideas.  IF I WERE QUEEN OF THE WORLD, KING OF THE WORLD… • There is something Utopian about Jesus’ teaching and his idea of the kingdom of God. This work invites pupils to connect their own vision of the world’s best future with the idea of God’s Kingdom. • Ask pupils to imagine that the local Christian communities — the churches in your area — are going to try to do more to make the world a better place, to ‘follow King Jesus’. Consider and list some of the needs in your local area and community, then ask pupils to role-play the local ‘Churches Together’ partnership (you might look for your local example, and invite a visitor). Six or eight of the pupils can be on the council, and the others in small teams; each pitch a project to the council, who must judge how far the projects might contribute to a better world and to the ‘Kingdom of God’ growing stronger. These projects are NOT just for Christians! They should make a difference to the world for everyone. • Project ideas could reflect the learning from this unit of work, or wider ideas about God’s Kingdom. Try these:  1. Helping people in prison.  2. An arts and music project for the local community.  3. A way of helping children who are in trouble.  4. A series of worship events in the local woods.  5. Some special events for families to enjoy together.  6. A project to give refugees a better chance in life.  7. Raising funds to send aid for people in a part of the world stricken by a disaster.  8. A project to reduce racism.  9. A party for people in the local area from all religions. 10. Providing for children who haven’t got enough money to go on holiday.  • The key question for each group is this: Why might ‘King Jesus’ think this one is a good idea? When the ‘project pitches’ have been made, they might be revised in the light of the comments from the ‘the Inter-church Council’ with ‘Churches Together’. • If following Jesus inspires Christians to bring in the ‘Kingdom of God’, talk about what inspires the very many individuals and organisations that are not Christian, but which are also trying to bring justice to the world. Compare with pupils’ ideas and talk about how far they are making the world better. • To finish, in the light of their learning about Christian ideas, ask pupils to write their own poem, manifesto or speech: If I were queen of the world, king of the world, then I would…  Lesson 4  LO – I can explain connections between biblical texts and the concept of the Kingdom of God — where God rules in human lives.  If Jesus were the opposite of himself … Ask pupils to say what Jesus would have been like if he were the complete opposite of everything they know about him. Use these prompts to gather ideas. • He would have been born in ... • People would have called him ... • He would have made friends with ... • He might have lived at ... • He might have had servants to ... • He could have had ... • Maybe he would have been ... • His message would be … These prompts connect to the song ‘Down to Earth’ and to the idea that Jesus was a very different kind of king.  • Remind the pupils of the Lord’s Prayer, and the two parables about the Kingdom of God they have already studied, and introduce a third: • The Parable of the Unforgiving Servant (Matthew 18:21–35). Read the opening verses (21-22) and then ask pupils in pairs to draft a very quick story that illustrates Jesus’ point. What kind of story do they expect Jesus to tell? Then tell or read the story. Discuss how effective Jesus’ story is. What message would his followers have taken from this story? • This parable is well suited to drama: the emotions and action of the parable could be listed as questioning, fear, begging, relief, ungratefulness, hatred, outrage. Begin by getting pupils to think about how to portray these in body language and drama. Put the class in groups of about six, and give them either a script to work from or guidance on how to improvise this parable. After suitable practice time, see the performances of each group. How has acting this out affected their reading and responses to the story? • Different interpretations. The plain meaning of the story is that if you have been forgiven, then you should forgive others, but does this parable mean Christians should always forgive? Not all Christians see this parable in exactly the same way. Ask the pupils to present ideas and arguments to say: how likely is it that Jesus’ story means: • that God is loving and forgives all wrongs, if people turn from evil and trust him? • that because people have been forgiven so generously by God, they should be generous in forgiving others? • that Christian parents should forgive their children if they are mean, cheating, lying or unkind? • that Christians should never fight back if they are attacked, but forgive instead? • that a criminal who says sorry can become a church minister? • that everyone will end up in heaven, because God will forgive all wrongs? • that there is a price to pay for being unforgiving? • One specific way to explore this is to ask pupils to rate different items as ‘easy or hard to forgive’ on a scale of 1 to 10, and consider if Jesus would forgive all these things (see Resource Sheet 4). • Return to the key question: if Jesus is a king, what kind of king is he? (Use Resource Sheet 1 again and see how pupils’ ideas have developed.)  Lesson 5  LO – I can make clear connections between belief in the Kingdom of God and how Christians put their beliefs into practice, for example through receiving and practising forgiveness.  • Can murder be forgiven? Can a murderer be part of God’s Kingdom? Following on from the discussion of different ideas about forgiveness in the previous session, tell pupils the story of Clayton Fountain, a multiple murderer in the USA who became a Christian monk (from the book: *Different Kind of Cell* by W. Paul Jones (Eerdmans, 2011)). Ask them to consider if forgiveness is better than punishment, why forgiveness is sometimes so hard, and whether forgiveness is important in the ’Kingdom of God’. Their answers could be incorporated into a storyboard of Clayton Fountain’s life. A P4C enquiry based on Clayton Fountain’s story is a good method for learning here (see Resource Sheet 5 for this story): Can a murderer be a good monk? • Talk about what this teaches Christians about following Jesus. What difference might it make to the way a Christian goes about life at school, at home, at work? • One Solitary Life: Has God’s Rule Begun? Read with the class the famous text — a kind of poem — by Dr James Allen Francis about the impact of the life of Jesus (see Resource Sheet 6). Check, line by line, that they understand what the text is saying about Jesus. Ask them to consider the idea that this text shows very well that Jesus is a ‘different kind of king’. Has the impact of his life been impressive — more than that of queens, kings and emperors? (See Resource Sheet 7 for suggestions.) Remind them of the two songs studied in the first part of the unit. Draw an outline of Jesus. Inside, draw/write examples of what Jesus was/ did; outside, what he wasn’t/didn’t do. • Concluding: suggest to pupils six conclusions they might draw from this work, and ask them to choose two they agree with more than the others, and explain why. See some examples on Resource Sheet 7.  Lesson 6  LO – I can identify ideas arising from their study of the Kingdom of God and comment on how far these are helpful or inspiring for the world today, justifying their responses.  • Reflect on the learning about the Kingdom of God by asking: If Jesus looked at the work of the church and the state of the world, what would please him and what would disappoint him today? Ask pairs of pupils to develop lists of three to five points in answer to these questions. • Insight A: Is the Kingdom of God growing in the world? How do the pupils see it? • Insight B: Is it perhaps true that the Earth will never get to be like Heaven, so the only way to a perfect future is to go to Heaven? (Teach pupils that Christians believe in a perfect future for those who turn from sin and trust God.) Is Heaven the only place where God’s Kingdom could be really 100 % complete? • Develop, through discussion (for example, in a P4C enquiry), pupils’ own views, ideas and insights into these questions: • Does the human race need a rescuer? • Is the world getting better, or is the world getting worse? • In the ‘kingdom of forgiveness’, will some people be more likely to do bad things because they don’t think they will be punished? • Heaven or justice — what matters more? Does heaven matter more to Christians than justice here on Earth? Should it? • Is it true that Jesus’ ‘One Solitary Life’ changed the world forever? How, and why? • What kind of ‘king’ was/is Jesus? • Lessons to learn? Ask pupils to conclude their study by saying whether there are any lessons they can learn from Christian ideas about God’s Kingdom of justice and love. In a society where there are people of different faiths and many people with non-religious views of life, are there any lessons that are helpful or inspiring for all? | | |
| **Vocabulary** | Messiah  Incarnation  Saviour | | | Parables  Kingdom of God  Salvation Army  Justice | | |
| **Outdoor Learning** |  | | |  | | |

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| **Year 6 Summer Term** | | | | | | |
|  | **Summer 1st Half** | | | **Summer 2nd Half** | | |
| **Theme** | **Hola Mexico** | | | **Frozen Kingdoms** | | |
| **British Key Question** | Why do we have tacos? | | | Was the Titanic the greatest ship ever built? | | |
| **Enhancements** | Mexican food tasting | | | Miss Rowe’s friend | | |
| **Books** | Holes – Louis Sachar | | |  | | |
| **Addressing Stereotypes** | Role of women in Mayan culture | | | Are all explorers men? | | |
| **British Values** | Democracy –  Rule of Law –  Individual Liberty –  Mutual Respect & Tolerance – | | | Democracy –  Rule of Law –  Individual Liberty –  Mutual Respect & Tolerance – | | |
| RE | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | | The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.  The curriculum for RE aims that all pupils can:  Make sense of a range of religious and non-religious beliefs.  Understand the impact and significance of religious and non-religious beliefs  Make connections between religious and non-religious beliefs, concepts, practices and ideas studied. | | |
| **The curriculum for RE aims to ensure pupils** | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding | **1. make sense of a range of religious and non-religious beliefs, so that they can:** • identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary • explain how and why these beliefs are understood in different ways, by individuals and within communities • recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation | **2. understand the impact and significance of religious and non-religious beliefs, so that they can:** • examine and explain how and why people express their beliefs in diverse ways • recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world • appreciate and appraise the significance of different ways of life and ways of expressing meaning | **3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:** • evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses • challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response • discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding |
| **Key questions / knowledge and understanding to be explained**  **Key Knowledge and facts to be recalled** | Why do Hindus try to be good?   Lesson 1  LO – I can identify and explain Hindu belief about Brahman using technical terms accurately.  **Brahman – initial thinking** Print 5 pictures and words linked to Brahman that pupils will hopefully associate with their work from year 4. These pictures and words should be: 1) Aum symbol 2) The word ‘Brahman’ 3) An image of two hands placed together, alongside the word ‘namaste’ 4) A picture of various Hindu deities that pupils encountered in Year 4 5) An image of the trimurti (Brahma, Vishnu and Shiva) Stick each into the middle of a large piece of paper. Give each group one of the pieces of paper and tell them the paper links to work that they have already done on Hinduism. Pupils should hold a silent discussion. The way to hold this is: 1) Each pupil should stay silent and write any thoughts or questions they have about the image/word in the centre of their paper around the outside. If you want to know who wrote what, they can initial each comment. 2) After a few minutes, when the class seem to be slowing down with their questions and comments, tell them they are now allowed to think about what other people have written and silently discuss others’ contributions. They do this by drawing a line from another pupil’s comment/question and placing their own comment/question in response. Sometimes this can create a chain of answers and comments which all stem from one original contribution. 3) Once pupils are slowing down, allow them to silently move around the classroom and add comments/questions to contributions already made on any other piece of paper that they like. 4) Ask pupils to go back to their initial paper and ‘break the silence’ of the discussion by working together to identify one comment they all agree with and one comment or question they all find interesting or shocking before giving feedback on their findings to the rest of the class. Discuss where pupils have noticed links to earlier work on Hinduism, especially the idea of Brahman. **Using an analogy** Remind pupils of how they learnt about Brahman and deities in Hinduism when they were younger: many Hindus believe that there is only one God (Brahman), the deities each symbolise an aspect of Brahman. In Year 4, pupils will have learnt about this through use of analogies, e.g. the analogy of a bunch of flowers: you might pick up or look at just one flower from the bunch (equivalent to focusing on or looking at an image of one deity), but really, that flower is just part of the whole bunch (equivalent of Brahman). Ask pupils to recall other analogies explored when learning about Brahman. **Unit vocabulary** Give pupils terms atman, Brahman, dharma, karma, moksha and samsara. They should write a list. As they encounter the terms during this unit, they should write a definition so that they end up with a mini dictionary. Pupils can define Brahman in their dictionary now. **Background information: God, gods or no God?** When Hindus use the word ‘God’, they do not usually mean the same as the Creator God of Judaism, Christianity, Islam etc. So, some Hindus would be happier to say they are atheists than saying they believe in God (because of this word’s associations with God in Christianity etc). However, many Hindus do talk about Brahman as God. They don’t think he is a being who is separate from Creation – Brahman is in every single living thing. The universe was not *created* by Brahman, it actually *is* Brahman. You might describe Brahman as the energy of the universe, as a simplified way to understand is a complex idea! Note the idea that although belief in one God (monotheism) is currently popular in Hinduism, there are some Hindus who would say that they are atheists and some others who would say that they believe in many gods (polytheists). This is just one indication of diversity within Hinduism.  Lesson 2  LO – I can identify and explain Hindu belief about atman using technical terms accurately.  **Brahman and Atman** Ask pupils to recap what they know about Brahman. Explain that in Hindu belief, all animals and humans have a spark of Brahman inside of them. This spark of Brahman inside each living creature is called ‘atman’. The ‘atman’ is pure, eternal, unchanging. This is someone’s true self, but it is tangled up with a creature’s physical body. **The man in the well** Explain to pupils that they will be thinking about a story from a Hindu sacred text called the Mahabharata. It teaches many Hindus lots about being human. Give pupils an A4 sheet of paper. Tell them that they will be drawing the story from p.16 of this plan quickly as you read it aloud to them. Warn them there are eight scenes – they should divide their paper into eight panels. Read it slowly enough for them to make quick sketches, don’t linger for long. Get pupils to re-tell the story to each other, using their pictures. Give out the story on p 16. Get the pupils to use their senses to explore the story from the man’s point of view. What does he see, hear, touch and smell? How good must the honey taste if it stops him thinking about his calamitous situation? In the outlines provided, ask students to draw the expressions of the man as more and more calamities befall him. What should the man do? In pairs students should come up with three solutions to his situation. **Interpreting the story** Working in pairs, students should use the chart on p.17 to try and interpret the story. If this story is about being human – ‘thrown into the ocean of existence’ as it says, what do they think all the elements of the story represent? (e.g. well = unexpected events; honey = smartphones; elephant = bullies). Compare their answers with another pair. In groups of four summarise what they think is the message of the story. Feed back their ideas to see what the class thinks of the various interpretations. Give out the interpretation from the next chapter of the Mahabharata: • Dense forest: everybody’s life is limited • Carnivorous beasts: diseases • Monstrous woman: old age which destroys colour and beauty • Concealed well: the physical body  • Tangle of creepers: desire for life • Powerful snake: death • Great elephant: the year – 6 seasons and 12 months • Fearsome bees: desires • Sweet honey: unimportant pleasures which do not last, but people enjoy these and do not want to give them up • Black and white mice: nights and days Ask students to talk about what they think the message of the story is, given Vidura’s explanation. Ask pupils to raise questions that they would ask a Hindu about this passage and the beliefs that lie behind it. Analyse the questions, e.g. in terms of open and closed questions, to see which are the most perceptive and revealing. **Focus on atman** Discuss with pupils what the ‘honey’ might be in Western society? In their lives? Explain that Hinduism teaches it is very easy to focus on the physical world, our physical bodies and unimportant pleasures, but for Hindus, the important thing to do is to focus on the true nature of ourselves and the universe. Hindus might say that this story shows that we think this world is great, and want to cling on to it, but really it is not satisfying. Really, Hindus say we need to wake up and see that we are in a bad situation. Our atman is tangled in this physical world and needs to get out – back to Brahman. But we get easily distracted by the world, so we need to think about the truth of the world and find a path back to Brahman. Ask pupils to add a definition of atman to their mini dictionaries.  Lesson 3  LO – I can make connections between Hindu beliefs studied (eg karma, dharma, samsara and moksha), and explain how and why they are important to Hindus  **Samsara** Recap the story of the man in the well. Remind pupils that the atman was inside the man’s physical body and wanted to escape the terrible dangers, but the man got distracted by trivial pleasures instead of focusing on how to get out. If pupils are willing, ask them to suggest ideas that they have heard about what happens to people after death. The class may have heard of a range of ideas and all should be treated sensitively. Explain that we often hear ideas about what happens after death from other people, sometimes religious people and sometimes not. Explain that many Hindus believe that death means the physical body dies. The atman remains and is reborn into another physical body. Actions that have been carried out in past lives (and the intention of these) determine the new physical body that the atman is born into. [NB It is not the case that someone who is wicked in this life will become a worm or slug in the next; the changes are generally thought to be far more subtle and longer-term than this.] This cycle of birth, death and rebirth is called samsara. The idea that actions have long-term consequences, even into the next life, is called karma. **Karma** Ask pupils to explain the phrase ‘what goes around comes around’. An image often used to show karma (and this) is one of a man sitting in a circle of large rectangular slabs. He pushes the slab to his left, not realising the slabs will all knock each other down in a domino fashion until the one on his right lands on top of him. Are pupils able to come up with a quick sketch of their own to show the idea of ‘what goes around comes around’? Explain that karma is similar to this phrase, it is the law of cause and effect. Someone’s positive actions and intentions lead to good karma and leave a positive imprint on a person, but negative actions and intentions lead to bad karma and leave the opposite. Good and bad karma can affect someone in their current life and also affect their lives to come. Ask pupils in pairs to think of a character in a TV soap opera they watch. They should write down 10 actions that the character has done. Label them as good or bad actions and grade them out of 10: how good or how bad are they? 10 is high/good, 1 is low/bad. Think about the idea that good actions and intentions lead to good results, and bad actions to bad results. What do they think could happen to the character as a result of their actions? [This is a simplified and speeded-up version of karma.]  Give pupils an opportunity to reflect on good and bad deeds they have carried out. Remind pupils that whether or not we believe in the law of karma, actions tend to have consequences. You might ask pupils to pick the action they are most and least proud of from their reflections, and write the consequences of each on themselves and on others. **Dharma** Introduce the word ‘dharma’ and explain that one meaning of this in Hinduism is ‘duty’. Ask pupils to write down any duties that they have performed today. Share the list with a neighbour and look out for differences and similarities. Save these lists for later in the unit. Explain that for many Hindus, it is important to work out what their dharma, their ‘duty’ is. One way of doing this is to read the holy scriptures, try to understand what they are teaching about how to live, then live by these teachings. Give pupils a copy of p 18 (this can be cut into cards if you wish), explaining that many of the pieces of wisdom on this page come from Hindu holy texts. Ask pupils to read through the cards and choose three that they think would be most useful to a Hindu child of their age, then suggest how a child might behave if they followed the advice on the card. **Samsara, karma and dharma – how do they fit together?** To understand more about samsara, karma and dharma, help pupils to play a game based on the traditional Indian game of ‘Moksha Chitram’. To set the game up, give each group of four pupils 10 red cards and 10 green ones. Ask pupils to read through p. 18 again and choose 10 pieces of wisdom that they would like to work with. For each one, they should draw a scenario that shows the advice being followed on a green card and a scenario showing the advice being ignored on a red one. These cards will then be used with the Moksha Chitram game board on p.19. Look together at the game boards. Ask pupils to tell you what they can see and how they predict the game might link with ideas about dharma, karma or samsara. Explain that the game is an opportunity to practise what has been learnt about the effects of dharma and karma. Remind pupils that many Hindus believe that the soul passes through a series of lives with the next lives always being dependent on how the previous ones were lived. Point out that the game is called ‘Moksha Chitram’ and square 100 says ‘moksha’. This is because many Hindus believe that eventually, if someone truly understands about the atman, does their duty and lives a good life, they will achieve moksha, which means release from samsara (the cycle of life, death and rebirth). They will not have to be born again and their atman is released to merge back into Brahman. In the game good actions are represented by the ladders and bad actions are represented by the snakes. Either tell pupils how to play the game or give them an enlarged version of the instructions below:  ***Equipment:*** Four players; a playing board; a die, four counters and the 20 cards you created showing advice being followed and advice being ignored. Rules: 1. Place an ‘advice followed’ card, face down, at the bottom of every ladder. 2. Place an ‘advice ignored’ card, face down, at the head of every snake. 3. In turn each player rolls the die and moves his/her counter along the squares. 4. When a player reaches the foot of the ladder s/he turns over the card and explains the scenario, and then moves the playing piece up the ladder. Can s/he say which Hindu duty or wisdom is being followed? 5. When a player reaches the head of the snake s/he turns over the card and explains the scenario before moving the playing piece down the snake. Can s/he say which Hindu duty or wisdom is being ignored? Give pupils time to play the game. Afterwards, ask them to discuss and then write endings to these sentence starters: *I think this game is like real life because… What I think this game can teach people about Hindu beliefs is…* **Mini dictionaries** Ask pupils to add definitions of samsara, karma and moksha to their mini dictionaries. Remind pupils of the diversity of views Hindus hold about God. Tell them that Hinduism is very diverse with lots of differing views about many beliefs, so we cannot generally say ‘all Hindus believe…’. However, ideas of *dharma*, *karma*, *samsara* and *moksha* are believed by most Hindus, although there is some variation in what is believed about each of these four ideas. **Help the man in the well…** Pupils can use these definitions to help them in writing a letter of advice to the man from the story of the man in the well. The letters should explain what samsara is and how the man needs to change his actions and thinking in order to achieve moksha. It would be useful to have a discussion beforehand on why focus on fleeting pleasures (the honey in the story) can make it difficult to concentrate on what is really important in life and the universe  Lesson 4  LO – I can identify and explain dharma accurately using technical terms.  **Dharma** Ask pupils to recall the meaning of the word ‘dharma’. Pupils should choose an adult they know well e.g. parents, carers, grandparents or school staff. They should write down all the duties that they think their chosen person will have performed during the day. Are these duties important? How do they compare to a child’s duties? Look at the lists of duties that they made earlier in this unit and recall where they were similar or different to those of others within the class. Point out that duties differ at different stages in life, but even when we are at the same stage of life as someone else, it is highly unlikely that they all need to perform exactly the same duties every day – everyone is different and so has different duties. This idea links to the Hindu concept of dharma. One person’s dharma is not necessarily exactly the same as another’s. Even if the two people are at the same stage of life. **Stages of life** Introduce the traditional Hindu idea of *ashramas* - four main stages of life: student, householder, retired and renounced. Outline each group; give pupils four coloured pieces of paper – one to represent each stage. Then read out some ideas from the selection below and get pupils to hold up the colour to show which stage they think the duty applies to, explaining why.  Table  Description automatically generated  Text  Description automatically generated  **Impact of duties on daily living** Remind pupils that everyone’s duties differ at different times of life. Reflect upon how the dharma (duty) is different at each of the four stages. Ask pupils to consider the dharma of a student and how it is similar to/different from expectations that people have of them in their own lives. Ask pupils to select three of the duties. For each, complete these four sentence starters: *A Hindu might fulfil this duty by . . . This would be a good action because… I might fulfil this duty by… This would be a good action for me because…* **Mini dictionaries** Pupils should add a detailed definition of dharma to their dictionaries, including at least two examples of how doing their own dharma can have a practical impact on how Hindus live their lives (these examples should be from two or more stages of life).  Lesson 5  LO – I can Give evidence and examples to show how Hindus put their beliefs into practice in different ways.  **Disagreements and arguments** Divide the class into small groups and discuss the following questions: • Who do you argue with? • What do you argue about? • When do you think you are treated unfairly? • How do you resolve your disputes? Listen to people’s feedback. If it does not come out in discussion, ask if anyone has ever used violence, for example with brothers, sisters or friends, to get their own way. **Gandhi and ahimsa** • Share the story of Gandhi and discuss the concept of ahimsa. You could show a short extract from the film *Gandhi* showing his non-violent principles. Explain that he was a Hindu who believed in and was committed to the principle of ahimsa, meaning harmlessness or non-violence. Discuss the inspirational characteristics that Gandhi showed during his life. Share and discuss some quotes from Gandhi: • *“In a gentle way you can shake the world.”* • *“If all Christians acted like Christ, the whole world would be Christian.”* • *“First they ignore you, then they laugh at you, then they fight you, then you win.”* • *“An eye for an eye and everyone shall be blind.”* • *“Whenever you are confronted with an opponent, conquer him with love.”* **What impact could Gandhi’s teachings have?** • Discuss some of the situations that people find difficult, or think are wrong around the school. Are there any situations that they think are unfair in the world? How would applying the quotes or principles of Gandhi help? • Ask pupils to choose one of the situations that you have discussed and split a piece of A4 paper into 3 pieces. Draw a picture of their situation on the top third of the paper. Use speech bubbles or a short description to help describe clearly what is happening in the picture. In the middle of the paper ask them to write a quote from Gandhi that would help to improve the situation. If anyone cannot find a suitable quote they could describe how they think Gandhi would have improved the situation. At the bottom of the piece of paper ask them to draw the improved situation **Linking the learning** • Ask pupils to look back at their mini dictionaries to refresh their memories about ‘Brahman’ and ‘atman’. Ask pupils to think, pair, share why ahimsa is so important in Hinduism bearing in mind their past learning about atman and Brahman.  • Watch https://www.bbc.com/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-meeting-two british-hindus/zkghf4j and discuss why Simran and Vraj are vegetarian (in order to respect all living things because Brahman is present in them). • Task pupils with trying to make the longest list possible of actions that a Hindu person could take to ensure that they do not harm living things because of their belief that a spark of Brahman is inside each one. **Selfless Service** • Discuss with pupils the very last time that somebody did something kind for them. What was it? Why do they think the person performed the act of kindness? Do people need to have a motive to perform a kind act? • Ask pupils to recap their learning about Gandhi and ahimsa. Explain that another incredibly important idea to Gandhi was that of ‘sewa’ and ask if anyone has heard of the term before (some may have heard of it in either a Sikh or Hindu context). Sewa is selfless service to humanity. Service to God (in Hindu life, the gods and goddesses) may include worship. Service to humans may include giving money to charity or looking after those in need. Acts of sewa towards fellow human beings may be long, short, big, small, loud or quiet, but must always be selfless – acts of kindness without expectation of anything in return. Teachers might like to get pupils to think of a long, short, big, small, loud and quiet act of sewa. • Make explicit that in Hindu communities, sewa is often seen as part of dharma (duty), and can put the ideal of ahimsa into action. **A Charity committed to sewa: being harmless, being helpful** ▪ Ask pupils to quickly list charities that they know of. Once completed, see whether any religious charities were listed. Introduce Sewa UK www.sewauk.org/ as a Hindu charity. ▪ Allow pupils time to explore different parts of the website including current and past projects and charity through adventure. Perhaps provide pupils with a website-based scavenger hunt activity to check they have read all of the literature thoroughly. Ask them to consider questions such as: 1) What sort of projects is Sewa UK involved in? (Choose three examples you find interesting) 2) Would somebody who supported Sewa UK’s projects or joined in with them be carrying out an act of sewa? 3) Why might a Hindu who was committed to sewa support Sewa UK? Does Sewa put harmlessness into action? 4) How do you think this charity’s work might be inspired by the idea of sewa in Hinduism? (answers should be about more than just the charity’s name!) 5) What do you think ‘Service to Humanity is Service to God’ means? 6) What is good about Sewa UK? How does the charity apply the idea of harmlessness or ahimsa? 7) Would somebody who is not Hindu consider supporting this charity? Why? Pupils could create a TV, radio or internet advert to raise support for Sewa UK. They should explain the excellent work the charity does and how it can help people carry out acts of sewa, and live in a positive harmless way of life.  Lesson 6  LO – I can make connections between Hindu beliefs studied (e.g. karma and dharma), and explain how and why they are important to Hindus. • I can reflect on and articulate what impact belief in karma and dharma might have, recognising different points of view.  Diagram  Description automatically generatedShow pupils a simple diagram of samsara, e.g.: Remind them that achieving moksha will depend on many aspects including someone’s karma, whether they do their dharma, whether they are focused enough on atman and Brahman. Ask them to discuss in pairs the answer to the questions: ‘Why do Hindus try to be good?*’* After taking some feedback as a whole class, pairs should join up to create groups of 4. Each pair should share their initial ideas and try to come up with an answer that all 4 agree upon. The group should then write at least one paragraph to explain the answer. The paragraph(s) should use the terms samsara, dharma, karma, atman, Brahman and moksha at least once as well as talking about actions that a Hindu believer would take and why. Pupils should also attempt to refer to Hindus that they have learnt about such as Simran and Vraj or Gandhi. Share the paragraphs with the whole class and ask for feedback on which ones pupils think answer the question well and why. If pupils now wish to revisit their paragraphs for editing, they should be allowed this opportunity. | | | What matters most to Humanists and Christians?    Lesson 1  LO – I can identify and explain beliefs about why people are good and bad  **Who breaks the rules? Why do most people keep the rules?** ▪ Concepts of naughty, good, bad, unkind, will be used throughout the unit. It is good to give pupils space to explore these ideas here as they begin. Can pupils talk about the consequences of their actions – ‘if...then...’ ▪ Ask pupils to choose three ‘villains’ from stories, films or TV series that they love. What makes these people bad? What rules do they break? What does their breaking of a code for living lead to? You could show some clips. Example: In Disney’s ‘The Lion King’ Scar, the villain, is jealous of his brother, selfish, ambitious, and a liar. These things lead him to deceive his nephew, murder his brother and steal the kingdom. You might show some short clips from films, discussing the impact of bad behaviour in particular. Can pupils make lists of what is wrong or naughty? ▪ Ask pupils in pairs to make lists of 10 things they think are naughty. What are the effects or consequences of these naughty things? Talk about what makes an action naughty. Note that ‘naughty’ actions, or words often hurt other people or animals. Do people sometimes hurt themselves when they are naughty? ▪ A fun way to do this is to ask them to write ’10 Commandments’ for naughty behaviour: ‘what if someone joined you class and had no idea how to be naughty? Can you write them some advice?’ And also to write down the opposites of these: 10 Commandments for goodness. ▪ Ask pupils whether there are such things as naughty thoughts. You might talk about whether jealousy, hatred, being greedy and so on start in our minds, and sometimes lead to actions as well. Films again provide a reference point: the thought is often the beginning of the deed. **Can good rules help us? Do our rules show our values? How?** ▪ Talk about the ways that we make rules or principles to help us to be good. What rules or principles do pupils think make most people happy? Ask pupils to suggest one rule for people to follow if they want a happier world, and make a beautifully lettered ‘rule card’ out if it. These can be hung on a mobile in the classroom or school entrance hall. ▪ Talk about the idea that a person often has a ‘code for living’ inside their head or heart that helps them to choose good things and say no to bad things. Make a collage of a large figure of a person, and each pupil writes a line of ‘code for living’ to stick onto their head or heart. ▪ Do pupils know the word ‘conscience’? What does it mean? Do we all have a conscience? Some people believe that there is a ’little voice’ inside our heads and hearts that tells us what to do when we choose between good and bad. It may say ‘be honest’ or ‘be kind’ or ‘be brave’ or ‘be gentle’. Every person chooses whether to follow this voice of conscience or not for themselves. ▪ From the earlier lists of what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life), rank some of these ideas – which are the worst, and which are less bad? Why? ▪ Ask pupils if they know any ‘codes for living’. The Jewish (and Christian) ’10 Commandments’ might be the best known example, but schools often have lists of values and codes of conduct as well. See what they know and consider examples: are these rules to make use happy? Will they work? ▪ Here is one list of popular school values: Love, Joy, Peace, Kindness, Gentleness, Goodness, Patience, Faithfulness, Self-control. Ask pupils if they like this list of values, and if they understand the words. What does a person do to show each of these values? ▪ These nine virtues / values are popular in Church schools, because they come from the Bible. The Apostle Paul calls them the ‘Fruit of the Holy Spirit’ in Galatians 5:22. Ask the class to think about this question: are Paul’s ‘fruit of the Spirit’ from the Bible values for everyone or are they values only for Christians? ▪ You could ask pupils to take card outlines of pieces of fruit and choose one of the virtues to write on one side, and then picture that virtue in action on the other side. Hang the fruits from a tree to make a display. ▪ Can they put Paul’s nine values in order? Which ones do they think matter most and why? Have a paired discussion to think about this and share different ideas around the class.  Lesson 2  LO – I can identify and explain beliefs about why people are good and bad (e.g. Humanist ideas and values)  Diagram  Description automatically generated**What codes for living do non–religious people use?** • *As you would with two different religions, good pedagogy doesn’t compare one way of life with another in ways that derogate one alternative. This needs careful handling in regard to Humanism and Christianity.* • **What is a Humanist?** Discuss with the class the religions they know about, and ask: is everyone part of a religion? Many pupils in many classes are not. Explore the idea that for religious people they try to be ‘good with God’, but others think you can be ‘good without god’. Introduce the work of the Humanists UK to pupils. • **What do Humanists think is good?** Ask pupils to think about these rules or principles: ▪ Be Honest ▪ Use your mind ▪ Tell the truth ▪ Do to other people what you would like them to do to you. • Teach pupils that these are the kind of rules Humanists try to live by. Ask pupils if they can rank these rules – ▪ more important to less important, from one to four? ▪ hard to keep, easy to keep, rank from one to four? • Are they actually all connected, and equally hard or important? Ask them: What would happen if everyone lived like this? What if everyone did the opposite of this? • **Refer back to the film clips:** were any of the characters you looked at from Disney following Humanist values? How could you tell? Talk with the class about how values are often shared – Christians and Humanists have some values the same – and some different. • **Reflect on the question: why do people do good things and bad things?** Are we all a mixture of good and bad? Explore pupils’ answers. Make a link with previous learning about what religions have to say about bad behaviour: what can pupils remember? People who are non-religious may just say that people have developed with a mix of good and bad. Humanists UK are an organisation of non-religious people; they say that humans should work out their own way of being good, without reference to any ‘divine being’ or ancient authority: they say people can be ‘good without god’. Being a good person is not about keeping all the rules, but about thinking about the consequences of our actions, being kind and accepting that we are not perfect. • **Talk about how having a ‘code for living’ might help people to be good.** Find ‘the golden rule’ poster online, showing similar moral messages in the world’s religions and from Humanism.  Look at visual expressions of this from pupils in the Spirited Arts gallery: • Teach pupils the word ‘atheist’ if they do not know it. A person who believes there is no God. Draw attention to the point that atheists and other non-religious people are not all the same. And that they have the task of working out what they believe is right and wrong, good and evil, selecting and trying to live by their own values. **Class discussion to clarify ideas, drama workshop activity to explore consequences** *The concepts of fairness, justice, forgiveness, honesty and freedom are central here. Teachers should introduce them carefully, making sure pupils can use the ideas thoughtfully for themselves and give examples.* • In a learning circle (10 or 15 pupils is better than 30, if possible using your TA) each pupil gives their response to the words fairness, justice, forgiveness and freedom. They can give a definition, example or question (e.g. justice is…., freedom is…, is forgiveness? Is it fair when?). • In groups consider a moral dilemma or issue which may have drawn from reports from the local press or from issues within school (e.g. a report on a court case involving burglary, a bullying incident in the playground, an example of vandalism or cruelty to animals, a case of lying or dishonesty, an example of someone who did nothing when they should have offered help). • Get the group to carry on the story through a simple drama, making up two different endings. One ending should show what happens if ‘good rules’ are kept. The other ending shows what happens if ‘good rules’ are broken. The whole class can enjoy the performances of different groups. They might be presented to other classes, perhaps younger KS2 pupils, in an assembly or through a drama lesson. • Discuss what happened and what the consequences were. What are the pupils’ reactions to these? Why do they think people acted like they did? Do they act like that? Why do they or why don’t they act like that? What stops them? Was there justice involved? What choices (freedom) did those involved have? • Introduce the idea of freedom of action. Humanists often think that each individual is free to choose how they act. The decision about what to do in any given situation is based on beliefs about the situation and the consequences of the action taken. So our choices reflect our values. • If you want to get pupils to complete a written task, then giving a word bank might help them to give good evidence of higher order thinking skills: terms they might choose to use could include: fairness, freedom, justice, forgiveness, Humanist, atheist, consequences, choices.  Lesson 3  LO – I can explore and explain similarities and differences between how Humanists and Christians live.  **Learning about Jesus’ values from two texts from the Bible** • Read with children the account of love for the neighbour that introduces the story of the Good Samaritan (Luke 10:25-37). Also read the account of the crucifixion, in which Jesus prays for forgiveness for those who killed him (Luke 23:32-35) Look at the two texts for similarities in Jesus’ values. • Discuss what kinds of values Jesus wanted people to follow, and how he ‘showed a path’ (as Christians believe). Ask the class what the values of Jesus seem to be in the stories. Ask them for examples of thing Jesus did not value as well (this is often sharp and easy to answer) • See if the pupils understand that the values of Christianity include love, forgiveness, peace between people and God, honesty, prayer, worship and fellowship (togetherness). Jesus did not like doing things just for appearance sake, or people being hypocritical. Do pupils in the class agree with Jesus’ values? Do they have other values too? **Values trees: roots and fruits** • Talk first about actions and what leads up to actions – illustrate the idea that values or motives lead us to act with a story from school life. Jesus often compared actions to fruit. The roots are down inside us, hidden thoughts and intentions, but what you do shows what you value. Ask pupils to create an image of a tree, showing its roots, trunk, branches, and carrying fruit as well. Write onto the fruit the words that they choose to represent good actions. • Ask them to think about what leads to good actions, and write some of these things onto the branches, the trunk and the roots of their trees. • In circle time, compare the different trees pupils have devised, and consider carefully the links between thoughts, words and actions. This activity could be done as a class display – each pupil making fruit for the values tree, which is a whole class piece of work.  Lesson 4  LO – I can define which values I think are most important and why.  **A values sorting activity.** • Use a set of cards that list of 21 valuable things that include the values of Christians and Humanists. These will do the job: ‘Twenty One Valuable things’ might include: Life / Safety / Sport / Music / Cleverness / Friends / Family / God / Love/ Truthfulness / Respect / PlayStation / Kindness / Money / Pets / Good food / Water / Home / Freedom / Holidays / Forgiveness / celebration / church . • Ask pupils in groups of three or four to sort out the cards into three groups of 7: a) things that really matter a lot, b) things that are quite valuable, c) and things that don’t matter to them. • Ask pupils to say why they have selected the ones that they put in the first group: what makes these things most valuable? • Talk as a class about which five values a Humanist would put in first group, and why. And which five would the Christian put top of the list, and why. You could compile the answers to this on the whiteboard. This next line is debatable (that’s the point): Possible answers from a Humanist: Life / Friends / Freedom / Respect / Truthfulness. Possible answer from a Christian: God / Love / Family / Forgiveness / Church. • Ask pupils to complete a writing task that identifies and explains their own five ‘matters most to me’ valuable things. Encourage your higher achieving pupils to refer to Christian and Humanist ideas in their explanations. **A fun extension activity: The Values Auction** • Use the same class groups, and give each group a pretend budget of £100. They are to ‘buy their own personality’ at an auction. Teacher as auctioneer sells off the 21 valuable things to the groups for the highest prices possible. To prevent chaos, only allow one child from each group to bid out loud. Others in the group can whisper advice, record the money spent, and police other groups’ spending. Fine offenders £1! They soon go quiet. • Afterwards, consider together why so many of these values ideas are worth more than money. How do we measure the value of something that isn’t measured with money? • How would – or should – a Christian or a Humanist play this game? Why?  Lesson 5  LO – I can make clear connections between Christian and Humanist ideas about being good and how people live  **Peace and peace-making: Exploring one value that Christians and Humanists share** ▪ Think about someone you know who is a peacemaker - take turns to name the person and say why. Make a 'peace tree’. Pupils write their ideas on leaves: *“To make peace in the world I will… We all should… Nobody ought to…”* ▪ Invite a speaker from a charity to talk about how they bring 'peace' to others, the symbol of their organisation, the work they do and why (e.g. NSPCC, NCH Action for Children, The Salvation Army, OXFAM, Christian Aid). Ask the speaker about how religious and non-religious people can co-operate for peace. ▪ Work with a collection of symbols of peace, unity, harmony and reconciliation from various organisations and discuss what they mean - make your own symbol for an organisation that works for peace. ▪ Plan and present a school assembly / celebration on the theme of peace using symbols, songs, dance, music, art, readings studied / written in other lessons above. ▪ Pupils write their own peace meditation / prayer / song using a famous prayer / song / poem as a model or frame (e.g. 'Make me a Channel of Your Peace’ / ‘The Lord is My Shepherd’ / Give Peace a Chance / a Christmas carol, Ebony and Ivory). Use this literacy task to explore non-fiction writing skills and adjective vocabulary. Consider carefully how peace is connected to fairness, justice, equality and other values of mutuality: how would pupils finish the sentence, ‘’You cannot have peace without…” ▪ Collect the work together in a class book, celebrating the value of peace, and the pupils’ achievements in RE. **P4C in RE: A community of enquiry into peace** ▪ *Deepening conceptual learning: help pupils to see links between concepts, asking ‘can there be peace without freedom, or without justice?’ These hard ideas often emerge from pupils work when a ‘philosophy for children’ approach is used for RE.* **Peace-lovers, or peace-makers?** ▪ One Christian leader (Rev Jim Wallis) says that it is “more important to be a peace-maker than a peace-lover: We all say we love peace, but the world needs more people who actually *make* peace.” What does he mean? What peace-makers do the pupils know? How do they do it? Who can say who the peacemaker is in their family? In the school? How do they do it? Can anyone be a peacemaker?  ▪ Take note of the fact that attitudes are important in making peace. Which attitudes help to make peace: Honesty? Tolerance? Aggression? Listening? Assertiveness? Certainty? Learning? Open-mindedness? Strength? Ask pupils to examine the peace makers they have studied and rank the values that were shown in their lives. ▪ Can there be peace between religious and non-religious people? What does it mean to ‘disagree respectfully’? Draw attention to the fact that disagreement is always part of our human communities, but does not have to lead to fighting and conflict. What do the pupils think about living peacefully with those who don’t share our views? This is essential – can it also be good? Does disagreement enrich our lives? **Four values for peace: my selection** ▪ In a final piece of work on this topic ask each pupil to create a piece of longer writing in four (fairly brief) paragraphs. They should select four values that they think will help make the world a more peaceful place. They could choose from this list, or add others. ‘For a more peaceful world, I think we need:  Table  Description automatically generated  Of course, some of these values are more important to Christians, others would be highlighted by Humanists. Ask pupils to write about the four they think we need to build a more peaceful world.  Lesson 6  LO – I can make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.  **Making a code for living** • Look at some ‘codes for living’ that Christians and Humanists try to follow together, such as the Ten Commandments, or Romans chapter 12:9-21 (16 ideas about living as a Christian) or ideas from the Humanists UK website, or the Humanist Manifesto (https://americanhumanist.org/what-is-humanism/manifesto3/ - this may be too hard for pupils, but a great source for teachers). What do these codes tell us about what people say is good and bad? • Ask pupils – working alone or in a pair – to come up with 5-10 sentences that would make good rules for a happier world. A simpler version asks for ‘a happier town’. They may re-use ideas from Christian and Humanist sources, but should also add their own ideas and expression. Is there a rule they value about any or each of these topics: honesty, using money, being fair, violence, equality, worship and belief, freedom, marriage and partnerships, children and older people, how we treat those with whom we disagree / minorities? • You might set this task ‘on a desert island’ to enable pupils to see that their own community is the one that they should think about. If you do this, then hide cards that say the pieces of moral code all around the drama space, and have them begin by finding them. Are they as useful as finding water and food? Maybe! • Ask pupils to discuss their first ideas with other pupils and refine them, coming up with ten or less good rules or ideas they all agree with. Ask them to give reasons for their choices. • The ‘Ten Commandments’ were written on ‘tablets of stone’. Give the pupils time and space to express their rules or ideas with dignity and high quality – whether through art, poetry, cartoons, calligraphy or ICT. But what about rules that usually work, but are sometimes not to be followed (e.g. the concept of a ’white lie’)? • **What helps? Ranking.** Ask about the impact of the rules or codes for living they would expect: what would help people to keep to these codes, and what would be the right thing to do to stop a person from breaking the codes for living? Would it help people to keep the rules o If they pray for God’s help? o If they fear punishment? o If everyone else keeps the rules? o If they are rewarded for keeping the rules? o If there are no secrets? What else helps? What would help the most? Can they rank these 5 ideas, or add some more?  • **Beyond the rules:** Note that both Christians and Humanists are a bit hostile to just ‘keeping the rules’ for their own sake. Both prefer the idea that choices are made out of love and respect, rather than just ‘doing as they are told.’ The movie ‘Pirates of the Caribbean’ contrasts ‘rules’ with ‘guidelines’ at several key points! Show a clip, and talk about the idea that rules are not enough for the good life. Saint Augustine says ‘Love God, and do what you like.’ (What does that mean?). ‘Do what makes most people happy’ is a rule! Consider why these ideas are important with your pupils! **A final task: challenge pupils to…** • Present to others in the class your learning about Humanist and Christian values. Say what they think are the strengths of the Christian values. And what are the strengths of the Humanist values. Say what they think matters most to each group, and then say what their own values are, drawing from their new learning about the Christians and the Humanists. | | |
| **Vocabulary** | Atman  Brahman  Dharma  Karma  Moksha  Samsara | | | Humanists / Humanism  Moral | | |
| **Outdoor Learning** | Sand sculptures on the beach | | |  | | |