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## Agreed Syllabus Conference

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MONDAY, 23RD APRIL, 2007 at 18:30 HRS - CIVIC CENTRE, HIGH ROAD, WOOD GREEN, LONDON N22 8LE.

**Group A: Christian Denominations & other Faiths represented in Haringey**

Ms Jenny Stonhold (Chair)	United Reformed Church
Rev Robert Allaway (Vice-Chair)	Baptist Churches
Ms Sara Joy Leviten	Board of Deputies of British Jews
Mr Soteroulla Nicolaidis	Greek Orthodox
Mr K Ranganathan	Hindu (Shiva) Temple Trust
Vacancy	Methodist Churches
Mr Mohamed Ibrahim	Muslim Educational Trust
Vacancy	North London Buddhist Centre
Mr Abdool Alli	North London Islamic Cultural Society
Mr Andie Frost	Peace Alliance
Mr Lano Akiwumi	Pentecostal Churches (Freedom's Ark)
Mr Nigel Kielczewski	Quakers (Society of Friends)
Mr Peter Ward	RC Diocese of Westminster
Major David Taylor	Salvation Army FCFC
Vacancy	Seventh Day Adventists
Ms Breda Parsons	Spiritual Assembly of the Bahai's

**Group B: Church of England:**

Mr Eddie Griffith, Mrs J Jamieson, Mr Graham Marriner, Mr Albert Ryder, Revd Dr Jonathan Trigg.

**Group C: Professional Associations:**

Ms Aurelie Bivigou (NUT), Mr Glenford Johnson (NUT), Ms Naina Parmar (NUT),  
Mr Horatio Ward (NUT), Vacancy (NUT)  
Mr Andy Yarrow (ASCL)  
Ms Susan Kambalu (NAS/UWT)

**Group D: Local Education Authority Group:**

Cllr Emma Jones  
Cllr Liz Santry  
Cllr Sheila Rainger  
Ms Barbara Breed  
Mr Livinius E Onyearugbulem

**Co-opted Non-Voting Members:**

Mr Norman Bacrac	British Humanist Association
Mr Tony Hall	Jehovah's Witness

## **AGENDA**

### **1. APOLOGIES**

### **2. MINUTES (PAGES 1 - 6)**

To agree the minutes of the meeting held on 12 February 2007

### **3. MEMBERSHIP UPDATE (PAGES 7 - 8)**

### **4. LOCAL AUTHORITY UPDATE**

To receive a verbal update from Barbara Breed.

### **5. INTRODUCTION TO HARINGEY AGREED SYLLABUS FOR RE (PAGES 9 - 48)**

### **6. ASSESSMENT ADVICE KS1-3 (PAGES 49 - 74)**

### **7. FOUNDATION STAGE (PAGES 75 - 98)**

### **8. THE NATURAL WORLD KS1 (PAGES 99 - 108)**

### **9. SCIENCE RELIGION KS3 (PAGES 109 - 126)**

### **10. SPIRITUALITY ARTS KS3 (PAGES 127 - 140)**

### **11. RELIGIOUS EDUCATION 16+ KS5 (PAGES 141 - 168)**

### **12. INTER FAITH DIALOGUE UNIT KS3 (PAGES 169 - 184)**

### **13. AGREED SYLLABUS ~ CHRISTIANITY (PAGES 185 - 230)**

### **14. AGREED SYLLABUS ~ HINDUISM (PAGES 231 - 256)**

### **15. AGREED SYLLABUS ~ ISLAM (PAGES 257 - 290)**

### **16. AOB**

### **17. DATE OF NEXT MEETING**

Wednesday 23 May 2007 at 6:30pm

Yuniea Semambo  
Head of Local Democracy & Member Services  
5<sup>th</sup> Floor, River Park House  
225 High Road  
Wood Green  
London N22 8HQ

Anne Thomas  
Principal Committee Co-ordinator  
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13 April 2007



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**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
MONDAY, 12 FEBRUARY 2007**

**Group A: Christian Denominations & other Faiths represented in Haringey**

Mr Peter Ward	RC Diocese of Westminster
Mr Mohamed Ibrahim	Muslim Educational Trust
Mr Abdool Alli	North London Islamic Cultural Society
Ms Sara Joy Leviten	Board of Deputies of British Jews
Mr Soteroulla Nicolaides	Greek Orthodox
Ms Breda Parsons	Spiritual Assembly of the Bahai's
Vacancy	North London Buddhist Centre
Mr K Ranganathan	Hindu (Shiva) Temple Trust
Ms Jenny Stonhold	United Reformed Church (Chair)
Rev Robert Allaway	Baptist Churches
Mr Lano Akiwumi	Pentecostal Churches (Freedom's Ark)
Mr Nigel Kielczewski	Quakers (Society of Friends)
Mr Andie Frost	Peace Alliance
Major David Taylor	Salvation Army FCFC
Vacancy	Seventh Day Adventists
Vacancy	Methodist Churches
Ms Dora-Marie Goulet	The Mennonites

**Group B: Church of England:**

Mr Eddie Griffith, Mrs J Jamieson, Mr Graham Marriner, Mr Albert Ryder, Revd Dr Jonathan Trigg.

**Group C: Professional Associations:**

Ms Naina Parmar (NUT), Mr Glenford Johnson (NUT), Ms Aurelie Bivigou (NUT), Mr Horatio Ward (NUT), Vacancy (NUT), Mr Andy Yarrow (ASCL) (Vice-Chair)  
Ms Susan Kambalu (NAS/UWT)

**Group D: Local Education Authority Group:**

Cllr Emma Jones  
Cllr Liz Santry  
Cllr Sheila Rainger  
Ms Barbara Breed  
Mr Livinius E Onyearugbulem

**Co-opted Non-Voting Members:**

Mr Norman Bacrac	British Humanist Association
Mr Tony Hall	Jehovah's Witness

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
MONDAY, 12 FEBRUARY 2007**

<b>MINUTE NO.</b>	<b>SUBJECT/DECISION</b>	<b>ACTION BY</b>
<b>ASC10.</b>	<p><b>APOLOGIES</b></p> <p>The Rev R Allaway chaired our meeting in the absence of Jenny Stonhold. Having asked members to introduce themselves we had a moment of silence for reflection or prayers.</p> <p>Apologies were received from Jenny Stonhold. The Clerk advised that Ms Muriel Huntley of the Methodist faith had tendered her resignation and nomination for a replacement had been requested.</p>	
<b>ASC11.</b>	<p><b>MINUTES OF LAST MEETING &amp; MATTERS ARISING</b></p> <p>The new Local Authority representative, Barbara Breed, introduced herself as the new Head of Continuing Professional Development. We were advised that both she and Denise Chaplin, the RE Advisor to SACRE, had contacted Waltham Forest to organise details about acquiring the rights to modify their Agreed Syllabus to become our Agreed Syllabus (agreed at the last meeting on 14.12.06). We noted that work was in progress on its corporate branding in order to personalise it for Haringey.</p> <p>SACRE noted that a financial projection had been worked up for the rest of the financial year and 2007/8; with photography being funded from this years' budget (due to be discussed later on this agenda).</p>	
<b>ASC12.</b>	<p><b>PHOTOGRAPHY FOR THE AGREED SYLLABUS</b></p> <p>The Chair tabled details of two Haringey places of worship to photograph; Brook Street Chapel (noting the connection to Hudson Taylor and Dr Barnardo) and the Greek Orthodox Cathedral (permission would need to be sought from the Bishop).</p> <p>Denise Chaplin suggested that there should also be a 'typical' Anglican church. Mr Mariner proposed St Anne's CofE (he would investigate). The parish church of St Michael's, Wood Green was also suggested.</p> <p>Representative places of worship were to be marked on a map of Haringey, and it was thought that these could also be photographed. Dr Allaway had suggested: Gospel Centre (Pentecostal) and St John the Baptist Greek Orthodox Church – both in Wightman Road; St Mark's CE and Salvation Army, both off Lyminton Avenue; Eldon Road Baptist and St Benet Fink (High CE), both near Lordship Lane. We noted that it would be necessary to obtain the agreement of the churches and that the places of worship had to be within Haringey. Also, Anglican All Hallows Parish Church in Tottenham (where a Vicar had been a</p>	

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
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	<p>Translator of the Authorised [King James] Version of the Bible).</p> <p>During the course of our discussions, other faith group representatives offered possible venues; ie Highgate Murugan (Shavaite) Temple; Bahia 19 Day Feast gathering; Quaker Meeting House at Muswell Hill; Synagogue at Muswell Hill (but to be mindful of the Jewish Faith's concerns about security); Wightman Road Mosque; North London Buddhist Centre (and/or a gathering in a private house).</p> <p>The Quaker representative (Mr Kielczewski) agreed to send some pictures to Barbara Breed. Mr Kielczewski also offered his services as a photographer for this project, which represented a considerable saving on the £1500 quoted for the services of a photographer for just one day. Cllr Jones and Barbara Breed agreed to investigate if we could proceed with his generous offer. Denise Chaplin advised that both she and Barbara Breed were in contact with Haringey's Design and Print Team. In answer to members' questions, they agreed to investigate the production of a CD-Rom, including a faith trail or virtual tour and web links etc and suggested that the Design and Print Team be invited to our next Agreed Syllabus Conference.</p>	
<p><b>ASC13.</b></p>	<p><b>DESCRIPTION OF SACRE FOR THE SYLLABUS OUTLINE</b></p> <p>We noted the introduction to the Lambeth Agreed Syllabus and Denise Chaplin asked members for input to Haringey's introduction; depicting their perceptions of RE Teaching. In response to questions, we noted that Lambeth was very similar to Haringey for key stages 1&amp;2 and about 50% of Key Stage 3. Teachers would be invited to evaluate the agreed syllabus once it had been established.</p> <p>The following suggestions we made:</p> <ul style="list-style-type: none"> <li>• 'Space for reflection of one's own beliefs and the opportunity to gain knowledge and understanding of the major world faiths in Haringey and respect for those holding them'</li> <li>• 'A Celebration of Community Cohesion and Diversity'</li> <li>• 'The importance of faith in the well-being of a community and respect for each other'</li> <li>• 'Beliefs to make sense of life; even if one is not religious'</li> <li>• 'Providing tools and knowledge to build bridges of understanding'</li> <li>• 'Common Core of understanding, respect and knowledge'</li> <li>• 'Understanding, tolerance and respect, if not agreement'</li> <li>• 'Respectful disagreement; towards living harmoniously and in peace'</li> <li>• 'Knowledge to take beyond education; conflict resolution as a life skill'.</li> <li>• 'A contribution to cohesive, positive and peaceful communities, not just to nurture a particular faith; education,</li> </ul>	

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
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	not indoctrination'	
<b>ASC14.</b>	<p><b>DISCUSSION OF KEY STAGE 3 OPTIONAL UNITS</b></p> <p>Denise Chaplin explained that within the Key Stage 3 section of the Syllabus, as well as units focussed on learning about the 5 major faiths and the Transition Unit, there were to be choices from a the pool of optional units which could be changed on an annual basis. Three units from the QCA website were set out in the report, demonstrating how the Non Statutory Framework could be used. There was general agreement that this was clearer than previous syllabi and very prescriptive and 'teacher friendly'. SACRE noted these needed to be tailored to the requirements of Haringey, whilst remaining respectful of global citizenship. In summary, the Chair commented that teaching morals and ethics were particularly popular in secondary education. In order to progress this we agreed to set up the following working parties:</p> <p>Christianity – 5 March 4.30 pm – 6.30 pm (teachers to attend from midday) at the PDC</p> <p>Hinduism – 21 March at PDC or Temple (car parking available) – 10 am start.</p> <p>Members of SACRE wishing to attend these meetings should inform Denise Chaplin or Barbara Breed.</p>	
<b>ASC15.</b>	<p><b>DISCUSSION OF INTERFAITH DIALOGUE UNIT</b></p> <p>We agreed this was an innovative approach but would again need to be personalised for Haringey. We noted the author's intellectual rights and that pages 79 – 82 would have to stay the same for this reason. The RE Advisor advised that the Unit was pitched at Year 7 (Spring Term) and included both key stage 2 &amp; 3 practice. We discussed links to local faith forums and noted that Mr Alli, Mr Kielczewski and Ms Parsons were members of the local Interfaith Group. In summary, the Chair agreed to investigate the London Mennonite Centre's work in conflict resolution and promoting peace. We also noted the Bruce Castle Peace Garden. Members present agreed that further discussions with the author be progressed. It was agreed that subject to Mr Mariner's approval, Denise Chaplin would arrange to purchase the rights to amend the Interfaith Dialogue Unit for the Key Sate 3 section of the Syllabus. The Clerk would therefore contact Mr Mariner for his approval.</p>	
<b>ASC16.</b>	<p><b>DATE OF NEXT MEETING</b></p> <p>Next Agreed Syllabus Conference – 23 April 2007 at 6.30pm, Civic Centre, Wood Green N22.</p> <p>Next SACRE Meeting – 22 March 2007 at 7:00pm, Civic Centre, Wood Green N22.</p>	

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
MONDAY, 12 FEBRUARY 2007**

	The meeting ended at 9:15pm	
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Jenny Stonhold  
Chair

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**STANDING ADVISORY COMMITTEE FOR RELIGIOUS EDUCATION ~ Attendance**

**2006-2007**

Name	Representation	Date of Meetings				Total
		21.06.06	11.09.06	14.12.06	22.03.07	
<b>Group A:</b>	<b>Faith</b>					
Ms Jenny Stonhold (Chair)	United Reformed Church	*	*	*	A	3
Rev Robert Allaway (Vice-Chair)	Baptist Churches	A	*	*		2
Ms Sara Joy Leviten (Fr Jan 06)	Board of Deputies of British Jews					
Mr Soteroulla Nicolaides (Fr Feb 07)	Greek Orthodox				*	1
Mr K Ranganathan	Hindu (Shiva) Temple Trust	*	*	*	A	3
Ms Muriel Huntley (Resigned Feb 07)	Methodist Churches					0
Mr Mohamed Ibrahim	Muslim Educational Trust	*			*	2
Ms Karuna Gita (Resigned March 07)	North London Buddhist Centre					0
Mr Abdool Alli	North London Islamic Cultural Society	A	*	A	*	2
Mr Andie Frost (Fr March 07)	Peace Alliance					0
Mr Peter Adenyiyi (Resigned)	Pentecostal Churches (Freedom's Ark)	*				1
Mr Lano Akiwumi	Pentecostal Churches (Freedom's Ark)					0
Mr Nigel Kielczewski (Fr Feb 07)	Quakers (Society of Friends)				A	0
Mr Peter Ward (Fr June 06)	RC Diocese of Westminster					0
Major David Taylor (Fr March 07)	Salvation Army FCFC				A	0
Vacancy (3 years)	Seventh Day Adventists					0
Ms Breda Parsons	Spiritual Assembly of the Bahai's					0
<b>Group B</b>	<b>Church of England</b>					
Mr Eddie Griffith		*				1
Mrs J Jamieson						0
Mr Graham Marriner		*	*	A		2
Mr Albert Ryder				*	*	2
Revd Dr Jonathan Trigg						0

**STANDING ADVISORY COMMITTEE FOR RELIGIOUS EDUCATION ~ Attendance**

**2006-2007**

<b>Group C</b>	<b>Professional Associations</b>					
Ms Aurelie Bivigou	NUT					0
Mr Glenford Johnson (Fr Dec 06)	NUT			*	*	2
Ms Naina Parmar	NUT			A	A	0
Mr Horatio Ward	NUT					0
Vacancy	NUT					0
Mr Andy Yarrow	ASCL	*	A	*	*	3
Ms Susan Kambalu	NAS/UWT				A	0
<b>Group D</b>	<b>Local Authority</b>					
Cllr Emma Jones	(Cllr elected June 2006)	*	*	*	A	3
Cllr Liz Santry		*	A	*	A	2
Cllr Sheila Rainger		*	*	*		3
Ms Barbara Breed					*	1
Mr Livinius E Onyearugbulem						0
	<b>Co-opted Non-Voting Members</b>					
Mr Norman Bacrac	British Humanist Association		A	*	*	2
Mr Tony Hall	Jehovah's Witness	*				1
	<b>Advisors</b>					
Ms Denise Chapman	RE		*		*	2
Ms Dora-Marie Goulet (Fr March 07)	The Mennonites					0

A = Apologies for absence received.

12 April 2007

# Introduction to Haringey Agreed Syllabus for Religious Education

## Introduction to the 2005 reviewed sections of the syllabus

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

Since RE is not part of the National Curriculum it is not subject to its statutory orders such as national attainment targets, programmes of study and assessment arrangements. Instead, it is locally determined: under the 1988 Act each LEA is required to establish a Standing Advisory Council for RE (SACRE) to advise the authority and its teachers on matters concerning RE. It also has a duty to convene an occasional group called an Agreed Syllabus conference, which produces the local Agreed Syllabus which defines the content to be taught for each key stage and advises teachers on the assessment of pupils' learning in RE. The importance of this was underlined in the Education Act 1993, which required every LEA to review its Agreed Syllabus every five years.

Religious education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools. Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools and in all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus. Once adopted by the LEA, the programmes of study of the agreed syllabus set out what pupils should be taught, and the attainment levels set out the expected standards of pupils' performance at different ages.

# Introduction to Haringey Agreed Syllabus for Religious Education

This 2005 reviewed Agreed Syllabus is the method by which that law is implemented in Haringey schools. Members of the Haringey Agreed Syllabus Conference wish to thank the Waltham Forest Agreed Syllabus Conference, the Lewisham Agreed Syllabus Conference, Paul Seto and Sarah Thorley on whose work this material is based.

This Syllabus has taken on board national initiatives and materials, including the Qualifications & Curriculum Authority (QCA) Non-statutory Framework for religious education (2004), in order that teachers and pupils might benefit from the most up to date advice and guidance.

An Agreed Syllabus is for all pupils and the members of the Agreed Syllabus Conference kept this principle at the heart of their work, endeavouring to remember and address the needs of pupils of all faith and cultural backgrounds, gender, disability or special need. This syllabus has been written for all of them. Each of them must see that those things that matter most, in terms of faith and culture, are valued and protected by this syllabus.

It is not the place of Religious Education to nurture pupils into a particular religious standpoint, still less into a system of belief that they will be required to accept. The task of nurturing of a particular faith is that of the home and/or the faith community who wish to do so. Schools are, however, required to promote the spiritual and moral development of pupils and to support them as they become adult members of society.

Young people will develop their own views as believers or non-believers as they move into adult life. The work of the Agreed Syllabus Conference has been undertaken in the belief that Religious Education should play a central role in the promotion of the spiritual, moral, social and cultural development of pupils and should provide a context for all pupils to learn what it is to become an active citizen.

Many pupils may be engaged at times in a search for meaning and truth in their lives. Religious Education based on this syllabus will support them as they explore their responses to ultimate questions in the light of the answers which humankind has found. Some pupils will experience periods of crisis and loss during their school lives; we have tried to ensure that the syllabus encourages the development of an environment and a vocabulary where students can share and be supported through times of great difficulty.

This Agreed Syllabus will enable pupils to grow and develop in their search for truth and values and should encourage the development of a positive ethos both within our schools and the communities around them, demonstrating mutual understanding and respect.

# Introduction to Haringey Agreed Syllabus for Religious Education

## The Aims of Religious Education

Religious Education in schools celebrates the diversity of religious and human experience. It encourages pupils to grow with the knowledge, skills, sensitivity and understanding to develop as confident and productive members of their local multifaith community and the world.

Religious education should help pupils to:

- Develop a sense of their personal worth, individuality and identity;
- Develop a positive attitude towards other people, respecting their right to hold different beliefs from their own and towards living in a society of many religions and beliefs;
- Acquire and develop knowledge and understanding of Christianity and the other principal religions and non-religious world views represented in Great Britain;
- Develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures;
- Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to their own beliefs and the teachings of the principal religions and beliefs represented in Great Britain;
- Enhance their spiritual, moral, social and cultural development by:
  - Developing awareness of the fundamental questions of life raised by human experiences, and if how religious teachings and philosophies can relate to them’;
  - Responding to such questions with reference to the teachings and practices of religions and to their own understanding and experience’;
  - Developing the ability to reflect on their own beliefs, values and experiences in the light of their study.

# Introduction to Haringey Agreed Syllabus for Religious Education

## *Time Allocation*

The Haringey Agreed Syllabus is based on the expectation that 5% of curriculum time which equates to the following hours, as recommended by the Qualifications and Curriculum Authority (QCA), should be devoted to Religious Education. This equates to the following:

Key Stage 1	36 hours per year
Key Stage 2	45 hour per year
Key Stage 3	45 hours per year
Key Stage 4	40 hours per year
Key Stage 5	18 hours per year

# Introduction to Haringey Agreed Syllabus for Religious Education

## Statutory and non-statutory content

### *Foundation Stage*

The Foundation Stage describes the phase of a child's education from the age of 3 to the end of reception age 5. Religious education is statutory for all registered pupils on the school roll.

During the Foundation Stage children begin to explore the world of religion in terms of special people, books, times, places and objects, and visiting places of worship. Children listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

#### **The contribution of religious education to the early learning goals**

The early learning goals set out what most children should achieve by the end of the Foundation Stage.

The six areas of learning identified in these goals are:

1. personal, social and emotional development;
2. communication, language and literacy;
3. mathematical development;
4. knowledge and understanding of the world;
5. physical development;
6. creative development.

Religious education can make an active contribution to all of these areas and the Agreed Syllabus Foundation Stage RE Advice contains clear links to the goals throughout.

# Introduction to Haringey Agreed Syllabus for Religious Education

## **Key Stage 1**

(See diagram on Page 12)

**All Part 1 units should be taught in the equivalent of one half-termly (6 week) unit of approximately 1 hour per session.**

During Key Stage 1 pupils will study Christianity, Islam, one other principal religion (Hinduism, Judaism or Sikhism) and The Natural World school designed unit.

In the Agreed Syllabus the Key Stage 1 and 2 materials of Hinduism, Judaism and Sikhism have been developed in the format 'part 1' and 'part 2'. Schools may select which religion they wish to study alongside Christianity and Islam in Key Stage 1 and they then incorporate the relevant 'part 1' section of that faith into their Key Stage 1 scheme of work.

The Christianity content should be taught in the equivalent of 5 half terms of six hourly sessions each (30 hours) , Islam in 4 half terms of six hourly sessions each (24 hours) and the 'part 1' sections of the other faiths each can be taught in the equivalent of 2 half terms of six hourly sessions each. Therefore in this key stage teachers will teach 12 hours of one other religion of their choice. Exemplar units have been provided to teach this content.

Through RE at this key stage, as pupils talk about what is important to themselves and others, they should learn to value themselves, reflecting on their own feelings and experiences and developing a sense of belonging. They will encounter and appreciate different beliefs about God and the world around them. They will also have the opportunity to encounter and respond to a range of stories, artefacts and other religious materials.

Through the Key Stage 1 study of RE, pupils should learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They should also begin to understand the importance and value of religion for believers, especially other children as they ask relevant questions and develop a sense of wonder about the world.

# Introduction to Haringey Agreed Syllabus for Religious Education

## Knowledge, skills and understanding

### ***Attainment Target 1: Learning about religion:***

Pupils should be taught to:

- explore a range of religious stories and sacred writings, and talk about their meanings;
- name and explore a range of celebrations, worship and rituals in religion, noting both similarities and differences;
- identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives;
- explore how religious beliefs and ideas can be expressed through the creative and expressive arts and communicate their responses;
- identify and interpret religious symbols and begin to use a range of religious words.

### ***Attainment Target 2: Learning from religion:***

Pupils should be taught to:

- reflect upon and consider religious and spiritual feelings, experiences and concepts, for example worship, wonder, praise, thanks, concern, joy and sadness;
- ask and respond to puzzling questions, communicating their ideas;
- identify what matters to them and others, including those with religious commitments, and communicate their responses;
- recognise how religious teachings and ideas about values, particularly those concerned with right and wrong, justice and injustice, make a difference to individuals, families and communities, and communicate their responses.

## Breadth of study

During the key stage pupils should be taught the knowledge, skills and understanding with a focus on the religions they have chosen and through the themes, providing a range of experiences and opportunities:

### ***Themes***

- believing: what people believe about God and humanity;
- story: what makes some stories important for some people;
- celebrations: how and why people celebrate;
- symbols: how and why symbols express meaning;
- leaders and teachers: who have had or continue to have a religious influence on others locally, nationally and globally;
- belonging: where people belong and why belonging is important.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Experiences and opportunities***

- visits to places of worship with a focus on symbols and feelings, and listening to and responding to visitors from local faith communities; asking and answering questions related to their learning in religious education;
- using all their senses in developing their knowledge, skills and understanding and developing their creative talents and imagination through art, music, dance, drama and times of quiet reflection;
- sharing their own beliefs, ideas and values and talking about their feelings and experiences.

## ***Key Stage 2***

**(See diagram on Page 12)**

During Key Stage 2 pupils learn about Christianity and the other 5 major religions recognising the impact of religion both locally and globally. The Christianity Part 2 section from the Agreed Syllabus should be taught in 6 half-termly units of 6 sessions, (36 hours in total). The Islam Key Stage 2 section taught in 4 half-termly units of 6 sessions (24 hours in total) and Buddhism in 3 half-termly units of 6 sessions (18 hours in total). Teachers also introduce pupils to the remaining religions that they have not yet studied, building the Part 1 and Part 2 content into their scheme of work (24 hours worth of teaching for each). They also re-visit the faith already studied in Key Stage 1 by incorporating the 'part 2' section from this faith (12 hours in total) into the scheme of work.

In this key stage pupils should begin to make connections between differing aspects of religion and consider the different forms of religious expression as they consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources of guidance and consider their meanings and interpretation. Pupils should begin to recognise diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between religions. They should have opportunity to communicate their ideas and to recognise and respect other people's viewpoints as they evaluate their own beliefs and values and those of others.

In Key Stage 2 pupils extend their understanding of the range and use of specialist vocabulary. They should also recognise the challenges involved in distinguishing between right and wrong, and in valuing what is good and true.

# Introduction to Haringey Agreed Syllabus for Religious Education

## Knowledge, skills and understanding

### ***Attainment Target 1: Learning about religion***

Pupils should be taught to:

- describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;
- describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected to, beliefs and teachings;
- identify and begin to describe the similarities and differences between religions;
- investigate the significance of religion in the local, national and global communities;
- make links between different forms of religious expression and understand why they are important in religion, explaining how religious beliefs and teachings can be expressed in a variety of forms;
- describe and begin to understand religious and other responses to ultimate and ethical questions;
- use religious language in communicating their knowledge and understanding;
- use and interpret information about religions from a range of sources.

### ***Attainment Target 2: Learning from religion***

Pupils should be taught to:

- reflect on the joys and challenges of belonging to a religion, communicating their own and others' responses thoughtfully;
- respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways;
- discuss their own and others' views of religious truth and belief, expressing their own ideas clearly;
- reflect on issues of right and wrong and their own and others' responses to them;
- reflect on sources of inspiration in their own and others' lives.

# Introduction to Haringey Agreed Syllabus for Religious Education

## **Breadth of study**

During the key stage the pupils should be taught the knowledge, skills and understanding through the following themes, experiences and opportunities.

### ***Themes***

- beliefs and questions: how people's beliefs about life's meanings and purposes;
- impact of these on their lives;
- teachings and authority: what sacred texts and other sources say about God, the world and human life;
- worship and sacred places: where, how and why people worship;
- pilgrimage and the journey of life: why some places and occasions are sacred to believers;
- symbols and religious expression: how religious and spiritual ideas are expressed;
- inspirational people: where and how religious people find their inspiration;
- religion and the individual: what is expected of a person in following a religion;
- religion, family and community: how religious families and communities practice their faith, and the contributions this makes to local life;
- religions in the world: how religious faith impacts on world events in different ways.

### ***Experiences and opportunities***

- encountering religion through visitors or visits to places of worship, and focussing on the impact and reality of religion on the local and global community;
- discussing religious and philosophical questions, giving reasons for beliefs and disagreeing respectfully;
- exploring spiritual experience and feelings in a variety of ways;
- expressing and communicating their own and others' insights into life and its origin, purpose and meaning, through the creative and expressive arts.

The time allocations for the Statutory content for Key Stages 1 & 2 have been described above.

## **Please note**

A complete set of detailed units of work have been developed in close collaboration with faith community representatives for use by teachers when teaching the syllabus content.

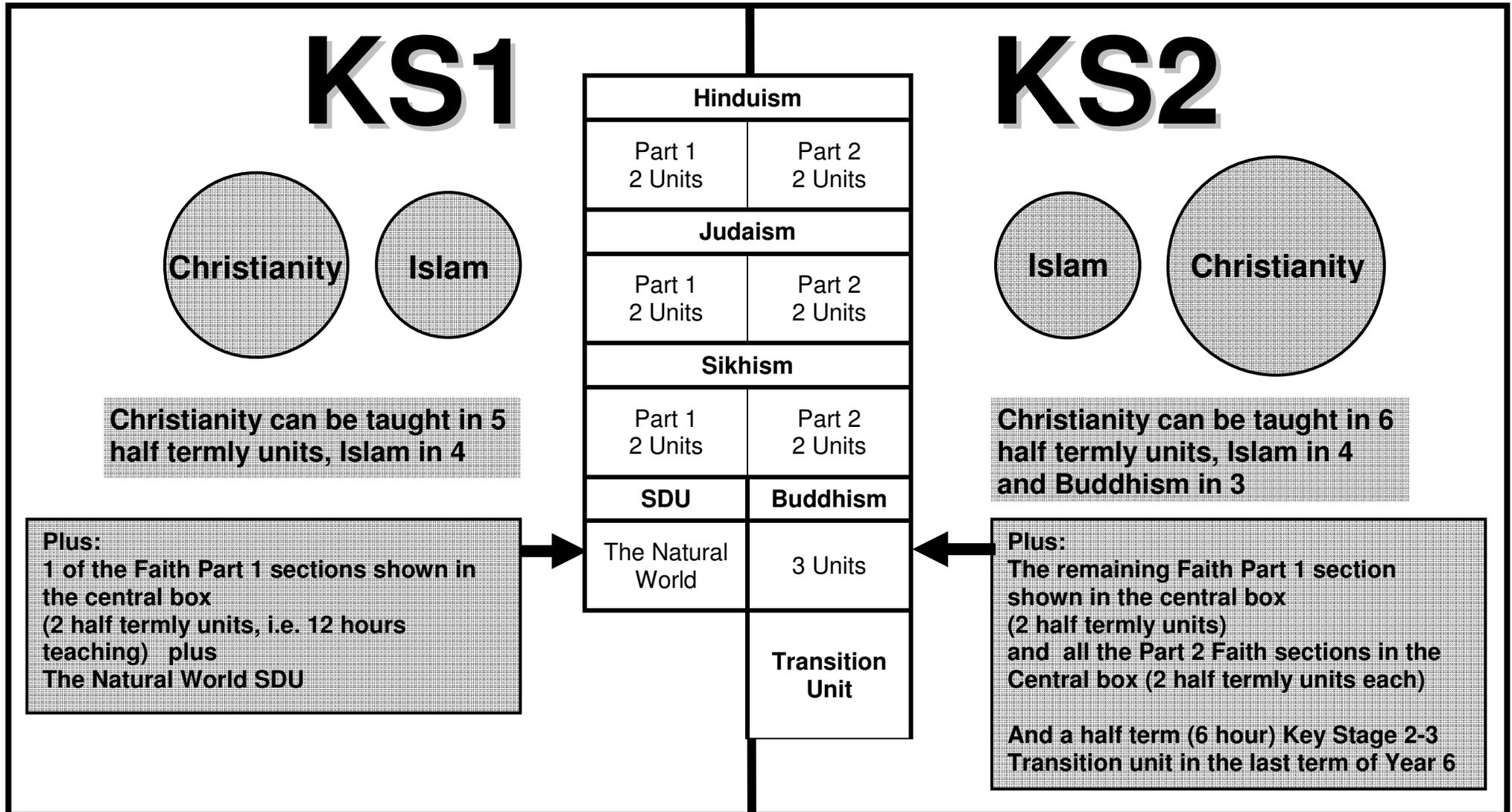
These units have been pitched to match the 'level' requirements of the QCA 8-level scale and the activities and resources recommended have been included with the agreement of faith communities to ensure they are appropriate and sensitive to the beliefs and practices of the faiths.

Should schools wish to devise their own alternative units to teach the statutory content they should ensure that:

- the scheme of work has the appropriate balance of faiths ensuring the Agreed number of units and religions are taught in each key stage;
- units devised teach the requirements of the statutory Agreed content of the syllabus for each faith;
- activities and resources selected are acceptable to the faith communities.

The activities in each unit will need to be adapted during the planning process. They will need to be supplemented with lesson plans that meet individual class requirements, taking into account pupils' different abilities and the resources available. Short term planning is the responsibility of individual teachers who build on the school's medium term planning by taking account of the individual need of the pupils in each class or teaching group for which they are responsible.

# Introduction to Haringey Agreed Syllabus for Religious Education



# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Key Stage 3***

During key stage 3 pupils extend their understanding of Christianity and the other 5 principal religions in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion and apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues, with a focus on self-awareness, relationships, rights and responsibilities. They reflect upon the impact of religion in the world, considering both the importance of inter-faith dialogue but also the tensions which exist within and between religions and beliefs. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious and spiritual issues.

### **Content for Key Stage 3 has been devised to fit the following:**

Transition Unit B	
Interfaith Dialogue Unit	
4 Christianity Units	– Units 10, 11, 12, 13
2 Buddhism units	– Units 4 & 5
2 Hinduism	– Units 6 & 7
2 Islam units	– Units 9 & 10
2 Judaism units	– Units 6 & 7
2 Sikhism units	– Units 6 & 7

Teachers should ensure that they teach the statutory content giving the required amount of time to each faith.

# Introduction to Haringey Agreed Syllabus for Religious Education

The Agreed Syllabus also incorporates one of the following optional units adapted from the new QCA materials:

- How do people express their spirituality through the creative arts? (Buddhism, Christianity, Hinduism and Islam)
- How can we answer questions about creation and origins? Learning from religion and science: (Christianity, Hinduism, Islam and Humanism)

## Knowledge, skills and understanding

### *Attainment Target 1: Learning about religion*

Pupils should be taught to:

- investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
- analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
- discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
- apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in
- expressing religious ideas and beliefs
- interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
- interpret a variety of forms of religious and spiritual expression.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Attainment Target 2: Learning from religion***

Pupils should be taught to:

- reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments
- evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
- express insights into the significance and value of religion and other worldviews on human relationships personally, locally and globally
- reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas
- express their own beliefs and ideas, using a variety of forms of expression.

## ***Key Stage 4***

The Haringey Agreed Syllabus Conference has agreed that at Key Stage 4 all students should be entered for an accredited examination course.

This should be either a short or full course GCSE in religious education / religious studies or for special school students where possible a certificate of education course.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Key Stage 5 – RE in the Sixth Form***

Religious education is a statutory requirement for all registered students in Key Stage 5 who are registered in either a school with a sixth form, a sixth form college constituted as a school or registered in a school working as part of a consortium or collaboration except for those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

Schools should provide religious education to every student in accordance with legal requirements. It must be taught according to the locally agreed syllabus or faith community guidelines.

A wide range of courses are available for students from 14-19. Traditionally students have chosen between two pathways; the academic path usually involves following A/AS courses and may lead to university entrance, the vocational path leads to various levels of qualifications, which at advanced level may also qualify students for university entrance. Students at this stage will therefore represent a wide range of ability, interests, experience and background and will be working on different courses based on one or both of these pathways.

RE courses broaden and enhance the curriculum by giving students the opportunity to consider a wide range of religious, philosophical, psychological, sociological and ethical issues and to develop their own codes of belief.

Sixth form religious education is intended to support and recognise the achievements of all students at Key Stage 5. The flexible course of study explained in these requirements promotes the religious imagination and the development of key skills. It provides for students with a variety of aptitudes, abilities and needs that may not be fully met through current AS and A level examination syllabuses and encourages all students to explore ways of communicating and presenting their knowledge and understanding of religion in a variety of media. In this way sixth form RE caters for and affirms a range of learning styles, individual interests and gifts and talents of students.

# Introduction to Haringey Agreed Syllabus for Religious Education

RE at post-16 should be planned as carefully as in the statutory period of schooling and should give due consideration to:

- breadth and balance of knowledge, understanding and skills
- differentiation to meet the needs and abilities of the full range of students;
- the spiritual and moral development of students;
- preparation for work and adult life
- progression and continuity from Key Stage 4 and through the sixth form;
- assessment and accreditation wherever possible including self and peer assessment
- challenge

## Teaching and Learning - Attainment targets for Religious Education

The two Attainment Targets, 'Learning about Religions' and 'Learning from Religions' continue to underpin the syllabus at this stage.

**Attainment Target 1: Learning about religions** students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- develop their understanding of the principal methods by which religions and spirituality are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language.

**Attainment Target 2: Learning from religions**, students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

# Introduction to Haringey Agreed Syllabus for Religious Education

## Teaching and Learning

### Attainment targets for Religious Education

The two Attainment Targets, 'Learning about Religions' and 'Learning from Religions' underpin the syllabus throughout.

**Attainment Target 1: Learning about religions** includes the ability to:

- identify, name, describe and give accounts, in order to build a coherent picture of each religion;
- explain the meanings of religious language, stories and symbolism;
- explain similarities and differences between, and within, religions.

**Attainment Target 2: Learning from religions** includes the ability to:

- give an informed and considered response to religious and moral issues;
- reflect on what might be learnt from religions in the light of one's own beliefs and experiences;
- identify and respond to questions of meaning within religions.

All knowledge and understanding described in any of the Units should be planned to ensure that both of these attainment targets are met.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impact on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on and response to their own experiences and their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly to questions of identity and belonging, meaning, purpose and truth and values and commitments, and communicating their responses.

# Introduction to Haringey Agreed Syllabus for Religious Education

Exciting and challenging programmes of study should offer a range of experiential teaching and learning strategies.

Suggestions are made within the non-statutory teaching units for Key Stages 1-3 of activities which fulfil the requirements of the syllabus. These reflect the concern of the LEA and the Agreed Syllabus Conference that Religious Education in Haringey schools should be varied, interesting, relevant and stimulating by, for example:

- bringing pupils into first hand contact with people and places from the faiths studied;
- using a wide range of materials from the faiths, e.g. artefacts and stories;
- making appropriate and mutually supportive links with other National Curriculum subjects;
- enabling pupils to have time and space to share their views and feelings, to discuss issues raised in the light of the beliefs of the religions studied and their own views and to explore and question issues raised in a safe, non-threatening and respectful environment.

## Skills and attitudes in Religious Education

Throughout the Religious Education planned to deliver the Agreed Syllabus pupils should be encouraged to develop attitudes, concepts and skills which will promote their spiritual development and enable them to approach this subject with sensitivity. For example:

- pupils should be encouraged to learn to listen with respect and sensitivity to others, to stories, poetry and music;
- pupils should be enabled to observe how others have been inspired to communicate their responses, feelings, love and spiritual development through the creative and expressive arts.

Throughout the educational process, pupils should explore religious concepts and reflect on meaning and purpose. This should include personal spiritual experience and ultimate questions of purpose. As pupils explore the beliefs and practices of their own faith and those of others, there should be opportunities for reflection upon their own attitudes, beliefs and experiences.

# Introduction to Haringey Agreed Syllabus for Religious Education

Each element of the syllabus will offer a different and special opportunity to consider such issues. Teachers are asked to ensure that they give consideration to these when they deliver religious education. Classroom activities have been planned to enable pupils to express their deepest responses, feelings and beliefs through and within other curriculum areas.

## **Skills**

Religious Education will contribute to pupils' spiritual growth through the development of skills, processes and attitudes. The following skills are central to Religious Education, and are also apparent in other subjects in the curriculum. They should be reflected in attainment targets and in learning opportunities:

### **a. Investigation - this includes:**

- asking relevant questions;
- knowing how to use different types of sources as a way of gathering information;
- knowing what may constitute evidence for understanding religion(s).

### **b. Interpretation - this includes:**

- the ability to draw meaning from artefacts, works of art, poetry and symbolism;
- the ability to interpret religious language; and
- the ability to suggest meanings of religious texts.

### **c. Reflection - this includes:**

- the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices.

### **d. Empathy - this includes:**

- the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
- developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
- the ability to see the world through the eyes of others, and understand issues from the point of view of others.

# Introduction to Haringey Agreed Syllabus for Religious Education

## **e. Evaluation - this includes:**

- the ability to debate issues of religious significance with reference to evidence and argument;
- weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.

## **f. Analysis - this includes:**

- distinguishing between opinion, belief and fact;
- distinguishing between the features of different religions.

## **g. Synthesis - this includes:**

- linking significant features of religion together in a coherent pattern;
- connecting different aspects of life into a meaningful whole.

## **h. Application - this includes:**

- making the association between religions, and individual, community, national and international life;
- identifying key religious values and their interplay with secular ones;
- developing an ability to recognise and discern the effect that faith can have on the lives of individuals and communities.

## **i. Expression -this includes:**

- the ability to explain concepts, rituals and practices;
- the ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.

## **Attitudes**

While knowledge, skills and understanding are central to religious education; it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others.

The following attitudes are critical for good learning in religious education and need to be consistently developed at each key stage of religious education.

# Introduction to Haringey Agreed Syllabus for Religious Education

## **a. Self awareness**

In religious education, this includes:

- enabling pupils to feel confident about their own beliefs and identity and to share them without fear of embarrassment or ridicule;
- developing a realistic and positive sense of their own religious and spiritual ideas;
- recognising their own uniqueness as human beings;
- becoming increasingly sensitive to the impact of their ideas and behaviour upon other people.

## **b. Respect for all**

In religious education, this includes:

- developing skills of listening and willingness to learn from others who are different;
- readiness to look at the positive potentialities of diversity and difference;
- sensitivity to the feelings and ideas of others;
- willingness to make a contribution to a diverse society for the well being of all.

## **c. Open mindedness**

In religious education, this includes:

- willingness to seek new insight through learning;
- the ability to engage in argument or disagree reasonably and respectfully (without belittling or abusing others);
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction and faith;
- the ability to argue respectfully, reasonably and evidentially about religious, moral and spiritual questions.

## **d. Appreciation and wonder**

In religious education, this includes:

- developing imagination and curiosity in ways that are respectful of faith the beliefs of others;
- recognising that knowledge is bounded by mystery;
- appreciating the sense of wonder at the world in which they live, and their response to questions of meaning and purpose.

# Introduction to Haringey Agreed Syllabus for Religious Education

Attitudes such as respect, care and concern should be promoted through all areas of school life.

There are some concepts that are fundamental to religious education in that they are pre-requisites for entering fully into the study of religions, and learning from that experience. The following should be included:

- a. Community
- b. Belonging
- c. Commitment
- d. Fairness
- e. Justice
- f. Respect

## Dealing with discussion and pupils' questions and disclosures

Discussion of sensitive, controversial and challenging religious, philosophical, social and moral issues is vital to RE, as is the need to make sense of such issues in the context of pupils' own life experiences. It is important that all class discussions take place in a climate of trust, cooperation and support.

Teachers need to create a safe environment in which pupils can share their beliefs and feelings, explore their values and attitudes, express their opinions and consider those of others without attracting hostile comment directed to them personally or to their family or a community to which they belong. This will encourage open discussion, enhance pupils' self-esteem and help them develop positive attitudes towards their learning and the beliefs and values of others.

RE, and particularly the second attainment target, 'Learning from religion', might lead pupils to ask difficult questions or even make personal disclosures about their own beliefs or experiences. Understandably, teachers might find such situations difficult to handle; it would seem easy to say the wrong thing. Teachers might be tempted to focus on the first attainment target, 'Learning about religion', in order to avoid potentially difficult situations. However, this denies pupils access to those aspects of RE that are the most educationally rewarding.

# Introduction to Haringey Agreed Syllabus for Religious Education

Examples of difficult situations that might arise in the course of RE include pupils:

- asking questions to which different religions give different and/or opposing answers, e.g. 'Was Jesus the Son of God?'
- raising difficult philosophical or theological issues, e.g. 'Why does a supposedly good God allow suffering?', or a more specific or personal version of such a question
- asking what the teacher believes, e.g. 'Do you believe in God?'
- raising spiritual or moral issues in a personal or political context, e.g. 'we can't always forgive people, can we?'
- making comments or asking questions that reflect an offensive or unreflective approach to religion, e.g. 'Are you one of the God squad?'
- making inappropriate value judgements about the faith of other people, e.g. 'People who believe that are stupid!'
- making disclosures that reveal personal faith commitments, e.g. 'I believe that the Qur'an is the absolute word of God'
- making personal disclosures, e.g. 'My grandma died yesterday'.

Such situations might be difficult for one or more reasons:

- they might cause upset or offence to other pupils;
- they might expose the pupil to upsetting comments;
- they might reveal misunderstandings that seem in need of correction;
- there might be no straightforward answer to pupils' questions;
- they might reveal an inability to cope with differences of opinion on the part of some pupils;
- they might be embarrassing;
- there might not be time to deal with them;
- the teacher might not have the training or knowledge needed to deal with them.

# Introduction to Haringey Agreed Syllabus for Religious Education

There are no 'off-the-shelf' ways of dealing with such classroom incidents. Teachers will need to use their professional judgement and display sensitivity. The ethos of the school, and the contribution of RE to it, will be important in establishing the right climate for dealing with such questions and incidents. The following practical guidelines might help.

## Suggestions

- Encourage the use of 'owning and grounding' language such as 'in my opinion' or 'some Hindus would say'. This allows belief statements to be made in the classroom without everyone feeling they have to agree.
- Treat the difficult question or incident as a positive rather than negative event. Remember, it is the way the incident is dealt with and how the class response is managed that matters most.
- Affirm the importance of pupils' contributions, even if you don't agree with them, with phrases like 'That is an excellent question – I've often wondered about that too' or 'You're not the only one who doesn't know the answer to that'.
- Help pupils to understand that diversity of opinion and the existence of unanswerable questions are aspects of life that we all have to accept, and that they do not disappear as they grow older or wiser.
- Encourage an awareness of diversity without undermining the pupil's own beliefs. Allow for the possibility of a range of answers or opinions, e.g. use 'most Christians would probably say...but some Muslims would think differently....'
- Encourage a 'let's explore this together' approach in which the teacher is a participant, not an expert, e.g. use the situation to open up rather than close down conversation or thinking.
- Encourage further exploration by suggesting that pupils ask their questions of others, including faith community leaders, or look for help in resource centres or other places. Advise pupils that their family, faith community and friends can play important roles in helping to provide answers and information.
- Correct factual misinformation, factual errors or misinformation, wherever possible, without confrontation. At the same time, always respect the rights of pupils, their families and members of their communities to hold their own beliefs.
- Pupils might make personal disclosures out of a need for comfort. It might be possible in some cases to suggest a follow-up to the pupil's disclosure (e.g. personal tutor) without 'fobbing-off' the importance of it. If this is not possible, assign the class an activity that provides time to attend to the pupil or gives the pupil some personal space.

# Introduction to Haringey Agreed Syllabus for Religious Education

## Resources

Within the syllabus a range of resources are recommended and these resources are, at the time of publication, those that RE professionals and faith communities agree are appropriate to use.

It is important that schools audit their resources regularly, removing any which are unusable or which give a poor image of the faith concerned. In each school staff should be made aware of what is available for their use and how items may be accessed and used.

## Using artefacts

It is important that pupils are introduced to the sacred objects of the faiths. Pupils should be taught how to treat texts and objects with care, sensitivity and respect. A study of sacred objects in Key Stage 1 should give pupils the opportunity to share their own 'special things', both secular and sacred, in order to appreciate the concept of an item being 'special'.

## Cross curricular links

Religious Education should make links with the whole curriculum where appropriate whilst ensuring that its integrity as a subject is recognised.

## Sensitivities

It is important to remember that Muslims should not draw the Prophet Muhammad (pbuh) or any of the other Messengers of Allah. Muslims would consider it inappropriate to depict any of these in drama or role-play. Equally Sikhs would consider it inappropriate to depict any of the Gurus.

**Pbuh** The words 'Salla-llahu alaihi wa salaam' - peace and blessings of Allah upon him are used by Muslims every time the Prophet Muhammad is mentioned. You will find this placed throughout the document to represent this phrase.

In Arabic the words 'Alaihi salaam' - peace be upon him are used by Muslims after the names of prophets and the twelve Shi'ah Imam are mentioned. Equally 'pbuh' may be used in place of this phrase.

## Inclusion

### Providing effective learning opportunities for all pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils.

The National Curriculum and the local Agreed Syllabus for religious education are the starting points for planning a school curriculum that meets the specific needs of individuals and groups of pupils.

This is an adaptation of the statutory inclusion statement on providing effective learning opportunities for all pupils and outlines how teachers can modify, as necessary, the National Curriculum programmes of study to provide all pupils with relevant and appropriately challenging work at each key stage. It has been modified to meet the requirements of the local Agreed Syllabus.

The statement sets out three principles that are essential to developing a more inclusive curriculum:

- setting suitable learning challenges;
- responding to pupils' diverse learning needs;
- overcoming potential barriers to learning and assessment for individuals and groups of people.

Applying these principles should keep to a minimum the need for aspects of the National Curriculum to be disapplied for a pupil. Schools are able to provide other curriculum opportunities outside the National Curriculum to meet the needs of individuals or groups of pupils such as speech and language therapy and mobility training.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Three principles for inclusion.***

In planning and teaching the Agreed Syllabus, teachers are required to have due regard to the following principles:

### **A. Setting suitable learning challenges**

1. Teachers should aim to give every pupil the opportunity to experience success in learning and to achieve as high a standard as possible. The Agreed Syllabus sets out what most pupils should be taught at each key stage - but teachers should teach the knowledge, skills and understanding in ways that suit their pupils' abilities. This may mean modifying the non-statutory units by devising different activities or using extra resources or by choosing knowledge, skills and understanding from earlier or later key stages so that individual pupils can progress and show what they can achieve. Where it is appropriate for pupils to make extensive use of content from an earlier key stage, there may not be time to teach all aspects of the age-related programmes of study. A similarly flexible approach will be needed to take account of any gaps in pupils' learning resulting from missed or interrupted schooling [for example, that may be experienced by travellers, refugees, those in care with long term medical problems, such as head injuries, and those with degenerative conditions].
2. For pupils whose attainments fall significantly below the expected levels at a particular key stage, a much greater degree of differentiation will be necessary. In these circumstances, teachers may need to use the content of the Agreed Syllabus as a resource or to provide a context, in planning learning appropriate to the age and requirements of their pupils.

For pupils whose attainments significantly exceed the expected level of attainment during a particular key stage, teachers will need to plan suitably challenging work. Teachers should plan to extend the breadth and depth of study with individually challenging tasks devised particularly to meet the needs of those pupils.

All of the non-statutory units in the Agreed Syllabus contain suggestions for activities to challenge the most able or gifted pupils.

# Introduction to Haringey Agreed Syllabus for Religious Education

## B. Responding to pupil's diverse learning needs.

1. When planning, teachers should set high expectations and provide opportunities for all pupils to achieve, including boys and girls, pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups, including travellers refugees and asylum seekers, and those from diverse linguistic backgrounds. Teachers need to be aware that pupils bring to school different experiences, interests and strengths, which will influence the way in which they learn. Teachers should plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.
2. To ensure that they meet the full range of pupils' needs, teachers should be aware of the requirements of the equal opportunities legislation that covers race, gender and disability.
3. Teachers should take specific action to respond to pupils' diverse needs by:
  - a. creating effective learning environments;
  - b. securing their motivation and concentration;
  - c. providing equality of opportunity through teaching approaches;
  - d. using appropriate assessment approaches;
  - e. setting targets for learning.

The Agreed Syllabus non-statutory units incorporate activities planned to appeal to learners with different learning styles. Teachers intending to modify these units will need to ensure that the new activities that they devise are as broad in their appeal.

### ***Examples for B/3a - creating effective learning environments in which:***

- the contributions of all pupils is valued;
- all pupils can feel secure and are able to contribute appropriately;
- stereotypical views are challenged and pupils learn to appreciate and view positively differences in others, whether arising from race, gender, religion, ability or disability;
- pupils learn to take responsibility for their actions and behaviours both in school and in the wider community;
- all forms of bullying and harassment, including racial harassment are challenged;
- pupils are enabled to participate safely in clothing appropriate to their religious beliefs.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Examples for B/3b - securing motivation and concentration by:***

- using teaching approaches to appeal to different learning styles;
- using, where appropriate, a range of organisational approaches such as setting, grouping or individual work, to ensure that learning needs are properly addressed;
- varying subject content and presentation so that this matches their learning needs;
- planning work which builds on their interests and cultural experiences;
- planning appropriately challenging work for those whose ability and understanding are in advance of their language skills;
- using materials which reflect social and cultural diversity and provide positive images, gender, religions and disability;
- planning and monitoring the pace of work so that they all have a chance to learn effectively and achieve success;
- taking action to maintain interest and continuity of learning for pupils who may be absent for extended periods of time.

## ***Examples for B/3c - providing equality of opportunity by:***

- ensuring that boys and girls are able to participate in the same curriculum;
- taking account of the interests and concerns of boys and girls by using a range of activities and contexts for work and allowing a variety of interpretations and outcomes;
- avoiding gender stereotyping when organising pupils into groups, assigning them to activities or arranging access to equipment;
- taking account of pupils' specific religious or cultural beliefs relating to the presentation of ideas or experiences or to the use of particular types of equipment;
- enabling the fullest possible participation of pupils with disabilities or particular medical needs in all subjects, offering positive role models and making provision, where necessary, to facilitate access to activities with appropriate support, aids or adaptations.

## ***Examples for B/3d - using appropriate assessment approaches that:***

- allow for different learning styles and ensure that pupils are given the chance and the encouragement to demonstrate their competence and attainment through appropriate means;
- are familiar to the pupils and for which they have been adequately prepared;
- use materials which are free from discrimination and stereotyping in any form;
- provide clear and unambiguous feedback to pupils to aid further learning.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Examples for B/3e - setting targets for learning that:***

- build on pupils' knowledge, experiences, interests and strengths to improve areas of weakness and demonstrate progression over time;
- are attainable and yet challenging and help pupils to develop their self esteem and confidence in their ability to learn.

## **C. Overcoming potential barriers to learning and assessment for individuals and groups of pupils**

A minority of pupils will have particular learning and assessment requirements that go beyond the provisions described in sections A and B and, if not addressed, could create barriers to learning. These requirements are likely to arise as a consequence of a pupil having a special educational need or disability or may be linked to a pupil's progress in learning English as an additional language.

1. Teachers must take account of these requirements and make provision, where necessary, to support individuals or groups of pupils to enable them to participate effectively in the curriculum and assessment activities.

### ***Pupils with special educational needs***

2. Curriculum planning and assessment for pupils with special educational needs must take account of the type and extent of the difficulty experienced by the pupil. Teachers will encounter a wide range of pupils with special educational needs, some of whom will also have disabilities (see paragraphs C/4 and C/5). In many cases, the action necessary to respond to an individual's requirements for curriculum access will be met through greater differentiation of tasks and materials, consistent with school-based intervention as set out in the SEN Code of Practice. A small number of pupils may need further specific support to access the curriculum. Teachers should, where appropriate, work closely with representatives of other agencies who may be supporting the pupil.
3. Teachers should take specific action to provide access to learning for pupils with special educational needs by:
  - a. providing for pupils who need help with communication, language and literacy;
  - b. planning, where necessary, to develop pupils' understanding through the use of all available senses and experiences;
  - c. planning for pupils' full participation in learning and in physical and practical activities;
  - d. helping pupils to manage their behaviour, to take part in learning effectively and safely, and at Key Stage 4, to prepare for work;
  - e. helping individuals to manage their emotions, particularly trauma or stress, and to take part in learning.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Examples for C/3a - providing for pupils who need help with communication, language and literacy through:***

- using texts that pupils can read and understand
- using visual and written materials in different formats, including large print, symbol text and Braille;
- using ICT, other technological aids and taped materials;
- using alternative and augmentative communication, including signs and symbols;
- using translators, communicators and amanuenses.

## ***Examples for C/3b - developing pupils' understanding through the use of all available senses and experiences, by:***

- using materials and resources that pupils can access through sight, touch, taste or smell;
- using word descriptions and other stimuli to make up for lack of first-hand experiences;
- using ICT, visual and other materials to increase pupils' knowledge of the wider world;
- encouraging pupils to take part in everyday activities such as play, drama, class visits and exploring the environment.

## ***Examples for C/3c - planning for pupils' full participation in learning and in practical activities through:***

- using specialist aids and equipment;
- providing support from adults or peers when needed;
- adapting tasks or environments;
- providing alternative activities, where necessary.

## ***Examples for C/3d - helping pupils to manage their behaviour, take part in learning effectively and safely, and, at Key Stage 4, prepare for work by:***

- setting realistic demands and stating them explicitly;
- using positive behaviour management, including a clear structure of rewards and sanctions;
- giving pupils every chance and encouragement to develop the skills they need to work well with a partner or a group;
- teaching pupils to value and respect the contribution of others.

# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Examples for C/3e - helping individuals manage their emotions and take part in learning through:***

- identifying aspects of learning in which the pupil will engage and plan short-term, easily achievable goals in selected activities;
- providing positive feedback to reinforce and encourage learning and build self-esteem;
- selecting tasks and materials sensitively to avoid unnecessary stress for the pupil;
- creating a supportive learning environment in which the pupil feels safe and is able to engage with learning;
- allowing time for the pupil to engage with learning and gradually increasing the range of activities and demands.

## ***Pupils with disabilities***

4. Not all pupils with disabilities will necessarily have special educational needs. Many pupils with disabilities learn alongside their peers with little need for additional resources beyond the aids that they use as part of their daily life, such as a wheelchair, a hearing aid or equipment to aid vision. Teachers must take action, however, in their planning to ensure that these pupils are enabled to participate as fully and effectively as possible. Potential areas of difficulty should be identified and addressed at the outset of work.
5. Teachers should take specific action to enable the effective participation of pupils with disabilities by:
  - a. planning appropriate amounts of time to allow for the satisfactory completion of tasks
  - b. planning opportunities, where necessary, for the development of skills in practical aspects of the curriculum
  - c. identifying aspects of programmes of study and attainment targets that may present specific difficulties for individuals

## ***Examples for C/5a - planning appropriate amounts of time to allow pupils to complete tasks satisfactorily through:***

- taking account of the very slow pace at which some pupils will be able to record work, either manually or with specialist equipment, and of the physical effort required;
- being aware of the high levels of concentration necessary for some pupils when following or interpreting text or graphics, particularly when using vision;
- allocating sufficient time, opportunity and access to equipment for pupils to gain information through experimental work and detailed observation, including the use of microscopes;
- being aware of the effort required by some pupils to follow oral work, whether through use of residual hearing, lip reading or a signer, and of the tiredness or loss of concentration that may occur.

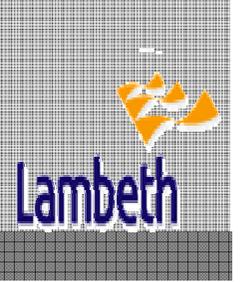
# Introduction to Haringey Agreed Syllabus for Religious Education

## ***Examples for C/5b - creating opportunity for the development of skills in practical aspects of the curriculum through:***

- providing adapted, modified or alternative activities and ensuring that these have integrity and enable pupils to make appropriate progress;
- providing alternative or adapted activities in practical work for pupils who are unable to manipulate tools, equipment or materials or who may be allergic to certain types of materials;
- ensuring that all pupils can be included and participate safely in off-site visits, local studies, visits to museums, religious buildings and sites.

## ***Examples for C/5c - overcoming specific difficulties for individuals presented by aspects of the programmes of study and attainment targets through:***

- using approaches to enable hearing impaired pupils to learn about sound in worship;
- helping visually impaired pupils to learn about the use of symbolism and light in religions, visual resources and to evaluate images in work linked to art and design.



## The value of visits

Visits can be an excellent resource for religious education provided they are managed in a sensitive and thoughtful way. They can provide opportunities for pupils to learn:

- by personal experiences that involve the sense of touch, smell, taste, hearing and sight;
- by meeting and talking to people from the faith community;
- by behaving with appropriate respect.

Furthermore visits provide an important link between schools and local faith communities.

Haringey is fortunate in having a wealth and variety of places to visit available in the locality. Nevertheless, visits raise issues for teachers, parents and faith leaders. Some of the pitfalls can be avoided by careful and thorough preparation and organisation.

## The context

The Haringey Agreed Syllabus includes many units of work where visits to local places of worship are recommended or are essential. However, teachers will appreciate that visits to places of worship are only one aspect of RE. They may be an interesting and helpful approach, but must be seen in the wider context of classroom activities rather than as a self contained exercise. The purpose and value of suggested visits are clearly explained within each unit and ensure continuity and progression. There are opportunities to re-visit the same place of worship to focus on different aspects, e.g. to look internal and external features of the building, to explore symbols, to hear about life and work of the community.

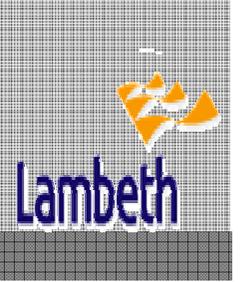
## Practical procedures and preparation

### When planning you must consider:

- the purpose of the proposed visit – what is the unit's precise aim and how does the visit contribute to this?
- its place within the RE scheme of work/Agreed Syllabus.
- practical procedures, e.g. timing, travel, expense, etc. Teachers should check their school policy and consult their Educational Visits co-ordinator. Letters to parents should explain the educational aims and the overall context and purpose of the visit. They should give details about times, expenses, dress, etc. and provide a reply slip for consent or refusal. They should also emphasise that the visit will not involve participation in any acts of worship. Wherever possible parents should be invited to accompany the pupils.
- the right of refusal – parents have the right to withdraw children from RE, and this includes visits to places of worship. However there should always be an opportunity to discuss any issues, concerns and anxieties parents may have and to reassure them should their concerns be based on any misconceptions about the experience that has been planned. It is often useful to share planning with parents and to explain the context of this visit in the programme of visits that pupils will experience across the RE curriculum.

## Organising the visit

Phone or write to the nominated contact person at the place of worship. Remember that there may well not be someone available full time to speak to you and even if there is, they are often very busy, so allow them time to call back. Enquire about the possibility of a visit giving brief details, and where possible make arrangements for a preliminary visit. Remember that details about contacts at local places of worship change regularly so please check that you have the correct information about the person who will be able to host your visit.



## Preliminary visit

This is important as it enables you to discuss the possibilities and to decide whether the building is the most appropriate in relation to the aims. Have a look around the building with the host and take notes. Discuss whether seeing other rooms in the building, e.g. kitchens, rooms used for playgroups or religious classes, would be worthwhile. Pupils should understand that places of worship often serve their communities in a variety of ways. Discuss aims with the host and negotiate an understanding of the purpose of the visit and what is expected. You must make it clear that the pupils' role is as observers rather than participators in an act of worship, and discuss any implications this may have regarding acceptable behaviour, e.g. bowing, eating food offered. There are issues here around interpretation – pupils and families from different faith backgrounds or none. Please give the prospective 'guide' a copy of the relevant unit of work so that they can see how the visit fits into the unit.

## Information checklist

**You need to tell the 'host' at the place of worship:**

- the specific objectives of the visit;
- the age of the pupils;
- the approximate number of children;
- ability range;
- range of their religious/non-religious backgrounds;
- whether there are likely to be members of their own congregation present;
- the pupils' level of prior knowledge about the religion concerned;
- what you would like the pupils to be able to do;
- the place of the visit in the overall topic or scheme of work;
- the time you will arrive and when you will leave.

## Introduction: Guidance for Visiting Places of Worship

### You will need to ask the host:

- if there are special requirements or sensitivities regarding dress and whether these apply to both sexes;
- if there are any requirements regarding general behaviour, e.g. where or how they should sit and remember that attitudes towards sacredness of the building will vary in different traditions;
- if any activities are prohibited in the place of worship, e.g. taking photographs or sketching;
- who will be hosting the particular visit – it is important that the person has some experience of communicating with children;
- suitable times for visits – dates to avoid or those that might be particularly interesting;
- if there are any specific extra topics they can talk about that would be of particular interest in the context of this unit of work;
- about the facilities for the disabled;
- about the availability of toilet facilities.

Always confirm details with the host and make sure that there is a contact telephone number in case of difficulties.

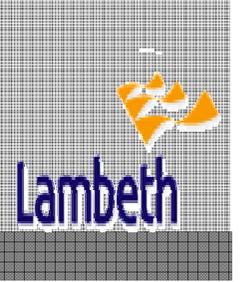
**N.B. Please avoid wherever possible taking any food into a place of worship.**

### Sensitivities

In all places of worship teachers need to be aware that their party may meet members of the community, some of which may be experiencing times of great sadness or engaged in private worship. Pupils need to be prepared to behave sensitively on these occasions.

Some places of worship welcome photographs whilst others find this intrusive. Ask beforehand.

# Introduction: Guidance for Visiting Places of Worship

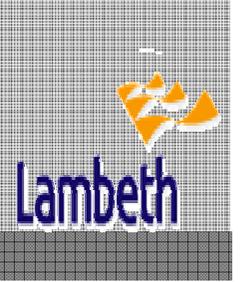


## Dress Conventions:

Many religions teach that heads should be covered in a place of worship as it is God's house. Non-believers observe this as a sign of respect for the faith. Head coverings should not include slogans or advertisements. Where shoes are to be removed, please make sure socks or tights are clean and in good condition. Modest dress means clothes that are not too short or tight, do not reveal arms, legs or chests and enable pupils to sit on the floor in comfort.

Religion	Modest dress	Heads covered	Shoes removed	No leather	Males and females separated	Wash hands
Christianity	√	Sometimes				
Buddhism	√		√			
Hinduism	√		√	√	Sometimes	√
Islam	√	√	√		√	√
Judaism	√	√			Sometimes	
Sikhism	√	√	√	√	Seated separately	√

# Introduction: Guidance for Visiting Places of Worship



## Including visits to graveyards

Visits to local Christian places of worship could include studying evidence in a local graveyard to find out about the Christian community in the past. These visits should not be undertaken without appreciating that through these visits pupils will potentially be put in the position of thinking and talking about issues of life and death. Therefore beyond taking the usual care with the organisation of an off-site visit, teachers will need to be aware of what their pupils will encounter on their visit so that they can prepare them for the visit accordingly.

The religious and cultural views to burial shared by members of the class and their families must be taken into consideration. All pupils will need to be prepared for what they are going to see. Pupils will need to be introduced to the facts about Christian burial practices as sensitively as possible.

Parents/ carers should be informed that the visit will include this particular aspect and should be encouraged to inform the school if they have anxieties or concerns as early as possible. This will enable steps to be taken to allay these concerns and reassure them that their child is being supported with great care. For example parents/carers may be concerned for the welfare of any pupil who has recently suffered bereavement or who is going through a grieving process.

Although loss, death and bereavement affect everyone at some time, in our society this area of experience is one which people appear to find difficult to discuss. It is therefore important that teachers plan and make provision for developing sensitive foundations and support networks within schools so that pupils can experience a safe environment where they can develop a vocabulary to discuss these issues, share their experiences, be supported and raise their own questions.

When members of the Hindu, Sikh and Buddhist faith traditions die their bodies are usually cremated and their ashes are returned to the elements, usually via flowing water; pupils from these communities may not therefore be used to the custom of burying bodies. If their only link to this practice has been through videos or television programmes they may consider the graveyard a threatening place. Inside a place of worship where there is a crypt or where bodies have been interred, pupils will realise that they are walking over them. Members of many faith communities may find this distasteful and will benefit from talking in advance about what they are going to experience and reflecting on their feelings about this.

Generally pupils should be encouraged to show respect for the dead and the belief of others. Graveyards and cemeteries are places of remembrance and memories and pupils should be aware that other people may be visiting to remember loved ones through quiet thought or tending a grave.

## Introduction

Assessment is an essential part of the teaching and learning process. A good assessment framework raises the expectations of teachers and makes teachers aware of the potentially high standards that their pupils can achieve. It helps teachers to sharpen the focus on what is being taught and why. It enables them to identify strengths and weaknesses in pupils' attainments and to plan the next steps in their learning. It provides the means to chart progress, and makes pupils and their parents clear about particular achievements and targets for improvement.

Assessment should therefore enable pupil and teacher to recognise and celebrate achievement and should motivate the learner.

Effective assessment requires:

- ◆ identification of a clear focus for a unit or lesson;
- ◆ clear planning of objectives;
- ◆ careful consideration of learning experiences;
- ◆ opportunities to demonstrate achievement;
- ◆ regular evaluation.

The following types of assessment serve different purposes:

### **Formative Assessment**

The process of making regular judgments about what has been achieved, so that **pupils** can be informed of their progress and encouraged to take the next step.

### **Diagnostic Assessment**

The process of identifying what aspect of learning a pupil has mastered, so that **teachers** can plan for the future, deciding what aspects need attention.

### **Summative Assessment**

Takes place at the end of a course or unit of work and sums up the achievement of a pupil to that point.

### **Evaluation**

Involves judgments about the extent to which the learning experiences offered enable pupils to achieve the objectives. This will form the basis of regular planning reviews.

# Assessment Guidance Key Stages 1-3

## The Purpose of the Guidance

This guidance aims to support teachers and managers of RE and assessment in having effective whole school systems for assessing pupils' progress and achievement in relation to an Agreed Syllabus for Religious Education. Its purpose is two-fold.

It is intended to be an assessment system that is both manageable and useful for teachers, and raises pupils' achievement in RE.

## Assessment in the local and national context

The Qualifications and Curriculum Authority (QCA) and Department for Education and Employment (DfES) jointly publish "Assessment and Reporting Arrangements" booklets for key stages 1, 2 and 3. These are updated annually and state that:

*"Schools are required to keep records on every child, including information on academic achievements, other skills and abilities and progress made in school. They must update these records at least once a year. There are no other requirements about how or in what form, records should be kept, and there are no other statutory requirements concerning record-keeping and the retention of evidence."*

Therefore, schools will need to ensure that, as a minimum, annual reports to parents include a statement about the pupil's progress and achievement in religious education, and that a copy of the annual report is retained within the pupil's file.

The assessment methods described in this guidance will enable teachers to write meaningful records that can inform discussions with parents and provide useful information for the pupil's next teacher and/or school. Any records retained will be the result of assessment through normal classroom activities which are purposeful for the pupils, rather than being a "bolt-on" to the taught curriculum.

The guidance also reflects the emphasis given to assessment in the OFSTED framework.

*The overriding principles are that assessment informs teachers' planning and teaching in order to challenge and support all pupils, and that systems are in place to ensure that pupils reach the necessary standards of attainment.*

In order to support teachers in judging attainment, the guidance is linked to the latest national guidance on standards in RE from QCA, an 8-level scale of attainment in Religious Education, which is published as part of QCA's "Non-statutory National Framework for RE (2004)" document.

The scale is based on two RE Attainment Targets that describe the knowledge, skills and understanding that pupils are expected to have by the end of the key stage. The attainment targets consist of eight level descriptions of increasing difficulty, plus a description of exceptional performance above level 8. Each level description describes the type and range of performance that pupils working at that level should characteristically demonstrate.

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# Assessment Guidance Key Stages 1-3

The majority of pupils are expected to work at:

- ◆ Levels 1-3 in Key Stage 1 and attain level 2 at the end of the Key Stage;
- ◆ Levels 2-5 in Key Stage 2 and attain level 4 at the end of the Key Stage;
- ◆ Levels 3-7 in Key Stage 3 and attain level 5/6 at the end of the Key Stage.

By indicating expectations at particular levels and by charting broad progression in the subject, the level descriptions can also inform planning, teaching and assessment

In summary, the approach to assessment described here is principally designed to:

- ◆ maximise the progress and achievement of all pupils;
- ◆ improve the quality of teaching and learning;
- ◆ inform and improve reports to parents;
- ◆ be manageable and effective for teachers in the classroom.

## Identifying opportunities for summative assessment

Each school's RE Scheme of work organises the appropriate content of the Agreed Syllabus into manageable units of work across the year groups of each key stage.

Children should be given credit for achievement whenever it is demonstrated, whether informally or through planned activities. Each unit of work will provide information about children's attainment. Any classroom activity can be seen as an assessment opportunity, though not necessarily for all pupils at the same time.

Therefore teachers will be frequently employing a range of formative and diagnostic assessment strategies throughout these units to ensure that the next steps of learning are pitched appropriately for each pupil.

Schools will also need to consider how often you intend to make Summative assessments linked to the 8-level scale. At a minimum this should be once annually, but could be organised termly or twice a year.

Having made the decision about how often you wish to make these assessments, you will need to examine the units of work that have been developed for each year group in order to plan activities that provide suitable opportunities for these assessments. Your selection will need to cover both attainment targets and enable you to make a judgement annually about the levels of attainment at which pupils are operating.

# Assessment Guidance Key Stages 1-3

## Planning assessment opportunities

The important principle to bear in mind is that assessment should be an integral part of planning and teaching, and should reflect pupils' achievements as they engage in their usual high quality activities.

Teachers will probably find that most activities lend themselves readily to assessment of the relevant objectives, whilst others may need some modification in order to provide sufficient evidence to make a judgement or to challenge pupils to achieve higher levels of attainment.

## Possible assessment strategies

Most teachers will have a repertoire of assessment strategies from which to select ones that are appropriate. These might include, for example:

- ◆ Listening to pupils: in either formal or informal settings, teachers can listen to pupils' questions, responses or presentations, all of which provide information about their depth of understanding, attitudes and ability to relate learning from one context to another;
- ◆ Questioning children: by asking pertinent questions to elicit pupils' conceptual understanding, teachers can gain more insight in order to make sound judgements;
- ◆ Involving pupils in assessment of their own learning: pupils play the most important part in their own learning. At the start of a unit of work, pupils can be encouraged to reflect on prior learning and use this as a baseline for charting their progress and achievement through the unit of work. Towards the end of the unit of work, pupils can reflect on their achievement and judge their progress in relation to their starting point. By doing this before the end of the unit the teacher still has opportunity to address any misconceptions that a pupil may have;
- ◆ Marking: if teachers have clear learning objectives that are shared with the pupils, then these form the focus for marking, whether it is written or pictorial work. The teacher's comments can praise success and indicate ways to improve.

Feedback to pupils, either oral or written, needs to be supportive and sensitive. It needs to affirm success and challenge a pupil to improve in a context of trust. If feedback is focused on clearly defined learning objectives, pupils are able to become involved in the learning process and take control of their own progress and achievement.

### **Recordkeeping: gathering evidence over time**

The most valuable forms of assessment will be those that provide useful information for pupils, teachers, head teachers or parents. Any evidence that is recorded needs to be both manageable to administer and inform the next steps in learning. With that in mind, the following systems of recordkeeping either are easily completed as part of pupils' on-going work or can consist of a brief summary by the teacher of observations made in relation to learning objectives.

### **Class Achievement Record Sheet**

The following Class Achievement Record Sheet is particularly useful for teachers at the end of a unit of work.

It can be prepared in advance by filling in the names of all the pupils in the class and can then be photocopied so that the teacher has multiple copies available. One Sheet can then be completed for a given unit of work.

In this record sheet the 'theme' is the title of the unit currently being taught. The 'task' is the activity that the teacher has planned and the levels relate to differentiated expectations for the class, describing what:

- a) most pupils will achieve;
- b) some pupils who have made less progress will achieve;
- c) some pupils who have progressed further will have also achieved.
- d) exceptional achievement.



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# Assessment Guidance Key Stages 1-3

During on-going work or at the end of the unit, the teacher sets the activity which enables a judgement to be made in relation to the level at which each pupil is working. This is recorded by ticking or making a brief comment in the appropriate column. Indeed, teachers in secondary schools may use their mark book in this way.

Teachers should share objectives with their pupils wherever possible and give them feedback on their attainment.

Any variation in achievement across the Attainment Targets, either individual or class, should inform planning and target-setting.

The Class Achievement Record Sheet provides useful information not only for the class teacher, but also for the receiving teacher/s and subject manager; it also ensures that pupils' prior learning forms the basis of future work.

## **Making judgements**

You will arrive at judgements by taking into account strengths and weaknesses in performance across a range of contexts and over a period of time, rather than focusing on a single piece of work.

A single piece of work will not cover all the expectations set out in a level description. It will probably provide partial evidence of attainment in one or two aspects of a level description. If you look at it alongside other pieces of work covering a range of contexts you will be able to make a judgement about which level best fits a pupil's overall performance.

## **Beginning and end of unit assessment**

At the start (or before the start) of a new unit of work, it is invaluable for both teachers and pupils to be aware of what pupils already know and understand. In this way, pupils recognise when they are adding new learning to their existing knowledge and understanding; teachers are better informed of different pupils' starting points and can plan more effectively for every pupil. At the end of the unit both teacher and pupils are able to recognise and celebrate progress and achievement.

The following grids provide a simple format for pupils to record their knowledge and understanding both at the start and end of the unit of work.

These completed sheets provide an invaluable record of pupils' progress and achievement in that unit of work. However, although these provide useful evidence and enable teachers to make fuller judgments about the levels at which pupils are operating in RE this wealth of information may be too detailed for transferring either to the next related unit of work or to the next teacher.



# Assessment Guidance Key Stages 1-3

## Pupil self-assessment

The involvement of pupils through reflection and self-evaluation is an essential part not only of good assessment practice but also of reaching a deeper understanding of religious education.

The following self-assessment frames are designed to fulfil both these objectives, and are particularly useful in providing evidence for Attainment Target 2. Short response sheets like these can help pupils to record their reflections and responses to experiences.

<p>We talked about.....</p>    <p>And at the end I thought...</p>
<p>We discussed.....</p>    <p>My opinion is.....</p>

At the end of the school year, the teacher can select from the range of evidence that exists, those pieces that provide the most useful evidence of achievement and progress for the next teacher. A class file may be set up for this purpose and could contain, for example:

- ◆ completed Class Achievement Record Sheets;
- ◆ representative samples of pupils' work illustrating the different levels of achievement;
- ◆ completed short response sheets
- ◆ indicative levels of attainment for each pupil.

# Assessment Guidance Key Stages 1-3

## Developing consistency; moderating assessment outcomes with colleagues

In order to develop whole school consistency and raise standards in RE, teachers can share with each other pupils' work and achievements. This process of agreement trialling enables teachers to have shared expectations of pupils' progress and achievement, and be more informed about the next steps in pupils' learning.

Examples of pupils' work at different levels can be kept in school to provide a portfolio of exemplification materials.

## Using the assessment information for reporting

### Reporting to parents

Schools are required to report annually to parents, including a brief comment on the child's progress in each subject and activity studied as part of the school curriculum, highlighting strengths and development needs. There should also be a comment on the child's general progress. The evidence collected from formative, diagnostic and summative aspects will provide the information needed for reporting.

In addition, some schools may consider reporting a level to parents at the end of key stage 2 and throughout key stage 3. This decision would be made in the context of the whole school policy on assessment and reporting.

## Transferring information

### i. Within a school

In order to ensure continuity and progression for pupils, teachers will need to transfer key pieces of information about pupils' achievements in relation to the school's assessment scheme. This also provides a picture of the cohort's achievements in relation to national expectations. As a minimum, it is suggested that the following be transferred to the next teacher:

- copies of pupils' annual reports;
- the class file, including the assessment record sheets, examples of a range of pupils' work or other evidence, record of pupils' indicative levels of attainment.

### ii. To the next school

#### Key Stage 1 to 2

If the whole cohort is transferring from the infant to the junior school, and curriculum and assessment planning has been shared between the two schools, then information can be transferred in the same way as (i) above. This will be in addition to information that must be transferred, namely each child's educational records and the key stage 1 statutory transfer form.

## Assessment Guidance Key Stages 1-3

If a pupil is transferring to a new school, separately from the remainder of the cohort, then as a minimum, the school will need to transfer all educational records relating to the child, plus the relevant statutory transfer form. In addition, any samples of RE work and an indicative level of attainment in RE (if used) would be useful.

### Key Stage 2 to 3

When a pupil is transferring to secondary school, it would be helpful if the school could transfer, alongside the key stage 2 statutory transfer form and the outcomes of the Key Stage 2-3 Transition Unit, an indicative level of attainment in RE based on assessment activities undertaken in the last year of Primary education and during the Transition Unit. This information is in addition to all educational records relating to the child, which must also be transferred.

### Principles of Assessment

Assessment should:

- ◆ be an integral part of the learning process;
- ◆ be built into the planning of units of work;
- ◆ be based on clear learning objectives;
- ◆ be based on clear criteria which are shared with and understood by pupils wherever possible;
- ◆ arise out of the learning experiences the pupils have had during a particular unit of work;
- ◆ include open-ended tasks which allow pupils to respond at different levels;
- ◆ be differentiated as appropriate;
- ◆ allow children to show what they know, understand and can do;
- ◆ take account of different learning styles;
- ◆ be used to inform future planning;
- ◆ provide comparative data as a focus for school improvement.

## **The attainment targets and level descriptions**

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8.

Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in two attainment targets:

- Attainment target 1: Learning about religion
- Attainment target 2: Learning from religion.

**Learning about religion** includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

### **Range of levels within which the great majority of pupils are expected to work at the end of the key stages**

Key stage 1 between levels **1–3** At age 7 the majority of [pupils will be working at level **2**  
Key stage 2 between levels **2–5** At age 11 the majority of [pupils will be working at level **4**  
Key stage 3 between levels **3–7** At age 14 the majority of [pupils will be working at level **5/6**

## **Assessing attainment at the end of a key stage**

The two attainment targets, **Learning about religion** and **Learning from religion** are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

The level descriptions for **Attainment target 1: Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression.

The level descriptions for **Attainment target 2: Learning from religion** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- Identity and belonging
- Meaning, purpose and truth
- Values and commitments.

## **Level Descriptors**

### **Level 1**

#### **Attainment target 1**

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

#### **Attainment target 2**

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

### **Level 2**

#### **Attainment target 1**

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

#### **Attainment target 2**

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

### **Level 3**

#### **Attainment target 1**

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

#### **Attainment target 2**

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

### **Level 4**

#### **Attainment target 1**

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

#### **Attainment target 2**

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

### **Level 5**

#### **Attainment target 1**

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

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# Assessment Guidance Key Stages 1-3

## Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

### **Level 6**

## Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

## Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

### **Level 7**

## Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

## Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

### **Level 8**

## Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualize interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

## Attainment target 2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

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# Assessment Guidance Key Stages 1-3

**Exceptional performance**      Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

Attainment target 2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

## **Assessing Pupils with Learning Difficulties**

The PLevel guidance relates to all pupils aged between 5 and 16 who have a learning difficulty (moderate or severe) including pupils who may be working at age-related expectations in some subjects but are well below in others.

The Performance Descriptors outline early learning and attainment before level 1 of the National Curriculum, in 8 levels from P1 –P8.

These can be used in the same way as the N.C Level descriptors enabling a teacher to:

- Decide which description *best fits* a pupil's performance
- Develop relevant assessments
- Track linear progress towards level 1
- Record pupil's overall development and achievement at the end of a year or key stage

### **Performance description across subjects**

The descriptions P1 –P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might demonstrate.

**P1 (i)** Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.

**P1 (ii)** Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

**P2 (i)** Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and manmade environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.

**P2 (ii)** Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They cooperate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*

**P3 (i)** Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction*. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or found objects*. They observe the results of their own actions with interest, *for example, when vocalising in a quiet place*. They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately*.

# Assessment Guidance Key Stages 1-3

**P3 (ii)** Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song.*

They can remember learned responses over increasing periods of time and may anticipate known events, *for example, celebrating the achievements of their peers in assembly.* They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities.*

They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame.* They apply potential solutions systematically to problems, *for example, passing an artefact to a peer in order to prompt participation in a group activity.*

## Performance descriptions in religious education

From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

### P4

#### Attainment Target 1

Pupils use single elements of communication, *for example, words, gestures, signs or symbols, to express their feelings.*

They show they understand 'yes' and 'no'.

They join in with activities by initiating ritual actions or sounds

*For example, show response to the lighting of a candle or setting up a table which indicates an R.E. lesson*

#### Attainment Target 2

They begin to respond to the feelings of others,

*For example matching their emotions laughing when another pupil is laughing / matching their feelings to emotion cards (SEAL pack)*

They may demonstrate an appreciation of stillness and quietness.

*For example, when visiting a church, watching a candle or listening to music, sit quietly for a brief period of time*

### P5

#### Attainment Target 1

Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings.

They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food, or tactile objects.*

They take part in activities involving two or three other learners *for example, participating in turn taking games/activities*

Recognise pictures of a church / own place of worship.

# Assessment Guidance Key Stages 1-3

## Attainment Target 2

They may engage in moments of individual reflection.

Share an activity with 2 or 3 others and show consideration for them.

*For example, have been quiet with 2 or 3 others with a candle burning or in a sensory room or in response to quiet music*

## P6

### Attainment Target 1

Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances.

*For example listen to a faith story and answer simple questions about it. Listen to a member of a faith community and link them to a place of worship. Communicate their likes and dislikes through their own preferred mode of communication.*

### Attainment Target 2

Pupils express and communicate their feelings in different ways.

*For example, through drama, expression cards, puppets, responses to music.*

They respond to others in group situations and cooperate when working in small groups.

They show concern and sympathy for others in distress,

*For example, through gestures, facial expressions or by offering comfort.*

They start to be aware of their own influence on events and other people.

## P7

### Attainment Target 1

Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases.

*For example, show appropriate responses to the story by listening, looking, smiling, clapping etc*

They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. *For example: sort action cards into right and wrong, complete simple sequence cards showing the consequence of an action*

They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. (*in their preferred mode of communication, signing, symbols, voice*)

### Attainment Target 2

They may communicate their feelings about what is special to them,

*For example, using role-play, picture communication recognition of artefacts relevant to their faith .*

They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

*For example, make a stained glass window with 2 or 3 others in a supportive group*

## P8

### Attainment Target 1

Pupils listen attentively to religious stories or to people talking about religion.

## Assessment Guidance Key Stages 1-3

They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories.

They communicate simple facts about religion and important people in religions.

*(in their preferred mode of communication, signing, symbols, voice)*

They begin to realise the significance of religious artefacts, symbols and places.

*For example, match artefacts to the symbols for the faith, group pictures according to the faith they represent, demonstrate a basic understanding of how to behave in a place of worship being quiet, still.*

### Attainment Target 2

They begin to understand that religious and other stories carry moral and religious meaning.

*For example, retell the story using toys / puppets as characters or role-play, talk about whether the story is trying to teach / tell them anything.*

They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations.

They are often sensitive to the needs and feelings of others and show respect for themselves and others.

*For example, wear clothing i.e. headscarf as a mark of respect when visiting a place of worship / recognise when and by whom certain artefacts would be used/ show correct handling of artefacts from different faiths*

They treat living things and their environment with care and concern.

In response to the experiences and teaching offered in R.E. pupils can make progress by:

- Moving from a personal to a wider perspective
- Increasing their knowledge of religious beliefs, practices and experiences
- Developing understanding of the meaning of stories, symbols, events and pictures
- Developing and communicating their individual responses to a range of views

# Assessment Guidance Key Stages 1-3

	<b>AT1 Learning about religion</b> How pupils develop their knowledge, skills and understanding with reference to:			<b>AT2 Learning from religion</b> How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:		
Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
1	remember a Christian (Hindu, etc.) story and talk about it	use the right names for things that are special to Buddhists (Jews, etc)	recognise religious art, symbols and words and talk about them	talk about things that happen to me	talk about what I find interesting or puzzling	talk about what is important to me and to other people
	e.g. talk about the story of Diwali	e.g. say "That is a church", or "She's praying" when my teacher shows me a picture	e.g. say "That is a Star of David" when my teacher shows me a picture	e.g. talk about how I felt when my baby brother was born	e.g. say "I like the bit when Krishna helped his friend"	e.g. talk about how I felt when I gave a present to my friend and how I think that made my friend feel
2	tell a Christian (Sikh, etc.) story and say some things that people believe	talk about some of the things that that are the same for different religious people	say what some Christian (Muslim, etc) symbols stand for and say what some of the art (music, etc) is about	ask about what happens to others with respect for their feelings	talk about some things in stories that make people ask questions	talk about what is important to me and to others with respect for their feelings
	e.g. tell the story of the birth of Jesus say that Christians believe in God	e.g. say that Christians and Sikhs both have holy books	e.g. say that the cross reminds Christians that Jesus died on a cross; e.g. say that some people dance, sing, recite for God	e.g. say "Was Jonah hurt after being inside the big fish?"	e.g. say "It was mysterious when God spoke to Moses"	e.g. say "I agree with the rule about not stealing as stealing is not fair"
3	describe what a believer might learn from a religious story	describe some of the things that are the same and different for religious people	use religious words to describe some of the different ways in which people show their beliefs	compare some of the things that influence me with those that influence other people	ask important questions about life and compare my ideas with those of other people	link things that are important to me and other people with the way I think and behave
	e.g. make a connection between the story of the forming of the Khalsa and the need for Sikhs to be brave in times of trouble	e.g. note how Muslims and Sikhs both treat their holy books with respect by keeping them higher than other books e.g note that Muslims and Christians both pray but in different ways	e.g. label a picture of Shiva Nataraja to show links with Hindu beliefs about God	e.g. talk about how Jesus influenced his disciples and how friends influence them	e.g. ask why many people believe in life after death, give their view and compare with a particular religious view	e.g. talk about how listening to a story about generosity might make them behave when they hear about people who are suffering

## Assessment Guidance Key Stages 1-3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
4	make links between the beliefs (teachings, sources, etc.) of different religious groups and show how they are connected to believers' lives	use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs / values
	e.g. make links between Qur'anic and Biblical sources & Muslim & Jewish charities. e.g. connect some sayings of Jesus with different Christian beliefs about animals	e.g. use some Pali or Sanskrit terms in describing two different Buddhist types of meditation. e.g. compare the way that Hindus & Buddhists might meditate	e.g. draw and label the key features inside two churches, indicating their meaning for those who worship there	e.g. write an imaginary interview with a member of a minority religious community, referring to the beliefs which sustain them	e.g. write some questions about life after death and provide answers that refer to resurrection and reincarnation	e.g. write a report about the environment and suggest what might happen depending on different moral choices that could be made
5	suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives
	e.g. compare different Jewish beliefs about the Messiah and say how different interpretations may come about, using biblical and other texts to illustrate their answers	e.g. write an account of Hajj which explains why many Shi'a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad	e.g. produce a survey of different forms of creative religious expression and suggestions for similarities and differences between them	e.g. write a 'question and answer' style report on what it may like to be a member of a religious community in Britain today and outline what impresses them about this religious identity and community	e.g. write a short story which raises questions about what is 'true' and which relates to their own personal search for meaning in life	e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious views and the potential impact of those views on their own and others' lives

# Assessment Guidance Key Stages 1-3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
6	say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers	consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
	e.g. complete a poster demonstrating two contrasting religious views on astrology and making reference to religious texts and teachings which support the alternative teachings	e.g. prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how resurrection belief is expressed in different ways	e.g. produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun	e.g. write a news report on different Sikh attitudes to aspects of 'British' culture, explaining how Sikh views of human nature and society affect their views	e.g. produce a booklet of ideas about the 'Good Life' with reference to religious and non-religious points of view and their own conclusions	e.g. produce an e-media presentation on religious views of 'terrorism' with reference to religious and non-religious points of view and their own conclusions
7	present a coherent picture of religious beliefs, values & responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	show how religious activity in today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	use a wide religious and philosophical vocabulary as well as different forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people
	e.g. using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views	e.g. produce two 'pen-pictures' of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways	e.g. produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media	e.g. produce a summary of my own personal and social relationships alongside an analysis of Hindu and other insights into human nature and community	e.g. following research into samsara and nirvana, produce a dialogue I might have with a(nother) Buddhist about the future of humanity	e.g. following research into Jewish and Humanist views on 'faith' schools, produce a report with my recommendations on an application for a new Jewish foundation school

## Assessment Guidance Key Stages 1-3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
8	analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts	weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places	use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus	e.g. conduct a questionnaire and produce findings on whether religion has had a mostly good or bad effect on different local communities	e.g. select some items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time	e.g. write an article entitled, 'What is a Jew?' making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives	e.g. write a speech for or against the motion that 'science will one day remove all need for religion', and coming to a conclusion that takes account of religious, philosophical and historical perspectives	e.g. write a dialogue between a Muslim and Hindu on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives

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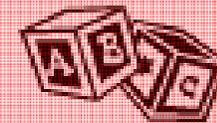
## Assessment Guidance Key Stages 1-3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>	<b>I can</b>
EP	provide a consistent and detailed analysis of religions and beliefs and of how religious, spiritual and moral sources are interpreted in different ways, with an evaluation of the different methods of study used to conduct the analysis	evaluate in depth the importance of religious diversity in a pluralistic society and demonstrate how religion and beliefs have had a changing impact on different communities over time	use a complex religious, moral and philosophical vocabulary in effectively synthesising my accounts of the varied forms of religious, spiritual and moral expression	analyse in depth a wide range of perspectives on questions about who we are and where we belong and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about truth and the meaning and purpose of life, and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about values and commitments and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions
	e.g. write an article on 'mystical experience' which includes an evaluation of the research techniques used to gather information about it	e.g. write a report on a local religious community which analyses their place within wider society and evaluates the factors which have affected how relations with other local groups have changed over time	e.g. prepare a 'virtual' tour of a local place of worship which uses digital pictures of artefacts and architecture and includes consistent explanations of the symbolism employed in expressing religious, spiritual and moral beliefs ideas and feelings	e.g. research one 'Eastern' and one 'Western' religious view of human nature and write a report with conclusions on how far the two can be harmonised	e.g. research the history of human achievement and kindness within two religions / belief systems and write a message in defence of human beings to an alien species who think it would be better to wipe us off the face of the planet	e.g. conduct research on different attitudes to religious believers and write a report with conclusions on whether there should be a law against religious discrimination

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# FOUNDATION STAGE



## Introduction

The Foundation Stage includes all children from their third birthday until the end of the reception year at the age of five. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. It may, however, form a valuable part of the educational experience of children throughout the key stage.

This document has been written to help practitioners provide appropriate experiences that will support children's growing understanding of the place of religion in people's lives. It draws upon much of the good practice already in operation in Foundation Stage settings and provides suggestions for ways in which practitioners can create an environment and plan activities which help children to further understand the world around them.

The Curriculum Guidance for the Foundation Stage (QCA/00/587) is the core document for practitioners to refer to when planning appropriate learning opportunities. Although the sections 'Personal, Social and Emotional development' and 'Knowledge and Understanding of the World' have very obvious links with religious education, the other four areas of learning also have an important part to play in providing appropriately integrated learning experiences. For example, through story, drama, song and dance.

It is important for young children to approach early years experiences related to religious education with open attitudes and interest and to feel free to talk about the place of religious experience in their own lives. In order that this can happen it is necessary to foster an environment within each setting where children can appreciate that everyone is of equal importance, where diversity is celebrated and where children can develop an understanding that the needs of everyone should be treated fairly and equally. Within such a learning environment, cultural and religious diversity is regarded as positive and children can feel that they are able to express their viewpoints and beliefs in safety.

The resources and experiences which are suggested in this document are meant to support and protect the home cultures and beliefs of every child.

# FOUNDATION STAGE



During the Foundation Stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

This guidance explores five areas of development for Foundation Stage children where careful resourcing and consideration for RE outcomes can enable ordinary classroom opportunities to significantly develop foundations for Key Stage 1 RE. Each aspect should be an integral part of early years' experiences and often two or more aspects may occur simultaneously.

It is strongly recommended that all planning and provision should have meaningful contexts for the children and be based on their personal, first-hand experiences. It is vital that practitioners become aware of the individual child and the child's significant and unique experiences, in order that all activities and learning opportunities are relevant.

By providing a safe climate, experiences can be shared and learning can move forward as children become aware of the community around them and their place in it.

# FOUNDATION STAGE



## *The Five Areas of Development*

Practitioners wishing to decide which faiths to include in their classroom planning should primarily consider the need for very young children to recognise their home backgrounds acknowledged and celebrated in the school environment. They should therefore take those faiths to which the children in their group belong as their starting point.

Should this way of selecting which faiths to focus on prove unhelpful, practitioners should discuss with Key Stage 1 colleagues those faiths which will be studied in Years 1 and 2 and decide on some or all of these as their starting point in order to avoid confusing the children with too wide a range of faiths with which they are unfamiliar.

Festivals celebrated in the school or in the classroom will provide many opportunities to help children to begin to develop connections between faiths, festivals, key figures, places, stories and symbols.

As they talk about the story associated with each festival and the way in which the festival is celebrated, children should be beginning to connect festivals to their faith context. For example it is important that children learn that Christmas is a Christian festival celebrated by Christians.



# FOUNDATION STAGE



## *The Power of Stories*

Adults find stories are powerful vehicles for developing ideas and concepts and promoting discussion.

It is however not always helpful to trawl the Bible and other religious traditions for stories in the hope that they will provide useful RE starting points. Within an Agreed Syllabus there are focused occasions for the use of such stories which have been carefully planned in discussion with their relevant faith communities. The introduction of such stories at earlier stages would not prove helpful to the children.

Stories are particularly valuable for use with young children because:

- Stories enable young children to make links with their own experiences;
- Stories help children to explore complex or unfamiliar ideas in safety – and return to them again and again;
- Stories can be used to explore the common themes that are upheld across festivals and faiths such as Journeys, Celebrating the birth of a baby, Giving and receiving gifts, Special foods;
- The Curriculum Guidance (P. 28) states that practitioners should provide positive images in books and displays that challenge children's thinking and help them to embrace differences in gender, ethnicity, religion, special educational needs and disability. Also opportunities for play and learning should acknowledge children's particular religious beliefs and cultural backgrounds.

To help practitioners in their choice of stories to use for these RE foundations for the early years, example booklists have been provided within the advice linked to the four aspects of personal development.

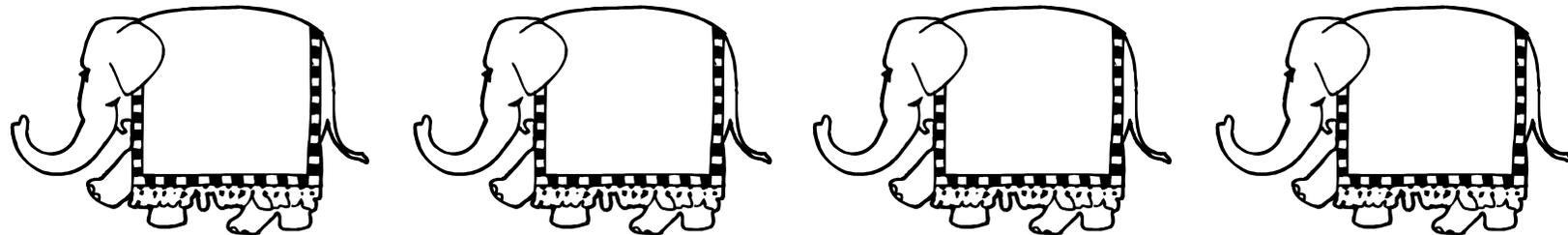
The books on the booklists are not meant to be set texts and these are not exhaustive lists, they merely demonstrate possibilities for development within some well-known texts. Practitioners will all have other favourites which they will wish to add or use instead to provide similarly useful opportunities, Two blank booklists are therefore provided at the end of the guidance; one is for you to collect information about books you use to support work on Festivals and the second is for you to copy and use for developing your own collection of recommended texts from your stock for any of the aspects.

# FOUNDATION STAGE



These materials have been prepared by teachers and advisers in order to produce a curriculum base prior to Key Stage 1 with initial reference to the Curriculum Guidance for the Foundation Stage (QCA: DfES 05/00 QCA/00/587).

Other documents influencing this work, for which we would like to offer our gratitude, were 'Learning for Life: a curriculum for early years' (Second Edition 2000, Lewisham) and Planning for Progress (Second Edition 2001, Tower Hamlets).



# FOUNDATION STAGE



## Links with Early Learning Goals

The early learning goals set out what most children should achieve by the end of the Foundation Stage. The six areas of learning identified in these goals are:

- personal, social and emotional development;
- communication, language and literacy;
- mathematical development;
- knowledge and understanding of the world;
- physical development;
- creative development.

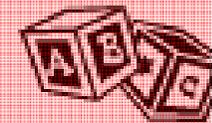
Religious education can make an active contribution to all these areas but has a particularly important contribution to make to:

- personal, social and emotional development;
- communication, language and literacy;
- knowledge and understanding of the world;
- creative development.

For each of these four areas, there follow examples of religious education-related experiences and opportunities and an activity taken from the Non-Statutory National Framework for RE. Each activity is indicative only and is included to exemplify particular ways in which religious education-related activities link to our areas of development and contribute to the early learning goals.

Here are some references to the Early Learning Goals across all Areas of Learning that are of particular relevance to the teaching of religious education. Many other examples could be referred to, for example, a math reference when counting days in Advent or during Ramadan.

# FOUNDATION STAGE



## ***Self and Others***

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- PSE P28** PSE is about emotional wellbeing, knowing who you are and how you fit in... it is also about developing respect for others.
- PSE P34** Respond to significant experiences.  
Have a developing awareness of one's own needs, views and feelings.  
Have a developing respect for their cultures and beliefs and those of other people.
- K & U P94** Find out about past and present events in their own lives, and in those of their families and other people they know.
- Phys P 108** Show awareness of space, of themselves and of others.

## ***Right & Wrong***

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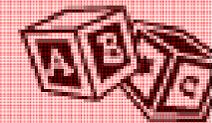
- PSE P38** Understand what is right, what is wrong and why.  
Consider the consequences of their words and actions for themselves and others
- PSE P42** Understand that people have different needs, cultures and beliefs that need to be treated with respect.
- PSE P36** Understand there need to be agreed codes of behaviour.

## ***Festivals***

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- Cr P120** Explore colour, texture, shape, form and space in 2 and 3 dimensions.
- CLL P50** Listen with enjoyment and respond to stories, songs and other music

# FOUNDATION STAGE



- CLL P58** Use language to imagine and recreate roles and experiences
- K & U P88** Look closely at similarities, differences, patterns and change
- K & U P98** Begin to know about their own cultures and beliefs and those of other people

## ***Symbols and Rituals***

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- Maths P 80** Talk about, recognise and recreate simple patterns
- K & U P88** Investigate objects and materials by using all of their senses
- PSE P34** Respond to significant experiences
- Cr P12** Respond in a variety of ways to what they see, hear, smell, touch and feel.

## ***Living Things***

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- K & U P86** Find out about and identify some features of living things
- Cr P124** Use their imagination in art, design, music, dance, imaginative role play and stories
- Phys. P110** Recognise the importance of keeping healthy  
Recognise the changes that happen to their bodies when they are active.

# FOUNDATION STAGE



## Examples from the Non-Statutory National Framework that link to this guidance:

### ***Personal, social and emotional development***

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#### ***Examples of religious education–related experiences and opportunities***

- Children use some stories from religious traditions as a stimulus to reflect on their feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

#### ***Example of an activity***

In the context of a learning theme to do with ‘growing’ or ‘the natural world’, children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees. They think about how they should look after trees. They talk about what it would be like to fly up into the branches. They plant seeds and role-play the growth of the seed in dance. They produce shared or independent writing on what they would like to grow into. Through these experiences children become more aware of themselves, for example of the concepts ‘I am growing’ ‘I need to feel safe’. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world and begin to consider beliefs about Jesus.

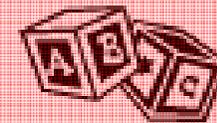
### ***Communication, language and literacy***

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#### ***Examples of religious education–related experiences and opportunities***

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
- Through artefacts, stories and music, children learn about important religious celebrations.

# FOUNDATION STAGE



## ***Example of an activity***

In the context of a learning theme to do with ‘books’ or ‘favourite stories’, children look at a child’s Haggadah and are encouraged to ask questions about it. They are told that the book belongs to a Jewish child who is celebrating Passover. The story of Passover is briefly told. Children are invited to think about their favourite books. The teacher talks about the child learning Hebrew and having an important job to do at the celebration meal. Children think about where and how they learn and how it feels to do something really well. They learn the words ‘Jewish’ and ‘Hebrew’. They use language in role-playing a family meal. They look at and talk about a variety of dual-language books, share other old stories from both oral and written traditions and make a class book based on a favourite story or a celebration they have shared. A questions board is set up for children to record any questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.

## **Knowledge and understanding of the world**

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### ***Examples of religious education–related experiences and opportunities***

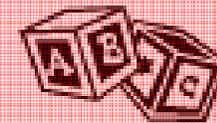
- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

### ***Example of an activity***

In the context of a learning theme to do with ‘buildings’ or ‘special places’, children are shown a selection of pictures. They then learn about three different places where children go with their families to worship God: a church, the Golden Temple and a mosque.

Children are invited to talk about the pictures of places of worship, looking for common and distinctive features. They talk about somewhere they have been that they will remember. They go out and photograph significant places (and people) in the local area and display their pictures in school. They visit a place of worship and record what they see. They talk about building materials and how they are used. They look at patterns. They sort collections of photographs of buildings and they compare buildings in their local environment and far away, talking particularly about the local church, the Golden Temple and the mosque.

# FOUNDATION STAGE



Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.

## Creative development

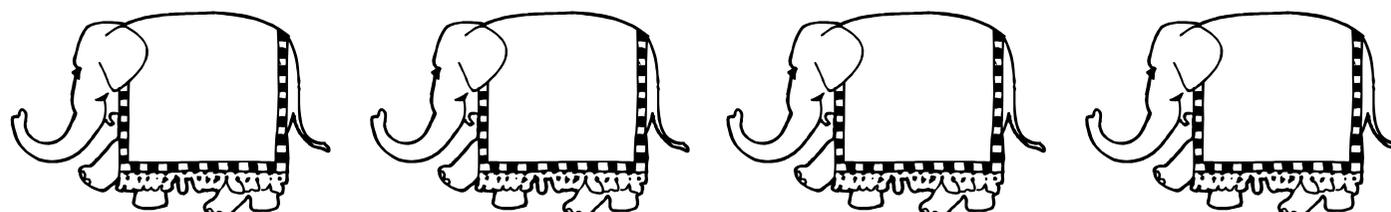
### *Examples of religious education–related experiences and opportunities*

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

### *Example of an activity*

In the context of a learning theme to do with ‘water’, ‘journeys’ or ‘the natural world’, children look at a sealed pot that has water from the Ganges river inside it.

Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about heaven. In response to the story, they explore water through play. They create a great river collage, using a variety of media. They make a river dance, using lengths of coloured fabric and accompany it with percussion music. Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred.



# FOUNDATION STAGE



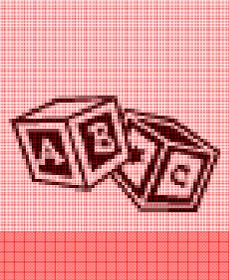
## Festivals

Practitioners usually plan to mark some festivals in their setting during the course of the year. It is important to decide which festivals and which faiths to include, taking into consideration the need for very young children to recognise their home backgrounds celebrated in the school environment and take those faiths to which the children in their group belong as their starting point.

Here are some principles which should be considered when selecting festivals to include in your planning:

- Be aware of the cultures and faiths represented within your setting.
- Select a limited and balanced number of festivals over the year. This should be between 3 - 6 festivals per year.
- Plan festival focuses at the appropriate time of year to help children to make sense of their experiences.
- Be clear about the faith to which each festival belongs.
- Introduce the story attached to the festival at an appropriate level for the children.
- Enable children to appreciate that a festival is a celebration whilst ensuring that you do not give them or their carers the impression that they are being asked to participate at the level of a member of a faith community
- Be clear about what you want the children to gain from the experience - refer to the Early Learning Goals. Is this work relevant and meaningful?
- If you intend inviting children to share foods related to festivals take the opportunity to talk about those food restrictions and laws which relate to the faith concerned and ensure that you are aware of the food laws adhered to by members of the group so that you do not offend or confuse.

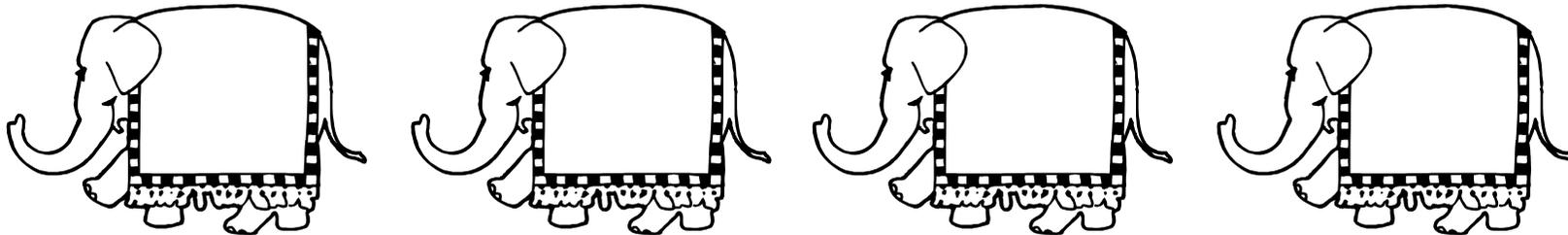
# FOUNDATION STAGE

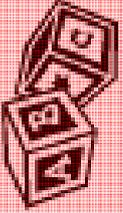


- The ways in which people celebrate the festival should be clearly referenced to the faith and cultural tradition - e.g. the making of Diwali cards should be an opportunity to investigate and use Indian or Hindu art and symbol.
- Be alert to the need to avoid racial, cultural and gender stereotyping.
- Where possible involve members of the relevant community so that children realise the festival is really celebrated by real people.

Practitioners and faith community representatives should be careful that they are clear about the level at which they should approach these areas with young children. They should appreciate that their involvement is not an opportunity to convert or engage children in activities more appropriate to members of their faith community.

A festival planner follows - this is to help practitioners to ensure that they have addressed all the necessary issues and help to provide some depth of experience.




**FESTIVAL PLANNER: some things to consider**
**Festival name and symbol**
**Faith/culture group**

- Are there any members of this faith group in the setting?

**When will we mark the festival?**

- How does this fit into your planning over the year?
- NB: it is important to focus on this festival at the relevant time of the year.*

**What will the children gain from this experience?**

- Make links to the stepping stones and the early learning goal

**Who from the learning community will be able to contribute?**
**How?**

- Consider staff, children, parents, community leaders.

**What stories and resources will I need?**
**Key vocabulary**

- Consider health and safety issues
- NB: be clear about the story characters, locations and names of artefacts*

- The vocabulary will need to be accurate and appropriate to the children in your setting

**What will happen?**
**What does it mean?**

- Key activities/experiences/opportunities/dates/times

- This might look at any symbolism or inner meanings that are appropriate

**Things I have found useful for future planning**

- Information, resources etc.



**Children should know and understand: about their own culture and beliefs and those of other people; that there are differences between people and that different does not mean better or worse**

Why are we doing this?	Learning Intentions	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>➤ Enabling children to raise their self-esteem and value themselves.</li> <li>➤ Developing sensitivity and respect towards others.</li> <li>➤ Developing a sense of belonging.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Developing a sense of what it is to be members of a variety of beliefs.</li> <li>➤ Children can express their own beliefs comfortably in a supportive environment and where having beliefs is acceptable.</li> <li>➤ Developing awareness and respect for the range of beliefs, traditions and customs in the group and the wider society.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Home corner or role play area reflects different cultures, beliefs and lifestyles through e.g. costumes, dress, decorations, dolls, utensils, musical instruments.</li> <li>➤ Dual language songs/books available and used with a particular RE aim, e.g. for raising self esteem through the celebration of personal language, faith and culture, and raising awareness that there are different texts used in books.</li> <li>➤ Displays reflecting a range of cultures and beliefs.</li> <li>➤ Use of stories                             <ul style="list-style-type: none"> <li>▪ from a range of cultures/faith backgrounds,</li> <li>▪ to develop self-worth,</li> <li>▪ for a purpose behind the story either as a story demonstrating a culture/faith background or about a festival/celebration or containing concepts which may need to be developed such as the idea of a special place.</li> </ul> </li> <li>➤ Encouraging support from parents/carers from all faiths and cultures.</li> </ul>

**Links with Early Learning Goals:** Personal ,Social and Emotional Development; Knowledge and Understanding of the World.

**How does this link with KS1 R.E?**

- Understanding that religious belief is an important part of people's lives.
- Familiarity with dress, food, celebrations related to different faiths.
- Understanding that books can be written in different languages as a foundation for studying holy books.



### Booklist – Self and Others

Title, Author, etc	What is it about?	Possible themes
<b>All the colours of the earth</b> by Sheila Hamanaka Published by Morrow 0-688-11131-9	Human diversity - glorying in the range of people in the world through its children.	Difference
<b>Amber's other grandparents</b> by Peter Bonnici Published by Bodley Head 0-370-30671-6	A little girl from a mixed race family meeting one set of grandparents for the first time.	Who am I? Families
<b>Jennifer has two daddies</b> by P. Galloway Published by Women's press 0-88961-095-9	A story about step-families and how a little girl comes to terms with understanding that both her fathers love her.	Families
<b>Clever Sticks</b> by Bernard Ashley Published by Collins	Human diversity - being clever	Relationships
<b>Nothing</b> by Mick Inkpen Published by Hodder 0-340-65674-	A sense of belonging	Individual worth Everyone is important
<b>Tell me again about the night I was born</b> by Jamie Lee Curtis, Scholastic 0-590-111477	Living in different family units – adoption	Families Relationships
<b>Loving</b> by Ann Morris Published by Mulberry Books 0 068811361 33	A book showing loving relationships around the world	Families World family
<b>The best loved bear</b> by Diana Noonan Published by Picture Hippo 0-590-55851-X £3.99	All the children bring their bears for the competition - which one will win?.	Special things Love
<b>Something Else</b> by Kathryn Cave & Chris Riddell Puffin 0-14-054907-2	Being different and belonging.	Difference
<b>Amazing Grace</b> by Hoffman & Binch Frances Lincoln 0-7112-0699-6	Grace learns about challenging the barriers of difference	Gender, race



Children should know and understand : the symbolism and rituals which are part of everyday life

Why are we doing this?	Learning Intentions	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>➤ Enabling children to understand and appreciate that there are a variety of ways in which people live their lives.</li> <li>➤ Giving children the opportunity to talk about why certain rituals are part of every day life and their values (e.g. washing hands before meals).</li> <li>➤ Enabling children to share how they live their lives and to learn to accept that there are many ways in which life may be lived.</li> <li>➤ Helping children learn that there are symbols which help people to lead their lives e.g. green and red 'men' on the crossing.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Children understand that some members of the group have rituals in their lives which have religious meaning.</li> <li>➤ Children should see and understand that some symbols relate to faith communities, e.g. outside a place of worship telling you the purpose of that building.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Provide opportunities to talk about everyday routines that we perform as individuals or in groups, e.g. bedtime rituals or family prayers.</li> <li>➤ Provide photographs and symbols around the room to develop awareness that symbols convey meanings.</li> <li>➤ Focus on rituals associated with festivals, including foods.</li> <li>➤ Discuss preparation rituals necessary before different activities e.g. aprons on before sand/wet play.</li> <li>➤ Share stories about getting ready for festivals/ family celebrations.</li> <li>➤ Possibly visit a place of worship to find out about a faith/family ritual e.g. a wedding.</li> </ul>

**Link with Early Learning Goals:** Personal, Social and Emotional Development; Knowledge and Understanding of the World

**How does this link with KS1 R.E?**

- Rituals in religions, importance of 'being clean' before worship.
- Understanding that different religions have different rituals.
- Recognising that some practices are expressed differently in different religions.
- Understanding that religious symbols relate to different religions.



### Booklist – Symbolism and Ritual

Title, Author, etc	What is it about?	Possible themes
<b>Welcoming babies</b> by M B Knight Published by Tilbury House 0-88448-123-9	How special babies are and how they are greeted cross the world and in different faiths	Special Times
<b>The Red Woollen Blanket</b> by Bob Graham Published by Walker 0-7445-1132 1	The relationship between a little girl and her comforter.	Special things
<b>Chatting</b> by Shirley Hughes Published by Walker 0 7445 3248 5	Importance of bedtime ritual	Special times Routines
<b>Rhymes around the day</b> by Jan Ormerod Published by Kestrel 0-7226 5808	The day told through rhyme and pictures	Everyday rituals
<b>Lights for Gita</b> by Rachna Gilmore Published by Second Story Press 0-929005-61-9	Gita celebrates her festival of light	Special times
<b>Can't You Sleep Little Bear?</b> by Martin Waddell Published by Walker 07445 1316 2	The baby bear's bedtime rituals	Special times in the day
<b>Peepo</b> by Janet & Allan Ahlberg Published by Picture Puffin 0-14-050384-6	Going through the baby's day	Routines
<b>Eat Up Gemma</b> by Sarah Hayes Published by Walker 07445-13228-6	Mealtimes when Gemma doesn't want to eat her dinner	Routines
<b>Lucy's Sunday</b> by Margaret Barratt Published by Heinemann 0 435 30401 1	How Lucy and her family spend every Sunday	Special Times



**Children should know and understand: the significance of living things**

Why are we doing this?	Learning Intentions	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>➤ Encouraging children to learn about their world.</li> <li>➤ Helping children develop a sense of the pattern in nature.</li> <li>➤ Developing knowledge and understanding of living things and having the opportunity to look closely at similarities, differences, pattern and change.</li> <li>➤ Nurturing a caring and responsible attitude to living things.</li> <li>➤ Provide an opportunity for children to experience awe and wonder.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Children to begin to reflect on attitudes to life, living things and the world.</li> <li>➤ Children begin to become aware of the cycle of life and death.</li> <li>➤ Children respond to significant experiences, showing a range of feelings.</li> <li>➤ Children develop caring attitudes.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Provide a range of natural objects reflecting seasonal and growth changes, life and death.</li> <li>➤ Create opportunities to plant, observe and care for living things.</li> <li>➤ Organise visits to school grounds, parks gardens, farms etc.</li> <li>➤ Display attractive posters and books.</li> <li>➤ Use natural things in the classroom wherever possible.</li> <li>➤ Tell stories relating to care of pets, plants and the natural world.</li> </ul>

**Link with Early Learning Goals:** Personal, Social and Emotional Development; Knowledge and Understanding of the World

**How does this link with KS1 RE?**

KS1 work on Faith beliefs about respect for nature and all life.  
Beliefs regarding the creation of the world.



### Booklist – Living Things

Title, Author, etc	What is it about?	Possible themes
<b>God's world makes me feel so little</b> by Helen Caswell Published by Scripture Union 0-86201-501-4	Tiny Creatures	Wonder of the world
<b>The world that Jack built</b> by Ruth Brown Published by Anderson Press 0-86264-269-8	Pollution	Caring for the world
<b>Dogger</b> by Shirley Hughes Published by Picture Lion 0 00 661464 7	Dave loses Dogger - his favourite toy. How will he cope?	Loss Sacrifice
<b>Leaving</b> Mrs. Ellis by C. Robinson Published by Bodley Head 0-370-31856-0	Anxieties about moving on from a well-known teacher	Loss, Special people
<b>Come back Grandma</b> by Sue Limb Published by Bodley Head 0-370-31807-2	How much Grandma is missed and the links of family relationships	Loss, Special people
<b>I'll always love you</b> by Hans Wilhelm Published by Hodder & Stoughton 0-340-401532	How much a relationship continues to matter after bereavement.	Special relationships Loss
<b>In the small, small pond</b> by Denise Fleming Published by Red Fox 0 09 943181 5	A small pond but very busy	Diversity of nature
<b>The very worried sparrow</b> by Meryl Doney Published by Scripture Union 0 7459 23445	The sparrow worries about so many things and then discovers that God has been looking after everything all the time.	Everything in nature is important
<b>The very hungry caterpillar</b> by Eric Carle Published by Puffin 0 14 050087 1	The miracle of growth and change	Changes
<b>Lucy's Rabbit</b> by Jennifer Northway Published by Picture Hippo 0-590-13546-5	Looking after a rabbit	Caring for animals



**Children should know and understand: about right and wrong and fairness and justice**

Why are we doing this?	Learning Intentions	Examples of activities, opportunities and experiences
<ul style="list-style-type: none"> <li>➤ To encourage children to understand that there need for agreed values and codes of behaviour for groups of people.</li> <li>➤ To encourage the development of appropriate behaviour patterns.</li> <li>➤ To encourage self-discipline.</li> <li>➤ To help children to explore and express their feelings and interact positively with each other.</li> <li>➤ To foster the development of a sense of responsibility.</li> <li>➤ To help children to realise the effect of their words and actions on themselves and others</li> </ul>	<ul style="list-style-type: none"> <li>➤ Children develop respect for themselves and each other.</li> <li>➤ Developing respect for each other's property e.g. by discussion about looking after equipment and reasons why</li> <li>➤ Children will begin to learn about different rules e.g. faith rules</li> <li>➤ Children to begin to find out how faith communities work.</li> <li>➤ Children to develop positive attitudes towards faith rules e.g. those about food laws or faith dress conventions.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Create opportunities for sharing and taking turns e.g. in games or on outside equipment.</li> <li>➤ When playing games, encouraging an understanding that they won't always win.</li> <li>➤ Provide adult intervention to encourage a sense of responsibility by challenging, praising, rewarding and reminding about behaviour.</li> <li>➤ Verbalise everyday rules e.g. 'their turn now' to establish reasons for behaviour.</li> <li>➤ Encouraging children to say sorry when necessary and to accept apologies from others readily.</li> <li>➤ At festival times share foods appropriate to the faith and talk about those foods that are not permitted.</li> <li>➤ Try on religious dress items (e.g. prayer hats) and talk about why they are worn.</li> </ul>

**Link with Early Learning Goals:** Personal, Social and Emotional Development; Knowledge and Understanding of the World

**How does this link with KS1 R.E?**

Understanding that communities have rules and that when rules are broken you make yourself and other people unhappy.  
Early knowledge of some faith rules e.g. do not steal.



### Booklist – Right & Wrong, Fairness & Justice

Title, Author, etc	What is it about?	Possible themes
<b><i>The Lost Sheep</i></b> by Butterworth & Inkpen Published by Harper Collins 0-55-102873-4	Story told by Jesus as a parable. A shepherd loses a sheep and searches everywhere until he finds it.	Everyone's important Lost & found
<b><i>Jamaica's Find</i></b> by Juanita Havill Published by Little, Mammoth 0-7497-0190-0	A little girl finds a toy and is uncertain what to do next.	Ownership Selflessness
<b><i>Janine and the new baby</i></b> by Iolette Thomas Published by Andre Deutsch 0 233 97916-6	Preparation for a new baby and then visiting it when it arrives.	{Belonging {Families, {Relationships {Feeling left out
<b><i>Will there be a lap for me?</i></b> by D. Corey Published by 0807591106	Anxieties before the new baby arrives.	
<b><i>Bad tempered Ladybird</i></b> by Eric Carle Pub. by Picture Puffin 0-14-050398-6	A ladybird's experiences as he learns to share.	Sharing Keeping your temper
<b><i>Titch</i></b> by Pat Hutchings Published by Puffin 0-14-050096-06	Titch learns that everyone is equally important.	Fairness and justice
<b><i>Angry Arthur</i></b> , by H Oram Published by Red Fox 0-992-9001-4	Arthur has to learn what acceptable behaviour is.	Right and wrong
<b><i>Little red hen</i></b> , by G. Rose Published by C.U.P. 0-521-47606-2	The hen's request for help is ignored and what happens next.	Fairness
<b><i>This is the Bear</i></b> by S. Hayes & H. Craig Published by Walker Books 0-7445-3621-9	How the bear suffers because of the bad behaviour of the dog.	Consequences of your actions
<b><i>Guess how much I love you</i></b> by Sam McBratney Published by Walker 0-7445-3224-8	Expressing feelings positively.	Families
<b><i>When the Teddy Bears came to stay</i></b> by Martin Waddell Published by Walker Books 0-7445-4763-6	Have the new baby and all the teddies given as presents taken over mum and dad?	Families Relationships



### Booklist : Festivals

Title, Author, etc	What is it about?	Possible themes

# FOUNDATION STAGE



## Booklist

Title, Author, etc	What is it about?	Possible themes



# THE NATURAL WORLD Key Stage 1

<p><b>What this unit contains</b></p>	<p>This unit involves pupils in investigating patterns, rhythms in nature, change, growth and the cycle of life. It provides an opportunity to experience awe and wonder as pupils reflect on attitudes to life, living things and the world. Through this unit pupils are introduced to the belief that for people of many faiths, and specifically for Jews, Christians and Muslims, a Creator, God, designed the world.</p> <p>Christian beliefs about God as a Creator, responsibility for living things on the planet as a response to this belief, harvest thanksgivings and St Francis as an example of living a life in response to these beliefs.</p> <p>Islamic beliefs about Allah as creator of all things and people as the custodians of the earth.</p>																														
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit should be taught at the start of term 1 in Year 1. It introduces pupils to beliefs in Judaism, Christianity and Islam, incorporating content from the appropriate sections of the syllabus.</p> <p>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</p>																														
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Explore and respond to Christian images of creation from works of art from different periods. For example Michelangelo's images of the Creator and His creation in the Sistine chapel.</li> <li>➤ Find out more about those who leave society to live in a religious community.</li> <li>➤ Discuss elements of the natural world which may at first seem unappealing and consider their place in the greater scheme of things (snakes, spiders, slugs in the garden).</li> </ul>																														
<p><b>Vocabulary</b></p> <table border="0" style="width: 100%;"> <tr> <td>create</td> <td>Christianity</td> <td>mysterious</td> <td>unique</td> </tr> <tr> <td>Creator</td> <td>Judaism</td> <td>earth</td> <td>special</td> </tr> <tr> <td>God</td> <td>Muslim</td> <td>sea</td> <td>shell</td> </tr> <tr> <td>Allah</td> <td>Islam</td> <td>sky</td> <td>feather</td> </tr> <tr> <td>dead</td> <td>make</td> <td>animal</td> <td>stone</td> </tr> <tr> <td>alive</td> <td>living</td> <td>bird</td> <td>egg</td> </tr> <tr> <td>Christian</td> <td>beautiful</td> <td>Saint Francis</td> <td></td> </tr> </table>	create	Christianity	mysterious	unique	Creator	Judaism	earth	special	God	Muslim	sea	shell	Allah	Islam	sky	feather	dead	make	animal	stone	alive	living	bird	egg	Christian	beautiful	Saint Francis		<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Ultimate questions about the origin of life on the planet and beliefs about a Creator who cannot be seen.</li> <li>➤ Ways to care for the planet.</li> <li>➤ The work of a school council and how pupils can be active members of the school community through this.</li> </ul>		
create	Christianity	mysterious	unique																												
Creator	Judaism	earth	special																												
God	Muslim	sea	shell																												
Allah	Islam	sky	feather																												
dead	make	animal	stone																												
alive	living	bird	egg																												
Christian	beautiful	Saint Francis																													

# THE NATURAL WORLD Key Stage 1



## The Natural World Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that the world contains many beautiful natural things, all of which are unique;</li> <li>➤ consider that life is special and transient;</li> <li>➤ consider beliefs about origins;</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p><i>Before the lesson prepare a collection of items from different natural environments, e.g. water, land, air. Have items derived from the natural world e.g. oil, wool, feathers, eggshells, stones, shells, seedpods, leaves, plants.</i></p> <p>Talk to the class about one object. How many different words can they suggest to describe the item? Do they know what it is and where it comes from? Introduce them to the idea that although there may be many similar items in the world, each one is unique.</p> <p>Distribute items so each pupil has one. Look closely at it and think of words to describe. Ask them: Is it dead or alive? Was it ever alive? Did anything ever live on or in it? What does it feel like? Smell like? Who made this object? Who made the first example of this object?</p> <p>Talk about the fact that some people in the world believe that everything was made by a Creator (maker) God.</p> <p>Using a range of art materials let pupils draw or paint their special item. Label pictures.</p> <p><b>Plenary</b> Ask the class where the birds are that grew the feathers or the creatures that lived in the shells? Share outcomes of the lesson and display.</p>	<p><b>Resources</b> Items for natural world display. Art materials – pastels, chalks, paints and a range of brushes, Paper of different colours, grades and sizes.</p> <p><b>See Page 9 for a list of books which can be used throughout this unit</b></p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>

# THE NATURAL WORLD Key Stage 1



## The Natural World Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jews and Christians believe that God created the world;</li> <li>➤ know that Jews and Christians believe that people have a responsibility to care for God's creation;</li> <li>➤ consider the need to care for the planet today;</li> <li>➤ know about conservation projects to support wildlife or the natural environment.</li> <li>➤</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Watch a video or read a version of the Christian / Jewish creation story. As a class sequence the steps of creation and focus on the repetition of 'it was good'. Talk about the responsibilities given to Adam and Eve in caring for the garden and naming the animals. How might they have felt?</p> <p>Show pupils images of creatures from around the world – can they recognise them? Do they know their names? Reflect on the way that Adam and Eve had so many names to choose. Do pupils know where in the world animals live?</p> <p>Explain that some creatures are finding it hard to live and people are trying to help them to survive. Show pupils information about a conservation charity and link to human responsibilities as carers for the world. How might Adam and Eve feel about this project?</p> <p>This lesson could link to local conservation work or the need for it in and around the school grounds. Groups of pupils could formulate rules for caring for part of the school grounds. The class could then decide which rules are the best and make a class list and some posters to encourage others to keep the rules.</p> <p>Take this work to the school council as a proposition for the school to consider following.</p>	<p><b>Resources</b>  <b>Video:</b> Creation Stories – Quest Channel 4            Christian creation story. e.g. The Creation by James Weldon Johnson – Holiday House isbn 0 82341207 5</p> <p>Images of creatures from around the world including large, small, nocturnal, reptiles, mammals, fish, birds. Include some animals that are 'endangered'. Charity information about saving endangered creatures, e.g. whales, dolphins, orang-utans, tigers.</p> <p><b><i>For a list of useful websites see Page 9</i></b></p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should care for creatures, for example feeding fish or birds.</i></p> <p>Pupils could support the local environment and become involved in the work of the school council.</p>

# THE NATURAL WORLD Key Stage 1



## The Natural World Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Christians celebrate harvest festivals to thank God for His creation;</li> <li>➤ know that at harvest Christians remember that we are dependent on the weather and nature for the food and drink needed to survive;</li> <li>➤ know that Christians often use the harvest as a way to share food with those less fortunate than themselves.</li> </ul>	<p>√</p>	<p>√</p>	<p>Either:</p> <ol style="list-style-type: none"> <li>1. Invite a local Christian into the class to talk about harvest in their church - why and how it is celebrated.</li> <li>2. Visit the local church to see it decorated for harvest and discuss how harvest is a time when Christians thank God and share with others.</li> <li>3. Read a harvest story and consider what contributes to the plants growing and how at harvest Christians thank God for ensuring the harvest is good.</li> <li>4. Make a harvest loaf with the class in the shape of ears of corn. Explain to pupils how the ingredients have been dependent on nature and explain that at harvest Christians thank God for the way He provides for their needs.</li> </ol> <p>After the lesson either organise a charitable collection or link the school's harvest celebration to donations for local charities for the less fortunate.</p> <p><del>You might parallel this focus on Christian harvest with the Islamic alms of Ushr associated with harvest for the year.</del></p>	<p><b>Resources</b>  Waltham Forest Christian Kitchen (based at the YMCA)  WF night shelter  St Joseph's hospice  Muswell Hill Soup Kitchen  'The tiny seed' by Eric Carle  Ears &amp; the secret song' by Meryl Doney (Lion)</p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>

# THE NATURAL WORLD Key Stage 1



## The Natural World Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Saint Francis is a Christian example of caring for and protecting living things;</li> <li>➤ know St Francis' canticle to the sun from 'The Circle of Days';</li> <li>➤ consider ways that they can think of and help others.</li> </ul>		<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Talk about how sometimes people's beliefs make them choose to live in particular ways. Ask pupils for any examples they may know such as following food rules, celebrating festivals, working for charities.</p> <p>Read pupils the story of the life of St Francis, an example of someone who tried to follow Jesus' God's teachings. Explain that the title 'Saint' is given to some Christians who have lived particularly special lives.</p> <p>Discuss why Francis gave up his rich clothes and lifestyle to live simply. How hard might that have been for him and his friends?</p> <p>Read the 'Circle of Days' and talk about what it tells about Francis' beliefs about the natural world.</p> <p>Discuss how the story and Francis' words show that Francis was determined that he would follow Jesus' teachings and be peace – loving, kind and thoughtful to everyone and every creature.</p> <p>Make a class list of times when people have behaved kindly or when others have been kind and thoughtful to them. Initiate class 'kindness stickers' to give to members of the class to wear for a day if they have been particularly thoughtful or kind to others.</p>	<p><b>Resources</b></p> <p>Stories about St Francis, e.g. from Re-tell stories volume 5 – Lewisham Education</p> <p>St Francis by Wildsmith, Oxford</p> <p>Lives &amp; Times St Francis (big book) Heinemann</p> <p>The Circle of Days Pictures of Franciscan friars Pictures of animals</p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>



# THE NATURAL WORLD Key Stage 1



## *The Natural World Session 5 Continued*

### **Assessment Levels**

#### **Level 1**

##### **Attainment target 1**

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recognise symbols, and other verbal and visual forms of religious expression.

##### **Attainment target 2**

Pupils talk about what is of value and concern to themselves and to others.

#### **Level 2**

##### **Attainment target 1**

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils suggest meanings for religious symbols. They identify how religion is expressed in different ways.

##### **Attainment target 2**

Pupils respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer.

# THE NATURAL WORLD Key Stage 1



## The Natural World Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ reflect on attitudes to life, living things and the world;</li> <li>➤ identify living things in the environment that they can care for and protect;</li> <li>➤ recognise their roles and responsibilities in caring for the world.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Consider how pupils feel when they have made something that they are proud of. How do they feel if someone spoils or damages it?</p> <p>Design an area of the school that can be either part of the natural world or can incorporate part of the natural world and can be used for quiet reflection. This could be perhaps about how special the world is or that can be used as a memory garden or a place where people can go if they want to think about something. This could link to Islamic beliefs about the garden of Paradise.</p> <p>If making a garden area is not possible you might develop some tubs or window boxes or even set up a bird table to help the local birds.</p> <p>Make up a code of conduct for that area. How could it best be shared with others / kept in a good state?</p> <p>Link to Jewish , Christian &amp; Muslim beliefs.</p> <p>Take proposals to the school council.</p>	<p><b>Resources</b> Materials for design project.</p> <p><a href="http://www.reep.org/">http://www.reep.org/</a></p> <p><i>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that you can grow in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</i></p>

# THE NATURAL WORLD Key Stage 1



## Resources for this Unit

### ***Books that may be useful throughout the unit***

Barton M, Why Do People Harm Animals? Franklin Watts 0-863-13774-1

Brand J (ed,.) The Green Umbrella, A & C Black 0-713-63390-5

Butterworth N & Inkpen M, Wonderful Earth! Hunt & Thorpe 1-856-08005-6

Foreman M, One World, Andersen Press 0-862-64289-2

Harrant W & Opgenoort Isn't it a Beautiful Meadow, OUP 0-192-79815-4

Hoggarth P, Roar: Animal Rights Handbook for Kids, Bloomsbury 0-747-52686-9

Jacobs U, Earth Calendar, A & C Black 0-713-62747-6

Lewin H & Kopper L A, Flower in the Forest, Hamish Hamilton 0-241-12215-5

Mendoza G, Were you a wild duck where would you go? Stewart, Tabori & Chang 1-556-70136-5

Animals in Islam by Al-Hafiz B.A. Masri (this may not be easy to get but excerpts can be viewed at : <http://www.themodernreligion.com/misc/an/an1.htm>)

### ***Session 2***

#### ***Websites***

The Jewish National Fund: <http://www.jnf.org/site/PageServer>

World Jewish Aid: <http://www.worldjewishaid.org.uk/>

Make poverty history coalition: <http://www.makepovertyhistory.org/extras/outsidetheuk.shtml>

[www.soulsurvivor.com](http://www.soulsurvivor.com)

### ***Session 5***

Muslim symbol – star and crescent

Prayer mats and images from the Muslim world of patterns and designs showing calligraphy and plant life

Flowers, leaves.

Art materials

**Video:** Pathways of Belief – Islam programme 1

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## **How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Humanism – Key Stage 3**

### **About the unit**

This unit focuses on creation and origins of the universe and human life and the relationship between religion and science. It aims to deepen pupils' awareness of ultimate questions through argument, discussion, debate and reflection and enable them to learn from a variety of ideas of religious traditions and other world views. It explores Christianity, Hinduism and Islam and also considers the perspective of those who do not believe there is a god (atheists). It considers beliefs and concepts related to authority, religion and science as well as expressions of spirituality. Pupils have opportunities to discuss, question and evaluate important issues in religion and science. They also have opportunities to reflect on and evaluate their own beliefs and values, and the beliefs and values of others, in relation to questions of truth and purpose.

This unit can be adapted for other religions – using responses from other religious traditions to the key questions, including accounts from scientists who are members of that religious tradition and sources of authority such as sacred texts. This unit suggests work on four perspectives – probably more than enough for most pupils – but you might consider introducing the viewpoint of agnosticism (a principled and argued 'don't know' stance), which could also be useful.

The unit should take six to seven hours.

### **Prior learning**

It is helpful if pupils have:

- been encouraged to think about religion and science and the relationship between them, for example as portrayed in the media.

### **Future learning**

Pupils could go on to:

- investigate and role-play particular disputes between religion and science, *e.g. Galileo, Darwin and Dawkins*, and particular meeting points between science and religion, *e.g. Einstein, Teilhard de Chardin*
- explore and write about attitudes to science and religion in Islamic and other cultures

- study a GCSE unit on an aspect of religion and philosophy.

## Where the unit fits in

This unit links with the following key stage 3 guidelines in the non-statutory national framework for RE:

- Learning about religion: 1a, 1b, 1c, 1d, 1e, 1f, 1g
- Learning from religion: 2a, 2b, 2d, 2e
- Religions and beliefs: 3a, 3b, 3d
- Themes: 3e, 3f, 3g, 3h
- Experiences and opportunities: 3o, 3p, 3r.

This unit could build on what pupils might have already learnt about creation stories from sacred texts.

## Attitudes in the unit

This unit helps pupils develop the following four attitudes outlined in the non-statutory national framework for RE.

### Self-awareness

- feeling confident about their own beliefs and identity and sharing them with others without fear of embarrassment or ridicule, *e.g. articulating and reflecting critically on their own religious, philosophical and moral beliefs about science and religion*

### Respect for all

- being prepared to recognise and acknowledge their own bias, *e.g. when discussing religious and other views of the world*

### Open-mindedness

- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith, *e.g. in relation to questions about creation and origins*

### Appreciation and wonder

- recognising that knowledge is bounded by mystery, *e.g. in relation to the origin of the universe and of human beings.*

## Differentiated outcomes

During this unit pupils have opportunities to show their knowledge, understanding and skills. When working at the differentiated levels, pupils could give the following evidence.

Pupils working at level 4 could:

- describe one view that might be held by a Christian, Hindu, Muslim or an atheist

about the origins of the universe and human beings

- describe similarities and differences between the different views of creation and origins studied in this unit
- ask questions and suggest answers to questions about the nature of truth in relation to science and religion
- compare their own ideas about the origins of human life to different ideas they have studied in this unit, drawing out similarities and differences
- make links between religious sources and the answers given by the various traditions studied, to the fundamental questions about the beginnings of the universe and human existence.

Pupils working at level 5 could:

- explain different views that might be held by Christians, Hindus, Muslims and atheists about the origins of the universe and human beings
- suggest reasons for similarities and differences between the views of creation and origins studied in this unit
- express their own and others' views on questions about the nature of truth in relation to science and religion
- relate the idea of the universe as created by God, or not, to their own thoughts about life's meanings
- explain how religious sources are used to provide answers to fundamental questions about the beginnings of the universe and human existence by the adherents to the traditions studied in this unit.

Pupils working at level 6 could:

- explain the reasons for the diversity of views within and between religions about the origins of the universe and human beings
- give an informed account of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe and explain the reasons for diversity between such views
- use reasoning and examples to express insights into their own and others' views on questions of truth in relation to science and religion
- express their views about creationism, intelligent design and evolution by natural selection in the light of their learning about religious and non-religious world views, using arguments and examples
- interpret religious sources, explaining how different groups use information from them in different ways.

Pupils working at level 7 could:

- analyse issues raised by the diversity of views within and between religions about the origins of the *universe* and human beings.
- give a coherent account of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe and analyse the reasons for the diversity between them

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Atheism

- evaluate the significance of religious and other views for understanding questions of truth in relation to science and religion
- articulate personal and critical responses to their learning about religious and non-religious views about creationism, intelligent design and evolution by natural selection
- research a variety of philosophical sources and use them in their answers to questions about creation and origins.

Pupils working at level 8 could:

- present a reasoned analysis of range of views within and between religions about the origins of the *universe* and human beings and their implications for communities and society
- use historical, cultural, social and philosophical ideas to contextualise their accounts of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe
- synthesise a range of evidence that leads believers of some religious or philosophical traditions to deny that the beliefs of those of other traditions deserve to be treated as justified true beliefs, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others
- coherently analyse a wide range of viewpoints including their own in response to their learning about religious and non-religious views about creationism, intelligent design and evolution by natural selection
- research a variety of philosophical sources, and analyse them in their answers to questions about creation and origins.

Pupils demonstrating exceptional performance could:

- provide a consistent and detailed analysis of a range of views within and between religions about the origins of the universe and human beings and their implications for diverse communities and pluralistic societies
- evaluate the use of historical, cultural, social and philosophical ideas in a contextualised accounts of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe
- give independent, well informed and highly reasoned insights into their own and others' perspectives on questions of truth in relation to science and religion
- analyse in depth a wide range of perspectives including their own in response to their learning about religious and non-religious views about creationism, intelligent design and evolution by natural selection
- evaluate the strengths and weakness of using philosophical methods to discuss questions about creation and origins.

## Vocabulary

In this unit pupils have an opportunity to use words and phrases related to:

- religion in general, *e.g. creation, God as creator of the universe, intelligent design, sacred story, purposeful design*
- specific to a religion, *e.g. Bible, Rig Veda, Qur'an*

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Atheism

- religious and human experience, *e.g. agnostic, atheist, Big Bang, cause, controversy, evidence, evolution, literal interpretation, meaning, myth, origins, partnership, probability, proof, purpose, revelation, truth.*

## Resources

*A devil's chaplain: Selected writings* – this resource is available from the *World of Richard Dawkins* website.

*A guide to science and belief* – by M Poole (1997) this publication addresses the view that science and belief are in conflict.

Australian Broadcasting Corporation – this broadcaster's website includes a 'Science' section, which contains the text of a conversation between the scientist Paul Davies and filmmaker Phillip Adams about creation and ultimate meanings.

*Bitesize revision* – supported by the BBC, this website includes a 'Religious education' section, which contains materials on religion, science and the environment.

British Humanism Association – this association's website offers materials for teaching and learning about Humanism.

*Counterbalance* – this website features an interactive library, presenting perspectives on complex issues and containing online video interviews with scientists on a range of topics.

*Developing secondary RE: science and religion* – by R Rivett, ed, this resource is one in a series and is designed to help primary and secondary teachers teach religious education and is available on the *RE Today* website.

*Evolution* – supported by the US Public Broadcasting Service, this website includes online courses, lessons and videos for teaching evolution.

*God talk, science talk: teacher's guide to science and belief* – by M Poole et al (1997), this pack includes ideas for teaching RE in secondary schools.

*HubbleSite* – this website includes images of space taken from the Hubble telescope.

*IslamiCity.com* – the 'Science' section of this website provides information and articles about the relationships between science and Islam.

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Atheism

'Leading in learning' – from the secondary strategy training material, includes information on thinking skills and information processing/relational diagrams.

*Origins* – the 'Intelligent design' pages of this website contain resources on intelligent design and philosophical theism.

'Pedagogy and practice, unit 7: questioning' – from the secondary strategy training material, this resource includes information to help promote higher-order questioning skills.

'Pedagogy and practice, unit 13: developing reading' – from the secondary strategy training material, this resource includes information on strategies to develop reading.

'Picturing creation' – this CD-ROM includes a slideshow of images by the artist Kate Neal, depicting each of the seven days of creation.

*Religion and science* – by B Russell, this publication offers a brief study of the debates between science and traditional religion during the last four centuries.

*Science and religion in schools* – this web-based project offers guidance on teaching science and religions, including a guidebook, CD-ROM and other materials for download.

'Testing God' – created by *BecauseYouThink.tv*, this documentary features scientists talking about their belief in God and rationality.

*The Christian Bible: Genesis 1–3* – includes the text that Christians associate with the creation of the universe.

*The Qur'an: Surah 25:59, 7:54-56, 21:30-33* – some of the texts that Muslims associate with the creation of the universe.

'Why Atheism?' – published by Team Video, this video pack includes six films and introduce pupils to humanism and atheism.

*World of Richard Dawkins* – this website includes a selection of quotations.

*Complete website addresses are available from the RE pages on the QCA website ([www.qca.org.uk/re/](http://www.qca.org.uk/re/)). QCA monitors and updates these website addresses, but accepts no responsibility for their content. Teachers have responsibility for checking the relevance, accessibility and suitability of any web-based material that they or their pupils access*

<b>Focus 1. Can we 'know' the truth? If so, how?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that people use the terms 'know' and 'true' in different ways</li> <li>understand that people have always had questions about the origins, meaning and purpose of the universe and human existence</li> <li>reflect on their own and others' questions about truth when viewing images of the universe.</li> </ul>	<p>Ask pupils to write any sentence the phrase 'I know' in it, e.g. I know that England will win the World Cup. Then ask them to swap sentences with their neighbour and replace 'know' with another verb, e.g. I hope that England will win the World Cup. Together make a list of different meanings of 'know': knowledge as certainty, as hope, as belief, as personal encounter, etc. Through discussion, analyse how scientists and religious people use the expression 'I know', e.g. 'I know the universe started with a big bang', when often they mean 'I have a theory' or 'I believe'.</p> <p><i>What did people really mean when they said 'I know'?</i> Explain that, when scientists make a scientific assertion they usually mean, 'to the best of my understanding, with the present results and facts that I have, I believe "X" is true'. This is one reason why scientific theories change over time. Explain that, for religious people, there is often a source of truth that comes from revelation, or from the teachings of those who claim their insight comes from the attainment of higher states of consciousness, perhaps through a religious experience, prayer or meditation.</p> <p><i>How do we identify beliefs typical of different groups of people?</i> Give each pair of pupils some statements that scientists, religious &amp; non-religious people might hold. Ask them to decide which groups of people made each statement and explain their choices to their partners. Do any statements fit in more than one category? What does this tell them? Lead pupils in a class discussion about which statements they believe to be true and why.</p> <p><i>Looking at the universe: What do we see?</i> Display on your whiteboard images of space from a website; ask</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>suggest how people use the terms 'know' and 'true'</li> <li>suggest comments and questions raised by the images for the content of a website exploring questions about meaning, purpose, origins and destiny</li> <li>reflect on their own understanding of 'truth'.</li> </ul>	<ul style="list-style-type: none"> <li>Link to science curriculum: Level 5 science: 'drawing conclusions consistent with evidence'. Consider inter-departmental teaching, enabling pupils to benefit from interdisciplinary expertise.</li> <li>ICT: There are many web-based resources about the 'wonders of the universe' &amp; firsthand accounts of different perspectives on religious &amp; science questions. Pupils should use and develop ICT skills, particularly in interpreting information from the web. They should weigh the ways in which people's perspectives can impact on interpretation &amp; on their presentation. Pupils can exchange &amp; share information in ways appropriate to the task, refining &amp; presenting information, ideas &amp; questions through well-chosen media.</li> <li>Links to key aims &amp; values of the curriculum: this unit is about the pursuit of truth &amp; mutual understanding.</li> <li>'Leading in learning' (Secondary Strategy) training material contains guidance on the use of Information processing/relational diagrams &amp; advice on the use of grids/frames/structures.</li> </ul>

	<p>pupils to respond to some of the images. Encourage them to describe what they see and how they feel about the images, including those who want to describe the universe as beautiful and those for whom it generates feeling of appreciation and wonder and even surprise. Ask pupils to speculate about what Christians, Hindus, Muslims or atheists might say about the images.</p> <p>Ask pupils to compose a statement that what they 'know' is 'true' about the universe. Then ask them to swap statements and ask if they can 'know' that it is 'true'.</p> <p>Ask pupils to design a series of web pages for a website that aims to explore spiritual questions (about meaning and purpose, origins and destiny). They should choose two or more images and suggest comments and questions raised by each image, which would form part of the design.</p>		
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<b>Focus 2. Does a complexly functioning world imply a creator God?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that, for many people, contemplation of the universe raises important questions about its origin and purpose</li> <li>reflect on the extent to which the existence of the universe provokes the question of the existence of a creator God.</li> </ul>	<p><i>What questions does the existence of the universe and human beings raise for us?</i> Ask pupils to work in groups, looking at some examples/images of the complexity in the universe, and of the humanity. Ask them to record their group's questions about the origins and purposes of human existence raised by these examples. Then, lead a class discussion about the questions the pupils identify, or ask the pupils to give presentations about them. Display pupils' questions as reference points through the rest of the lesson.</p> <p><i>To what extent does a world that functions in a very complex way imply a creator God?</i> In pairs or small groups, make some initial responses to this key question. Responses should be imaginative and should begin to argue their case.</p> <p>Ask pupils to share their initial thoughts, asking them to think carefully about the points they contribute. Introduce pupils to the ways in which Christians, Hindus, Muslims and atheists might answer this question, if such views have not already been expressed by the pupils themselves.</p> <p>Ask the pupils to write a response to the following question. <i>The world is very complex. Does this mean that it must have been the work of a creator God?</i></p> <p>Pupils should show that they have thought about more than just their own, initial response. You might wish to make use of a pre-prepared bank of statements or a writing frame to help the pupils plan their responses.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>investigate what ultimate questions are raised for people when looking at the universe</li> <li>suggest what meaning might be drawn from various responses to: <i>To what extent does a world that functions in a very complex way imply a creator God?</i></li> <li>reflect on the beliefs and feelings of others in their responses to: <i>Does the world imply God?</i></li> </ul>	<ul style="list-style-type: none"> <li>The groups' questions about the origins and purposes of human existence will need duplicating for the assessment task in lesson 6.</li> <li>Suggest to the pupils that their responses contain the phrase 'I believe this because...'</li> </ul>

<b>Focus 3. How do people account for their views about the origins of the universe?</b> <i>This lesson should take a minimum of two hours to complete.</i>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know Christian and Islamic accounts of creation</li> <li>know the ways in which Hindus think about the origin of the world</li> <li>know the ways in which atheists think about the origin of the world</li> <li>understand the significance of accounts of creation for many believers</li> <li>reflect on the question: <i>Why are we here?</i>, from what they have learnt.</li> </ul>	<ul style="list-style-type: none"> <li><i>What accounts of origins are found in the sacred texts of Christians and Muslims? What do Hindu sacred texts say about the origins of the universe?</i> Ask the pupils to consult different creation stories and to complete a tick chart that helps them to note similarities and differences between the accounts of the origins of the universe found in the Christian Bible (Genesis: 1-3), Hindu scriptures (e.g. Rig Veda X 129) and the Qur'an (e.g. in Surah 25:59, 7:54-56, 21:30-33). Consider presenting versions of these stories in a variety of media, e.g. CD-ROMs, children's books, original texts or web-based versions. Ask the pupils to consider why the stories are so important to people in religious traditions and analyse what they understand to be the significance of these accounts to believers.</li> <li><i>What accounts of the origins of the universe do atheists hold?</i> Ask the pupils to create a mind-map of what they already know about evolution and big bang theory as individuals, in pairs or as a whole class. <i>Why is it that not all atheists believe in the 'big bang' and not all theists believe in the biblical or Qur'anic accounts of God's creation of the world?</i> After the pupils have shared their knowledge, give an overview of both the evolution and big bang theories through a PowerPoint presentation.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>investigate different creation accounts</li> <li>interpret what these account mean for believers</li> <li>analyse how believers' understanding about the origins of the world might affect their other attitudes and beliefs</li> <li>evaluate answers to the questions: <i>Where do we come from? Why are we here?</i>, which are found within Christian, Hindu, Muslim and atheist thinking.</li> </ul>	<ul style="list-style-type: none"> <li>For the continuum discussion, organise the class so that they are seated in circles of six with empty floor space or two tables between them. Give each group a set of cards containing statements about the origins and possible purposes of life. In the middle of the floor place two cards some distance apart, with one reading 'I totally agree with this statement' and the other 'I totally disagree with this statement'. Explain to the pupils that these cards represent a continuum that ranges from totally agree to totally disagree. The pupils should take it in turns to read out the statement on their card, say how they feel about that statement and then place the card somewhere in the continuum where they feel it belongs. When everyone has placed the card somewhere in the continuum, discussion is opened up for others to express their opinions on the placements of various cards. After listening to the views and opinions of the other pupils, explain that they each now have the opportunity to move the card from where they placed it to another place in the continuum, if they so wish.</li> <li>Links to literacy strategy – the pupils</li> </ul>

	<ul style="list-style-type: none"> <li>• <i>What do people say about questions of origins? Organise a 'continuum discussion' (see 'Points to note'), in which they evaluate some arguments for and against propositions such as: The universe began with an accident, and doesn't have a purpose; humans are more like apes than angels; God is the creator of the world; love is the meaning of creation; if you don't know where you came from, it is hard to know who you are; the meanings of human life can be found through thinking about sacred texts in scriptures; God is the power at work in the design of evolution; disagreement about the origins and purposes of life on earth are common.</i></li> </ul>		<p>should explain texts imaginatively and thoughtfully and develop their understanding of the contested status of texts in science and religion. Developing the key skills involved in understanding the function of religious texts within religious traditions are important learning outcomes for RE teaching.</p> <ul style="list-style-type: none"> <li>• Links to reading strategies – Pedagogy and Practice unit 13: developing reading' (Secondary Strategy training material), contains guidance on strategies for developing reading, which may be useful in this unit.'</li> <li>• Be aware that Christians approach view the creation accounts in various ways, all of which see the world as a gift of God's creativity.</li> <li>• Be aware that Islamic teaching about God sees him as a creator without partners.</li> <li>• Be aware that Hindus interpret their creation accounts in various ways.</li> <li>• Be aware that atheists do not believe in a transcendent meaning or purpose to life and respond to accounts of origins in various ways.</li> </ul>
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<b>Focus 4. What do people believe about the origins of the universe and human existence?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know how people express a range of beliefs about whether the universe shows signs of having been designed</li> <li>understand a range of responses to questions of origin and purpose</li> <li>reflect on the strengths and weaknesses of a range of contrasting viewpoints.</li> </ul>	<ul style="list-style-type: none"> <li><i>Is the universe designed? Who could have designed it?</i> Give the pupils opportunities to explore, through a website, DVD or written text (see ‘Resources’), a range of different answers to these questions, including answers given by members of different faiths. These answers should include the views of creationists, evolutionists, advocates of intelligent design and philosophers of religion, such as Anselm, Thomas Aquinas, Blaise Pascal and Francis Bacon.</li> <li>Ask the pupils to analyse these views, considering the question of truth, the strengths and weaknesses of the arguments including the evidence that supports them. Give the pupils time to develop and discuss their own ideas in relation to those they have discovered in the lesson.</li> <li><i>What is a human being: result of natural selection, child of God or mystery?</i> Ask the pupils to complete a table of responses to: <i>What is a human being?</i> Ask the pupils to work in pairs to discuss their thoughts on the three alternatives presented above, and then work in larger groups, or as a class, to share their thoughts and reflections, taking note of good points made by other pupils that could enhance their own thinking.</li> <li>A table of responses might include columns titled:</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>explain the concepts of creation, intelligent design and evolution, showing the ability to identify key elements of religious and secular thinking</li> <li>compare and contrast different answers to questions about the origin of the universe and the purpose of human existence</li> <li>evaluate the strengths and weaknesses of a range of contrasting viewpoints.</li> </ul>	<ul style="list-style-type: none"> <li>The pupils should understand the terms used in discussions of the origin and purpose of the universe and human existence. High-achieving pupils can research debates around creationism and intelligent design themselves. They should make use of published materials that seek to offer support in the teaching of science and religion at key stages 3 and 4, especially those that set out many of these views for classroom use.</li> <li>When evaluating contrasting viewpoints, encourage the pupils to recognise that positions held as a matter of faith, or as trust in the veracity of revealed scripture, should not be dismissed simply because they appear not to meet the criteria of rationality.</li> <li>Be aware that Francis Bacon said ‘a little philosophy inclineth man’s mind to atheism, but depth in philosophy bringeth men’s minds about to religion’.</li> </ul>

	<p>Arguments and evidence for this view                  Arguments and evidence against this view                  My view of the strength and weaknesses of these arguments</p> <p>Rows titled:                  Result of natural selection?                  Child of god?                  Mystery?</p> <ul style="list-style-type: none"> <li>• For homework, the pupils should use their table of notes to create an argument from the three points of view – chance event, child of God and mystery – between different viewpoints, including their own, under the title ‘Human being: result of natural selection, child of God or mystery?’ In their answer they should remember to show an understanding of the question ‘What does it mean to be human?’; show they understand three different views of human origins and explain why each of the views is attractive to some people and express their own reflections and views. Ask the pupils to refer to ‘sources of authority’ from Christians, Hindus, Muslims and/or atheists.</li> </ul>		
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<b>Focus 5. What is the relationship between religion and science for believers?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that there is a variety of perspectives on the relationship between religion and science within each of the religious and philosophical traditions they have considered</li> <li>understand how their own world view can affect their understanding of information</li> <li>reflect on one issue that religion and science tend to approach in different ways.</li> </ul>	<ul style="list-style-type: none"> <li><i>What do scientists say about religion?</i> Watch a DVD or video extract (see ‘Resources’) that allows the pupils to encounter the views of scientists from various fields who are Christian, Hindu, Muslim or atheist. While watching the DVD or video pupils should note the diverse views expressed about questions of origins of the universe and of human existence held within the scientific community.</li> <li><i>Is it surprising to find people who have a religious belief who are scientists?</i> Lead the pupils in a class discussion, asking the pupils to reflect on what their responses tell others about their own ‘world views’. Raise issues of truth and knowledge for the pupils to think through again. Ask them to consider how they view the relationship between religion and science, and why they think that way.</li> <li><i>What do Christians, Hindus, Muslims and atheists say about topical issues in science?</i> Using a recent newspaper, examine a news article concerning a scientific topic. Display a copy of the news article on an interactive whiteboard and ask the pupils to identify, by highlighting on the board, any religious and/or moral questions or problems</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>analyse accounts from scientists who are Christians, Hindus, Muslims or atheists about the importance of religious belief</li> <li>identify how their own world views and assumptions can affect their understanding of religion and questions about origins of the universe and human existence</li> <li>express insights into their own and other’s views on the interaction between scientific and religious ideas in discussions about one topical issue.</li> </ul>	<ul style="list-style-type: none"> <li>Note that this activity builds on the work in the first part of this unit, in which the pupils discuss the question of truth and how to identify it.</li> </ul>

	<p>raised by the article.</p> <ul style="list-style-type: none"><li>• Ask the pupils to match ideas from religious sources, such as extracts from sacred texts including creation accounts studied in lesson 1, to the scientific, religious and moral questions or problems raised by the article. Ask them to annotate their own copy of the text to identify the matched ideas and to consider the different ways in which science and religion might interact or come into conflict. News articles might be about pictures from space, discoveries about genetics and the relationship between humans and the great apes.</li><li>• Encourage the pupils to see that, for many religious people, core beliefs and values about the universe and human existence are derived from their understanding of creation stories.</li></ul>		
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## Assessment activity

<b>Focus 6. Will humans ever really know for sure how the universe came about?</b>			
There are opportunities for assessment for learning throughout this unit. However, in this activity, there are particular opportunities to collect evidence of what children know, understand and can do, using the learning objectives and outcomes and relating them to the level descriptions as appropriate.			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know a range of responses to the question <i>How can we answer questions about origins?</i></li> <li>understand some of the reasons for similarities and differences between the views of creation and origins considered in this unit</li> <li>reflect on the boundaries to human knowledge and on how religion and science might contribute to our awareness of these boundaries.</li> </ul>	<ul style="list-style-type: none"> <li>Design a PowerPoint presentation with the title <i>Will humans ever really know for sure how the universe came about?</i></li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>explain a range of responses to the question <i>How can we answer questions about origins?</i></li> <li>suggest possible reasons for similarities and differences between the views of creation and origins considered in this unit</li> <li>express their own views on the boundaries to human knowledge and how religion and science might contribute to our awareness of these boundaries.</li> </ul>	<ul style="list-style-type: none"> <li>Consider organising this task so that the pupils complete their presentations either individually, in pairs or in small groups. In each case, the pupils will need to undertake peer assessment and make clear who is credited with each aspect of the work.</li> </ul>

### **Differentiated outcomes**

*Note that the following level descriptions relate to this assessment activity only. For level descriptions relating to the unit as a whole, see 'Differentiated outcomes'.*

Pupils working at level 4 can:

- explain one view that might be held by a Christian, Hindu, Muslim or an atheist about the origins of the universe and human beings
- describe similarities and differences between the different views of creation and origins studied in this unit
- compare their own ideas about the origins of human life to different ideas they have studied in this unit, drawing out similarities and differences
- make links between religious sources and the answers given by the various traditions studied, to the fundamental questions about the beginnings of the universe and human existence.

Pupils working at level 5 can:

- explain different views that might be held by Christians, Hindus, Muslims and atheists about the origins of the universe and human beings
- suggest reasons for similarities and differences between the views of creation and origins studied in this unit
- relate the idea of God as creator and/or the idea of the universe as an accident, to their own thoughts about life's meanings
- explain how religious sources are used to provide answers to fundamental questions about the beginnings of the universe and human existence by the adherents to the traditions studied in this unit.

Pupils working at level 6 can:

- explain the reasons for the diversity of views within and between religions and beliefs about the origins of the universe and human beings
- give an informed account of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe and explain the reasons for diversity between such views
- express their views about creationism, intelligent design and evolution 'without God' in the light of their learning about religious and non-religious world views, using arguments and examples
- interpret religious sources, explaining how different groups use information from them in different ways.

Pupils working at level 7 can:

- analyse issues raised by the diversity of views within and between religions and beliefs about the origins of the universe and human beings
- give a coherent account of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe and analyse the reasons for the diversity between them
- articulate personal and critical responses to their learning about religious and non-religious views about creationism, intelligent design and evolution 'without God'
- research a variety of philosophical sources and use them in their answers to questions about creation and origins.

Pupils working at level 8 can:

- present a reasoned analysis of range of views within and between religions and beliefs about the origins of the universe and human beings and their implications for communities and society
- use historical, cultural, social and philosophical ideas to contextualise their accounts of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe
- coherently analyse a wide range of viewpoints including their own in response to their learning about religious and non-religious views about creationism, intelligent design and evolution 'without God'
- research a variety of philosophical sources, and analyse them in their answers to questions about creation and origins.

Pupils demonstrating exceptional performance can:

- provide a consistent and detailed analysis of a range of views within and between religions and beliefs about the origins of the universe and human beings and their implications for diverse communities and pluralistic societies
- evaluate the use of historical, cultural, social and philosophical ideas in a contextualised accounts of how Christian, Hindu, Muslim or atheist scientists might comment on the idea that God created the universe
- analyse in depth a wide range of perspectives including their own in response to their learning about religious and non-religious views about creationism, intelligent design and evolution 'without God'
- evaluate the strengths and weakness of using philosophical methods to discuss questions about creation and origins.

## How do people express their spirituality through the creative arts? Buddhism, Christianity, Hinduism and Islam KS3

### About the unit

This unit is about how people from different religious traditions express their spirituality through the creative arts. Using examples from Buddhism, Christianity, Hinduism and Islam, this unit allows pupils to compare and contrast forms of expression within and between these religions. By exploring the use of poetry, music and imagery, pupils consider the themes of beliefs and concepts, authority, expressions of spirituality and ethics and relationships. Pupils have opportunities to discuss, question and evaluate the significance of these forms of expression to believers and to reflect on and evaluate their own beliefs and values. They use a range of forms of expression and explore the connection between religious education and the creative arts.

This unit should take six to seven hours.

### Prior learning

It is helpful if pupils have:

- studied the lives of Buddha, Jesus<sup>1</sup> and Prophet Muhammad (pbuh)<sup>2</sup> and know why they are figures of inspiration to some people
- studied Christian, Hindu and Muslim beliefs about God and worship
- an awareness of different Christian denominations
- an understanding that symbols can express beliefs and commitment.

### Future learning

Pupils could go on to:

- make a detailed study of spirituality in one art form, *e.g. Russian Orthodox icons*
- investigate why some religious traditions choose not to use creative arts and spiritualities associated with them.

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<sup>1</sup>Christians refer to Jesus as 'Lord', and believe he is the Son of God.

<sup>2</sup> Muslims refer to Muhammad as 'the Prophet', and use the phrase 'Peace be upon him' after his name.

## Where the unit fits in

This unit links with the following key stage 3 guidelines in the non-statutory national framework for RE:

- Learning about religion: 1a, 1b, 1c, 1e, 1f, 1g, 1h
- Learning from religion: 2b, 2d, 2e
- Religions and beliefs: 3a, 3b
- Themes: 3e, 3f, 3h, 3i
- Experiences and opportunities: 3o, 3p, 3q, 3r.

This unit could build on what pupils might have learnt about symbols and religious expression or on units that develop pupils' knowledge of inspirational figures in order to understand the use of sacred images in worship.

## Attitudes in the unit

This unit helps pupils develop the following four attitudes outlined in the non-statutory national framework for RE.

### Self-awareness

- developing a realistic and positive sense of their own religious, moral and spiritual ideas, *eg when creating their own piece of artwork in response to a religious perspective on a theme*

### Respect for all

- being prepared to recognise and acknowledge their own bias, *eg when considering the question 'What does it mean to be human?'*
- being sensitive to the feelings and ideas of others, *eg when sharing their responses to film or television excerpts about the natural world in a class discussion*

### Open-mindedness

- being willing to learn and gain new understanding, *eg when evaluating the extent to which a person's religious and spiritual needs can be met by the internet*
- being willing to go beyond surface impression, *eg when comparing and contrasting artistic sources reflecting different religious traditions*

### Appreciation and wonder

- developing their imagination and curiosity, *e.g. when following a short tutorial on how an artist might draw the historical Buddha's face.*

## Differentiated outcomes

During this unit pupils have opportunities to show their knowledge, understanding and skills. When working at the differentiated levels, pupils could give the following evidence.

Pupils working at level 4 could:

- suggest meanings for the term 'spiritual'
- use religious vocabulary to describe similarities and differences in the way in which creative arts can express religious and spiritual ideas
- describe the possible impact of religious art or music on a believer's life
- describe something they find uplifting or inspiring, or provoking of serious thought or contemplation.

Pupils working at level 5 could:

- recognise differences in ways of defining the term 'spiritual'
- use an increasingly wide religious vocabulary to suggest reasons for the similarities and differences in the way in which creative arts can express religious and spiritual ideas
- explain the possible impact of the religious art or music on a believer's life
- describe and explain what they find uplifting or inspiring, or provoking of serious thought or contemplation.

Pupils working at level 6 could:

- interpret the significance of different meanings for the term 'spiritual'
- use a religious and philosophical vocabulary to interpret the significances of similarities and differences in the way in which creative arts can express religious and spiritual ideas
- explain why the impact of religious art or music on a believer's life may vary
- express insights into their own and others' views on what they find uplifting or provoking of serious thought or contemplation.

## Vocabulary

In this unit pupils have an opportunity to use words and phrases related to:

- religion in general, *e.g. adoration, contemplation, devotion, meditation, prostration, veneration*
- Buddhism, *e.g. Buddharupa, icon*
- Hinduism, *e.g. murti*
- religious and human experience, *e.g. awe, despair, hope, justice, liberation, oppression, reverence.*

## Resources

*Alternativeworship.org* – dedicated to 'alternative worship', this website includes 'God's iPod', a list of songs that have provoked spiritual responses among members of a related listserv.

Artworks – paintings, sculpture, poetry and other examples of artworks from different religious traditions, including examples that reflect contemporary Latin American ideas about Jesus.

Audio recordings – recordings of different styles of church music, *e.g. choral music, gospel music, Gregorian chant, hymns and plainsong.*

*Blessings on the net* – this website provides services and products related to religion and spirituality for, particularly, Hindus.

Buddhanet – this website contains various Buddhist chants and devotional songs.

Concept-mapping software – these include software such as 'Inspiration' or 'MindManager' and can help pupils to brainstorm.

*Cumbria and Lancashire education online* – the 'Resources' section of this website includes 'Keyhole 3' and a lesson in traditional Tibetan art and how to draw the face of the Buddha.

*Embody* – this website is a virtual tour of a cathedral and includes a pathway mapped out on the floor and places to pause and listen to music and meditation.

*Leading in learning* – the secondary strategy materials, this contains exemplification of the use of a range of thinking skills strategies for religious education.

*Literacy and learning in RE* – this resource contains a range of techniques for promoting literacy in RE, including the use of talk and scaffolding writing.

National Association of Advisers and Inspectors in Design and Technology – this association's website includes a 'Curriculum resources' section, which contains ideas for classroom projects related to design and technology.

National Gallery – the National Gallery has images of Christ in art.

'Pedagogy and practice, unit 7: questioning' – from the secondary strategy training material, this resource includes information to help teachers use questioning to promote higher-order thinking skills.

‘Pedagogy and practice, unit 5: starters and plenaries’ – includes practical strategies that teachers may use during interactive whole-class teaching sessions.

*Resource Providers* - suppliers of pictures of sacred images / representations used in Buddhist, Christian and Hindu worship.

United Society for the Propagation of the Gospel – this charity’s website includes a ‘Resources’ section, which contains materials such as ‘The Christ We Share’ (a study pack of images of Jesus from around the world).

‘Using web-based resources in secondary RE’ – published by the British Educational Communications and Technology Agency, this leaflet includes guidance on appropriate uses of the internet to support the aims of religious education and refers to an activity on the Blessings on the net website.

Videos – recordings of people using art forms, such as music, in worship, including ‘Belief file’ and ‘Worlds of faith’.

*Vurch.com* – this website offers prayers and discussion boards, including a discussion on the role of music in worship: <http://vurch.com/>

Complete website addresses are available from the RE pages on the QCA website ([www.qca.org.uk/re/](http://www.qca.org.uk/re/)). QCA monitors and updates these website addresses, but accepts no responsibility for their content.

Syllabus writers and teachers have responsibility for checking the relevance, accessibility and suitability of any web-based material that they or their pupils access.



<b>Focus 1. What does the term ‘spiritual’ mean?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that the term ‘spiritual’ has a range of meanings</li> <li>understand some of the important differences in the ways in which people express their spirituality between and within religious traditions</li> <li>reflect on the view that spirituality is a central aspect of what it means to be human.</li> </ul>	<p>Ask pupils to think about the question ‘What does it mean to be human?’ by creating a mind-map. In the next activity pupils make a table to organise possible arguments in support of or against the following two statements ‘human beings are a species of animal’ and ‘human beings are different from animals’. Ask the pupils to compare their arguments with those of their peers. Use the pupils’ responses as a vehicle for a class discussion about spirituality and whether it is a central aspect of what it means to be human.</p> <p>Give the pupils a set of words that define aspects of a person, e.g. arms, brain, body character, conscience, emotions, legs or soul. Ask them to divide the words into two categories – essential and non-essential aspects of being human –give reasons for choices.</p> <p>Pupils should consider the following questions alone: What meanings might we give to the term ‘spiritual’? Can we use this term in relation to all people or only to ‘religious’ people? Then in pairs and then in groups of four compare their ideas about the meaning of the term spiritual. Use questioning techniques to draw out desired learning outcomes from a class discussion.</p> <p>In groups analyse a variety of quotations or statements that express ideas about spirituality, including from a variety of religious traditions as well as secular sources. Ask the pupils to compare and contrast ideas expressed in the statements to their own ideas about spirituality. Pupils could group statements together under headings, or rank the statements according to their own preferences.</p> <p>Ask the pupils to explore a website that aims to encourage spirituality and reflection and consider the extent to which a person’s religious and spiritual needs can be met outside a worshipping community, e.g. on the internet.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>ask questions and suggest answers to questions concerning interpretations of the term ‘spiritual’</li> <li>compare and contrast ideas about spirituality from a range of sources</li> <li>evaluate the view that spirituality is a central aspect of what it means to be human.</li> </ul>	<ul style="list-style-type: none"> <li>There are various commercially available visual learning or concept-mapping software (see ‘Resources’).</li> <li>There are various publications that include information about mind mapping and brainstorming (see ‘Resources’).</li> <li>Consider using contrasting quotations that express ideas about spirituality included in your agreed syllabus.</li> <li>There are various websites that include ideas for exploring the internet and spirituality (see ‘Resources’).</li> </ul>

<b>Focus 2. What can we learn from the creative arts about spiritual responses to the natural world?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that the creative arts are used to communicate beliefs in similar and different ways</li> <li>understand that the natural world has inspired spiritual experiences, which have been expressed using artistic media</li> <li>reflect on their own and others' responses to the natural world and the universe.</li> </ul>	<p>Show film or television programme excerpts about the natural world, and ask the pupils to record the feelings they inspire and the questions they raise. Share responses in a class discussion.</p> <p>Ask the pupils to analyse, compare and contrast two or more artistic sources such as painting, poetry or sculpture. These sources should reflect different religious traditions and explore ideas and beliefs about the natural world.</p> <p>Ask the pupils to suggest connections between the ideas and beliefs of the religious traditions they have studied and the artworks they are exploring. Ask them to make a written response to the work studied. They should first compose a series of questions they would like to ask the artist and then describe how the work made them feel and what ideas, including religious ideas, it brought to mind.</p> <p>Ask the pupils to classify the artistic sources in terms of the ideas, themes and beliefs they seem to express. Depending on the examples used, consider exploring: God as creator, the interconnectedness of the universe, the universal human family or ecology and the natural world. The pupils might analyse sources in the light of sacred texts, which may have inspired these works.</p> <p>For homework, ask the pupils to visit a website to explore the work of a Buddhist artist, Andy Weber, and follow a short tutorial on how he draws Buddha's face. The pupils should then use a template to produce their own design.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>explain differences and similarities between these artistic sources, making links between the art and the beliefs and religious traditions they have studied</li> <li>interpret and evaluate a range of artistic sources that express beliefs about the natural world</li> <li>express their own feelings about and insights into the natural world and the universe.</li> </ul>	<ul style="list-style-type: none"> <li>Consider using Edward de Bono's technique of 'Six Thinking Hats' to promote different types of thinking. Guidance for the use of this technique can be found in the Secondary Strategy materials.</li> <li>Various websites include ideas for exploring the internet and spirituality and text-marking activities to help analysis (see 'Resources').</li> <li>There are various publications that promote higher-order questioning skills and offer guidance on developing interactive lessons (see 'Resources').</li> <li>An online image search on 'creation' yields many examples for pupils to use, including an image of William Morris' 'Creation' window. The addition of the artistic medium such as sculpture, dance or 'stained glass' will make the search more specific and find images.</li> <li>Link to English: poetry, such as 'The Created Universe' by Joseph Addison, 'Prelude' by Wordsworth, poems by Gerard Manley Hopkins, and lyrics to songs such as Marvin Gaye's 'Ecology Song' or the hymn 'How Great Thou Art'.</li> </ul>

<b>Focus 3. How can images of Jesus inspire hope in the lives of the oppressed?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know some Christian teachings that express ideas about hope, justice, liberation and oppression</li> <li>understand that the creative arts have been used to express different interpretations of the life and work of Jesus and that these are influenced by social, historical and cultural contexts</li> <li>reflect on the ways in which images of Jesus may be inspirational to some Christians</li> <li>reflect on personal ideas about the concept of hope in general and hopes for the future in particular.</li> </ul>	<p>Engage pupils in a game of word association as a way of exploring the concept of and their ideas about hope. Alternatively, give the pupils a set of cards defining the terms 'despair', 'hope', 'injustice', 'liberation' and 'oppression'. In groups, taking turns, pupils choose a card and explain the term on it without using any of the words or phrases in the given definition. The others in the group should guess the word being described.</p> <p>Ask the pupils to consider: Who are the oppressed? Discuss reasons for their views.</p> <p>Examine images of Jesus from Latin America. Pupils might begin by speculating about to whom a particular image might appeal, and the reasons, connecting its relevance to the lives of the people.</p> <p>Read about the social and political background of, or a statement by, the artist who created the particular image. What might have motivated the artist to depict Jesus in this way?</p> <p>Investigate biblical texts that express ideas about liberation from oppression and about hope and salvation (e.g. Isaiah 61:1–2, Luke 1:39–55) to make links with the message of the artist. You might also ask pupils to read a text about liberation theology.</p> <p>Ask pupils to write an explanation of why and how the image might inspire hope in Latin American Christians who are living in situations where they are victims of injustice or oppression.</p> <p>Ask the pupils to think of six analogies for the concept of hope, considering what hope would be if it were an animal, building, colour, season, sound and symbol. Then ask the pupils to use their analogies to create an artwork expressing hopes for the future.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>ask questions and suggest answers to questions about injustice, oppression, hope and liberation</li> <li>make links between the beliefs expressed in the artwork and the social, historical and cultural context from which it arose</li> <li>suggest how and why art forms might make a difference to the lives of Christian individuals and communities</li> <li>express hopes for the future.</li> </ul>	<ul style="list-style-type: none"> <li>Liberation theology began in Latin America in the 1960s. It is a Christian – mainly Roman Catholic – response to what liberation theologians perceive as oppression and social injustice.</li> <li>There are various image packs that might be useful for this activity (see 'Resources').</li> <li>Activities that develop pupils' written work at the word and sentence level will help them with explanatory and comparative language. Planning strategies can be used to teach the pupils how to structure their written work cohesively and coherently. Writing frames can be used to help less-able pupils build their work.</li> <li>There are various publications that might be useful for this activity (see 'Resources').</li> <li>Link to Speaking and Listening: Literacy across the curriculum, module 8 'listening'.</li> </ul>

<b>Focus 4. How can music inspire Christian spirituality?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• know that different types of music are used in various ways within Christianity</li> <li>• understand how music can be a powerful vehicle for worship</li> <li>• reflect on their own and others' views about the value of different types of music in worship.</li> </ul>	<p>Create a class list of reasons for listening to music, e.g. to relax, dance, keep up with the latest hits, be comforted or cheer up. Pupils to provide examples of types of music for each reason identified and explain selections.</p> <p>Introduce the idea that music can inspire certain emotions that are sometimes very powerful. Explain that this is one reason why some people, including some members of some religious traditions, e.g. some Muslims, may regard music as a potentially negative force. Pupils might wish to share experiences of having felt moved by music.</p> <p>Play a range of music reflecting Christian traditions, e.g. African American spirituals, Christian country music, choir music, gospel, modern chorus music, Gregorian chant, organ music, plainsong, Salvation Army band music or Taize. Ask questions including: How does this music make you feel? What mood does it suggest and why? Pupils record responses</p> <p>Class card-matching activity. One set of cards should include terms relating to mood or feeling, e.g. calm, jolly or repetitive, and another set should include terms relating to purpose, e.g. adoration, contemplation, meditation, devotion or praise. Can pupils match the mood of the music to its purpose in worship? What do they think the worshippers are doing physically during the music? Can they match the music to its Christian tradition? Explain responses. Note that worshippers' preferences might relate to their personality and lifestyle as well as theology.</p> <p>Show pupils video excerpts of different Christian traditions using music in worship. Note the key aspects of worship and how music is being used. The pupils could access online worship websites.</p> <p>Either draw up a table of potential advantages and disadvantages of using music in worship for individual believers and for religious communities or investigate why silence is central to Quaker worship. Pupils to consider how the Quaker understanding of worship as implied by silence differs from the Pentecostal understanding of worship as implied by gospel music. If possible, arrange for the pupils to ask members of these two congregations why they value silence or gospel music in their worship.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• describe some different types of music and how they are used as vehicles for worship within different Christian traditions</li> <li>• use religious language, eg adoration, celebration, contemplation, devotion or praise, to explain how the use of this music might help believers develop their spirituality</li> <li>• express insights into their own and others' views about the advantages and disadvantages of music in worship.</li> </ul>	<ul style="list-style-type: none"> <li>• Link to music: use of specific musical terminology.</li> </ul>

<b>Focus 5. Why do some people value the use of sacred images in worship?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that sacred images are an important aspect of worship within certain religious traditions and understand how they are used</li> <li>understand why using sacred images is meaningful for some believers</li> <li>reflect on their own and others' views about the value of images in worship.</li> </ul>	<p>Ask pupils to consider: Is anything sacred to me? Present a range of artefacts or pictures of sacred images used in Buddhism, Christianity and Hinduism, e.g. Buddharupas, icons, statues of saints or murtis. Ideally, these should reflect different traditions within each religion. You might introduce the pupils to these images or artefacts using the 'collective memory' method from the secondary strategy. Pupils should decide who might use these images or artefacts and how they might use them.</p> <p>Investigate why and how certain images are used in worship. Pupils should draw a table identifying which religion and, if appropriate, which group within the religion, uses them, and use religious vocabulary such as prostration, meditation, reverence, veneration to explain how they are used in corporate worship and by individual believers. This could be a group activity, with each group sending an 'envoy' to another to share findings.</p> <p>Show video excerpts of worshippers using artefacts or images for meditation or contemplation and showing veneration and devotion to them. Ask pupils to read quotes from believers explaining why a particular artefact or image helps nurture their faith or commitment. Ask the pupils to discuss and record their personal reactions to the videos and/or quotes, and the issues or questions they raise for them, using the PMI strategy. Discuss pupils' reactions, encouraging them to give sensitive and empathetic responses.</p> <p>Using available resources, e.g. a range of textbooks organised as a book box, specific websites, a visiting speaker, ask the pupils to identify reasons why some religious traditions, for example most of the Free Churches and Muslims, reject the use of such images. Some pupils might also research historical context for these ideas</p> <p>In pairs or groups pupils create PowerPoint presentations about the different attitudes within and/or between religions towards the use of images in worship.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>use religious language and gestures, e.g. contemplation, devotion, intercession, prostration and veneration, to compare and contrast the use of sacred images in two religions</li> <li>make links between the use of sacred images in worship, the feelings they are intended to inspire in believers and the beliefs they reflect</li> <li>express their own insights into the value of using sacred images and symbols in worship</li> <li>express insights into their own and others' views about the advantages and disadvantages of using images in worship.</li> </ul>	<ul style="list-style-type: none"> <li>There are various websites that include activities and devices that can be used for this activity.</li> <li>Link to history: religious changes and the study of Puritanism.</li> <li>The 'plus/minus/interesting' (PMI) strategy encourages pupils to note down two positive points (plus), two negative points (minus) and two ideas that raise interesting ideas (I).</li> </ul>

## Assessment activity

<b>Focus 6. What are the benefits for believers and others of expressing religious beliefs and commitments through the creative arts?</b>			
<p>There are opportunities for assessment for learning throughout this unit. However, in this activity, there are particular opportunities to collect evidence of what children know, understand and can do, using the learning objectives and outcomes and relating them to the level descriptions as appropriate.</p>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know some of the ways in which different art forms, such as music and sacred images, have been used to express belief within, and express belief shared between, religious traditions</li> <li>understand the potential of art, in different religious traditions, to promote understanding between communities</li> <li>reflect on their personal insights into a religious or spiritual theme.</li> </ul>	<ul style="list-style-type: none"> <li>Explain that a national arts festival, titled ‘Unity and diversity’, aims to showcase the work of artists from a range of religious traditions. A member of the royal family will launch the festival, which aims to promote understanding of the creative arts and the religious traditions represented in Britain, in a grand opening ceremony.</li> </ul> <p>Task A</p> <ul style="list-style-type: none"> <li>Ask the pupils to write a keynote speech, explaining how the creative arts could help give people insights into spirituality. Ask the pupils to suggest reasons why such an event is so important for interfaith understanding.</li> </ul> <p>Task B</p> <ul style="list-style-type: none"> <li>Ask the pupils to play the role of an artist, creating two artworks, e.g. paintings, poems or songs, which explore a theme. One piece should express pupils’ personal insights, and the other should express a different religious perspective chosen from one of the religious tradition studied. The theme could be one explored earlier in this unit, e.g. God as creator, the interconnectedness of the universe, the universal human family or</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>describe, using examples, how different art forms are used by religious believers to express their faiths</li> <li>explain how learning about the use of art in different religious traditions might help promote understanding between communities</li> <li>explain how their own beliefs are reflected in their artwork.</li> </ul>	<ul style="list-style-type: none"> <li>Consider requesting support for some aspects of this assessment task from other subject areas, eg art, drama, English and music. It may also be possible to plan the unit of work collaboratively, so that learning objectives of both RE and another subject area are met and timetable time and facilities are shared.</li> </ul>

	<p>ecology and the natural world.</p> <ul style="list-style-type: none"> <li>Ask the pupils to write a brief synopsis explaining the beliefs, values or practices that are reflected in their artworks and saying why these are important. You might use prompts such as the following to ask the pupils to explain their work:</li> </ul> <p>My work relates to... because...                  These works of art are spiritual in several ways...                  Christian/Hindu/Buddhist/Muslim belief is shown in my art...                  My interpretation of the significance of... is....</p>		
<p><b>Differentiated outcomes</b></p>			
<p>Note that the following level descriptions relate to this assessment activity only. For level descriptions relating to the unit as a whole, see 'Differentiated outcomes'.</p> <p>Pupils working at level 4 can:</p> <ul style="list-style-type: none"> <li>make a statement in support of the view that learning about the creative arts in different religious traditions might help promote understanding between religious communities</li> <li>use religious vocabulary to describe some forms of expression that might help express religious and spiritual ideas</li> <li>express their own beliefs and ideas about a religious or spiritual theme using an art form</li> <li>describe religious views or ideas about a religious or spiritual theme using an art form.</li> </ul> <p>Pupils working at level 5 can:</p> <ul style="list-style-type: none"> <li>give reasons to support the view that learning about the creative arts in different religious traditions might help promote understanding between religious communities</li> </ul>			

- use an increasingly wide religious vocabulary to explain how the creative arts may help express religious and spiritual ideas
- explain how their own beliefs and ideas about a religious or spiritual theme are reflected in their artwork
- explain how religious beliefs and ideas about a religious or spiritual theme are reflected in their artwork.

Pupils working at level 6 can:

- give reasons and examples to support the view that learning about the creative arts in different religious traditions might help promote understanding between communities
- use an increasingly wide religious vocabulary to explain why people may choose to express religious and spiritual ideas through the creative arts
- express insights into the significance of their choice of theme and art form in expressing their own beliefs and ideas
- express insights into the beliefs, values and commitments of others in their choice of approach.

## Statutory Guidance for Religious Education in Key Stage 5

### Introduction: The contribution of religious education to the post-16 curriculum

Religious education is a statutory requirement for all registered students in Key Stage 5 who are registered in either a school with a sixth form, a sixth form college constituted as a school or registered in a school working as part of a consortium except for those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

Schools should provide religious education to every student in accordance with legal requirements. It must be taught according to the locally agreed syllabus or faith community guidelines.

A wide range of courses are available for students from 14-19. Traditionally students have chosen between two pathways; the academic path usually involves following A/AS courses and may lead to university entrance, the vocational path leads to various levels of qualifications, which at advanced level may also qualify students for university entrance. Students at this stage will therefore represent a wide range of ability, interests, experience and background and will be working on different courses based on one or both of these pathways.

RE courses broaden and enhance the curriculum by giving students the opportunity to consider a wide range of religious, philosophical, psychological, sociological and ethical issues and to develop their own codes of belief.

Sixth form religious education is intended to support and recognise the achievements of all students at Key Stage 5. The flexible course of study explained in these requirements promotes the religious imagination and the development of key skills. It provides for students with a variety of aptitudes, abilities and needs that may not be fully met through current AS and A level examination syllabuses and encourages all students to explore ways of communicating and presenting their knowledge and understanding of religion in a variety of media. In this way sixth form RE caters for and affirms a range of learning styles, individual interests and gifts and talents of students.

RE at post-16 should be planned as carefully as in the statutory period of schooling and should give due consideration to:

- breadth and balance of knowledge, understanding and skills
- differentiation to meet the needs and abilities of the full range of students;
- the spiritual and moral development of students;
- preparation for work and adult life
- progression and continuity from Key Stage 4 and through the sixth form;
- assessment and accreditation wherever possible including self and peer assessment
- challenge

## Teaching and Learning - Attainment targets for Religious Education

The two Attainment Targets, 'Learning about Religions' and 'Learning from Religions' continue to underpin the syllabus at this stage. As recommended in the QCA non-statutory framework, through **Attainment Target 1: Learning about religions** students should be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- develop their understanding of the principal methods by which religions and spirituality are studied
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- use specialist vocabulary to evaluate critically both the power and limitations of religious language.

and through **Attainment Target 2: Learning from religions**, students should be taught to:

- reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs, teachings and practices, their impact on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on and response to their own experiences and their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly to questions of identity and belonging, meaning, purpose and truth and values and commitments, and communicating their responses.

## **Examination Courses**

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious studies' and/or other approved courses that require the study of religion and ethics. Where therefore pupils are following a course of study based on a public examination, i.e. Advanced level Religious Studies; AS Level, or GCSE full or short course in Religious Education, students engaged on these courses will be deemed to be satisfying the requirements of the Agreed Syllabus.

A range of A level General Studies courses is available, many of which offer opportunities for some work on religious and moral issues. Some units within these may be adapted and count towards the school's provision for those students engaged on the course.

## **Delivering the Agreed Syllabus RE requirements**

The Agreed Syllabus expectations for sixth form RE are 18 hours per year to include at least one experiential opportunity such as a conference or field trip.

The proposed focuses that follow provide a bank of topics from which schools should select. They can be delivered through a combination of, for example,

- Short modules that maybe delivered in weekly taught sessions, through tutor time or as part of a carousel
- Day or half day conferences
- Residential conferences or field trips
- Individual assignments that may be follow up projects
- A mix and match of any of the above

Some outcomes should be planned that can be assessed and measured against the QCA 8-level scale of attainment.

There are a number of ways in which this entitlement can be delivered as is shown in the table that follows:

<b>RE in the sixth form- some models</b>				
	<b>Term1</b>	<b>Term 2</b>	<b>Term 3</b>	<b>Follow up or Enrichment Projects</b>
<b>Model 1</b>	6 hours	1 day conference or field trip 5-6 hours	6 hours	
<b>Model 2</b>	7 hours	½ day visit	4 hours conference	2 hours
<b>Model 3</b>	2 days residential special focus field trip (12 hours)	3 hours		3 hours
<b>Model 4</b>	5 hours including a half day conference	5 hours	5 hours	
<b>Model 5</b>	6 hours RE in General Studies	3 hour focus in tutor time	One hour preparation plus Day Field trip	2 hours

Schools should design their programme of study for each of year 12 and 13 and show how the units have been selected from the proposals below and how and when they are delivered.

Schools should select two units to study per year group. A Conference or Field trip could be planned to extend one of the selected units or schools could adopt a different focus. Follow-up or enrichment projects could relate to taught units or be 'stand alone'.

## Agreed Syllabus Units

- \* Is there a God?
- \* What is God like?
- \* What is human nature? Do we have a choice of being good or evil?
- \* The Problem of Evil: If God is good, all powerful and all knowing why do evil things happen?
- \* Death and the after life
- \* What is religious experience?
- \* Issues in Science and Religion
- \* Religion and the environment
- \* Religion and politics;
- \* Religion as a force for division or healing;
- \* Art and expressions of Faith
- \* Religion and the media
- \* Geniuses of Religion – studying the lives and key teachings of founders or people in a tradition

## Conference topics

- \* “*Face Value*” - an exploration of society’s value of people by their appearance, ethics of cosmetic surgery – what matters? – the inner person or their looks? Body image – how people value themselves and others. Related to religious teachings about the value of humans.
- \* ‘*Playing God*’; genetic engineering, cloning, abortion, euthanasia, transplants and giving / receiving blood donations.
- \* ‘*Good and Evil*’ – perceptions of evil and its nature
- \* Expressions of faith in language and literature, dance, drama, art and music;
- \* “*Conflict*” - a day of study looking at the involvement of religious people in conflicts as peacemakers or as participants, referring to religious ideas about violence, warfare and pacifism;

- \* *“Feasting and fasting”* - religious and ethical perspectives on food related issues such as vegetarianism, world development, ritual and food, celebrations;
- \* *“Saving the World”* - global, environmental and developmental issues through the work of religious and secular charities and pressure groups.
- \* *“Life after Death”* - exploring near death experiences, from medical and personal perspectives and raising philosophical questions about what is - memory, body, spirit etc. Issues such as reincarnation and resurrection can be explored and various responses from religious to traditional to this puzzle of post mortem existence.

**Example Follow-up course planned to enrich Religion and the Media :Film and Faith**

FILM & FAITH

**Objectives**

The module should enable students to:

- gain insights into ways of expressing important religious ideas;
- understand the influence of religion in art/film;;
- consider the value of religious imagery;
- identify the religious ideas being portrayed in film extracts;
- evaluate the realism and impact of particular portrayals of founders and leaders;
- assess the value and effectiveness of the film in communicating the essence of religion.

**Stimulus e.g.**

“Jesus of Nazareth” – directed by Zefirelli ; “The Message” - (the life of the Prophet Muhammad [pbuh]); “The Mission”; “ The Passion of Christ ( Mel Gibson’s film); “ Kundun” (the story of the Dalai Lama); “ Priest” (explains aspects of vocation); “Shadowlands”

### **Learning Experiences**

Students should consider a number of extracts, and consider the religious issues the film raises for members of the relevant faith. For example:

#### 1. "Jesus of Nazareth"

- How is Jesus portrayed?
- Is the portrayal compatible with Biblical accounts of the episode?
- How much interpretation has been applied by the director?
- How does this film compare with other attempts to portray Jesus on film?

#### 2. "The Message"

- Why does the Prophet not appear in the film? How does this contribute to understanding of *shirk* in Islam?
- What is the artistic impact of the absence of the main character?
- How close is the film to account of the life of the Prophet?
- Does the film add anything to our understanding of the life and message of the Prophet?

### **Knowledge and Understanding**

How do the films selected enhance knowledge and understanding of, for example:

- Jesus as human and divine
- Jesus as an object of worship in Christianity
- Events in the life of Jesus
- Beliefs about the need to spread the gospel.
- The place of the prophet Muhammad in Islam.
- The concept of vocation
- Buddhist beliefs about reincarnation
- The challenges that face people of faith during times of personal crisis.

Useful Internet Links

<http://www.rejesus.co.uk/thepassion/index.html>

## One-day or half-day RE conferences

Advantages of a conference:

- ◇ Conferences can function as a community event for the whole sixth form;
- ◇ The participation of a large audience makes possible the best use of speakers, visits, theatre companies etc.;
- ◇ Conferences can enable an RE department to use a wider team of staff whose expertise in other subjects can add to the breadth of the day;
- ◇ The conference can facilitate co-operation between higher education (universities) and schools.

A conference offering a range of activities with a focus on an aspect of RE is an opportunity for in-depth work in RE for a whole year group or the whole sixth form.

### Planning One day conferences

- ◇ careful preparation, including involving students in planning and participation,
- ◇ consultation with students to discover topics and issues of interest.
- ◇ lively course content of intrinsic interest to the student;
- ◇ interesting course titles;
- ◇ enthusiastic teaching;
- ◇ variety and choice of options with inputs, workshops and experiential activities
- ◇ using opportunities to make an input into other subject courses e.g. Science and Religion; MFL and places of religious interest
- ◇ involving staff from other disciplines within school and outside guest speakers from universities
- ◇ flexible time-tabling to provide courses at times when students are “free”;
- ◇ using a wide variety of stimulus including outside speakers;
- ◇ provision of handouts to maximise the time for discussion
- ◇ attractive ethos and environment with appropriate displays

### Examples of the study visits/ field trips/residentials

Examples of suitable focus	Examples of activities
Visit a local Faith community	A tour of Jewish London to study the sequence of migration Visit the Museum of Jewish Life, Camden Visit the Holocaust Centre (Sherwood Forest) Visit the Imperial War Museum to understand Jewish History Bhaktivedanta Manor Amaravati Buddhist Centre,
Shadowing a religious leader	Investigating how beliefs inform practice.
Visit a Hospice	Exploring how faith sensitivities are catered for. Investigating the values of the organisation and their impact on palliative care. Researching how issues of life and death are supported for members of different communities, those with faith and those without.
Visit a crematorium	Investigating the way that the staff support members of different faiths. Considering the rituals associated with death and how rituals from different belief patterns are catered for.
Visit a European faith community  Link with MFL staff and those involved in Leisure and Tourism	Investigate history, worship, symbolism, practice, membership. Possible visits might include: Taize, Corrymeela Community , Focolare Community in Lopiana, Italy,
A visit to retreat centre	Reflection, discussion, encountering other life-styles, Team building, counselling, workshops.
Cultural visits (e.g. art galleries, concerts, theatre, cinema, mystery plays)	A visit to an art gallery to consider the influence of Christianity on art.

## Appendix A

## Examples of RE units.

### EXAMPLE UNIT A

**Investigating Religious Experience** (Taught over a maximum of 12 weeks of one hour sessions per week).

#### Objectives:

Students are given the opportunity to gain insights into the nature of religious experience through

- ◇ studying accounts and or watching films of the religious experiences of others, and if appropriate, discussing their own experiences;
- ◇ talking and listening to religious believer about their experiences through a programme of carefully chosen visitors;
- ◇ scrutinising the accounts of the experiences and identifying exactly what is being experienced, i.e., the **object** of the experience
- ◇ evaluating the impact of religious experience on people's lives;
- ◇ considering the criteria for religious experience and coming to conclusions about it – e.g. is it religious experience or ordinary experience understood at depth ?
- ◇ considering the conditions in which the experience took place against the background (personal, social, cultural, political, religious,) of the person involved and the consequences of the experience for the individual, community, society.
- ◇ taking account of the psychology of religion and looking at the person in terms of whether they are sane or deluded
- ◇ evaluating the truth claims of religious experience
- ◇ noticing and identifying the language in which the experiences are described and framed
- ◇ comparing and contrasting the similarities and differences between two or more accounts of experience

Teachers could plan a range of activities taking account of different learning styles ( visual, auditory, kinaesthetic)

Students could be asked to prepare a montage, visual presentation , using images and ICT, record an interview ( with permission) or give an account of a person's religious experience from one of the people that they have studied or met. Students would need to locate the context of the experience in the person's life and do a presentation on 'An extraordinary event in the life of

.....  
highlighting the significance of the experience for the person and noting the way the experience is expressed.

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>Students are given opportunities to study a range of accounts of religious experience e.g.</p> <p><b>Visionary experience</b></p> <ul style="list-style-type: none"> <li>◇ Judaism (prophetic visions of Isaiah. Amos etc.);</li> <li>◇ Islam – (The Prophet Muhammad’s vision of the Angel</li> <li>◇ Christianity; (catholic) visions of Mary: Bernadette of Lourdes.; Visionaries of Garabandal (Spain) Our Lady of Fatima (Spain) Garabandal video/DVD of Marian visions; Visions of Medjugorje(Bosnia)</li> </ul> <p><a href="http://www.garabandal.com/">http://www.garabandal.com/</a> <a href="http://www.medjugorje-online.com">www.medjugorje-online.com</a></p> <p><b>Conversion experiences; gradual or sudden;</b></p> <ul style="list-style-type: none"> <li>◇ Christianity (e.g. the conversion of Paul/accounts of modern Christians</li> </ul> <p><b>Stigmatic experiences</b></p> <ul style="list-style-type: none"> <li>◇ St Francis’ experience of the stigmata, Padre Pio; other stigmatics – Arthur Clarke’s film on stigmata</li> </ul> <p><b>Mystical experiences- Nature and of a Presence/God</b></p> <ul style="list-style-type: none"> <li>◇ Islam (the Prophet’s night journey);</li> <li>◇ Hinduism (the use of mantras);</li> <li>◇ Buddhism (mediation and emptiness);</li> <li>◇ Sikhism - Guru Nanak’s disappearance;</li> <li>◇ Experiences with no specific faith context</li> <li>◇ Near death experiences (NDE’s)</li> <li>◇ Claims to experience of reincarnation</li> </ul>	<p>Learning might take place through reading accounts, talking to believers about their experiences, watching excerpts from film, and or plays. Students should be encouraged to ask questions of e.g.</p> <p>The <b>experience</b> itself</p> <p>What is the <b>experience</b>; classify the phenomena; visionary; auditory; conversion; mystical – natural or theistic mystical experience; stigmatic; near death experience; dreams and their interpretation etc</p> <p>The <b>person</b> who experiences</p> <ul style="list-style-type: none"> <li>◇ what was the recollection of the experience?</li> <li>◇ how was the experience understood - especially taking into account the context and culture of the person’s life?</li> </ul> <p>The <b>conditions</b> and <b>culture</b> of the experience- time in person’s life; context and situation person was in; culture?</p> <p>What was experienced? The <b>object</b> of the experience if any? God; nature, Mary, Angels e.g. Gabriel, Jesus?</p> <ul style="list-style-type: none"> <li>◇ What are the <b>consequences/effects</b> of the experience for 1) the person; 2) for the community and those around the person?</li> <li>◇ <b>Tests</b> of religious experience- <b>sane /delusion</b> is the experience beneficial? Does it produce <b>fruit</b> in the life of the person? Is the person sane or deluded? Some people who suffer from mental illness, see things or hear voices and the experience is not wholesome for them or others.</li> <li>◇ are there any common features across these experiences’?</li> <li>◇ Can we say the experience is religious or is it ordinary experience understood at depth?</li> </ul> <p>The <b>language</b> of the experience. How is it described? What terms are used e.g. seeing the light; union with nature or the divine;</p>	<p>Students could be encouraged to reflect on and discuss:</p> <ul style="list-style-type: none"> <li>◇ <b>Experiences</b> in their own or in friends lives that gave them a different awareness and how these experiences are described, reflected on and understood</li> <li>◇ <b>Penny dropping experiences</b> – moments of vision or insight, what triggered these and what is suddenly clarified</li> <li>◇ Moments or happenings that changed ‘my life’ or gave it new meaning</li> <li>◇ questions raised by studying other peoples’ experiences, listening to, or watching accounts from believers</li> </ul> <p>Questions raised about particular kinds of experience., and the people who experience</p> <ul style="list-style-type: none"> <li>◇ conversation experience</li> <li>◇ mystical experience</li> <li>◇ visionary experience</li> <li>◇ auditory experience</li> <li>◇ near death experience</li> <li>◇ timeless moments</li> <li>◇ levitation or out of the body experience</li> <li>◇ stigmatatic experience</li> </ul> <p>Questions raised about the <b>object</b> of the experience and the <b>subjects</b> i.e. those who experience</p> <p>Observations about how experience is described, the language and the terms used. Students could be encouraged to look at how they have described or talked about particular experiences</p>

## Religious experience

**Teachers could introduce students to** a variety of religious experiences taking examples of 4 experiences including mystical, conversion, near death experiences and another from the list in the table above.

Teachers will need examples of accounts to distribute to students who could be asked to look at the phenomena of religious experience.

Alternatively they may show extracts from a film that they have previewed as a starter to explore religious experience, and or invite appropriate representative visitors from faith communities

**Schools that wish to make links with GCSE AS courses on religious experience could direct students to do their research in relation to one of the following questions taken from Edexcel**

- ◇ Examine and comment on the studies by William James and Rudolph Otto on religious experience.
- ◇ Give an account of and comment on the cultural influences on meditation.
- ◇ Examine and comment on the meaning of *religious* in the context of religious experience.
- ◇ 'Religious experience is all in the mind of the believer.' Examine and comment on this claim.
- ◇ Examine and comment on a philosophical analysis of prayer and meditation in the context of religious experience.

## Some useful internet links

**Topics in Philosophy of Religion – with links to topic on religious experience**

**<http://www.rsweb.org.uk/> for general topics of interest at 16+**

**<http://www.rsweb.org.uk/phil/philtopics.html>**

## Mystical experience

**[http://www2.angelhaven.com/vl\\_articles/mystical/view.asp?ID=160](http://www2.angelhaven.com/vl_articles/mystical/view.asp?ID=160)\*\*\*\*\*good introduction**

**[http://www.bodysoulandspirit.net/mystical\\_experiences/read/notables/wilson.shtm](http://www.bodysoulandspirit.net/mystical_experiences/read/notables/wilson.shtm)**

## Isaiah's Vision

**<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>**

**Visions of Mary** , Our Lady of Carmel at Garabandal, Spain

Dec1980 BBC video in the Everyman Series After the Visions – won an award. May still be available from BBC

<http://www.garabandal.com/>  
<http://www.garabandal.org/story.shtml>  
[http://www.geocities.com/nephilimnot/garabandal.html#PERMANENT\\_SIGN](http://www.geocities.com/nephilimnot/garabandal.html#PERMANENT_SIGN)  
<http://www.ourlady.ca/>

### **The case against the visions**

<http://www.ewtn.com/library/BISHOPS/GARABAND.HTM>

### **Balancing visionary experience with the teachings of the Church**

<http://www.wandea.org.pl/private-revelations.htm>

### **Visions of Mary in Medjugorje Bosnia**

<http://www.medjugorje.org/shistory.htm> - a short history of events

<http://www.mcn.org/1/Miracles/med2.html> descriptions of events

<http://www.medjugorje.org/avip.htm> - the visionaries and their lives

### **Vision of Jesus transfigured Luke9.28ff**

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>

### **Contemporary vision (of Jesus) ? in Kenya**

[http://www.shareintl.org/background/miracles/MI\\_nairobi.htm](http://www.shareintl.org/background/miracles/MI_nairobi.htm)

### **Conversion Experiences**

Saul's Conversion (Acts 9:1) Saul's Conversion is discussed in the section, '[Richard Swinburne's Principle of Credulity and Testimony and the Conversion of Saul](#)'. [To read the account of Saul's Conversion [click here](#).]

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/religiousexperienceexamples.htm>

Father Chiniquy <http://www.calltoworship.org/calltoworship/testimony/chiniquy.html>

**Guru Nanak's disappearance** <http://www.sikhs.org/guru1.htm>

### **Stigmatic experience**

[http://www2.angelhaven.com/vl\\_articles/saint/view.asp?ID=3](http://www2.angelhaven.com/vl_articles/saint/view.asp?ID=3) –Padre Pio

### **Near Death Experiences**

[www.globalideasbank.org/natdeath/ndh3.html](http://www.globalideasbank.org/natdeath/ndh3.html)

<http://www.emeraldink.com/nde.htm> - contemporary accounts

### **Other experiences**

[http://www2.angelhaven.com/vl\\_articles/saint/view.asp?ID=2](http://www2.angelhaven.com/vl_articles/saint/view.asp?ID=2)

## EXAMPLE UNIT B

### RELIGION AND THE MEDIA (Taught over a six week block of one hour sessions).

#### Objectives:

The module should enable students to:

- gain insights into ways of expressing important religious ideas
- identify the religious ideas being portrayed in film extracts and make a judgement about bias or prejudicial approaches in the way material is presented
- investigate faith perspectives on themes portrayed and evaluate the realism and impact of particular portrayals of members of faith communities
- understand the influence of the media over how society views religion.

When television began the first channels were expected to have a significant range of religious programmes especially on a Sunday between 10.00am to 12.00pm and 6.00pm to 7.00pm. These followed the model of the 'Sunday service' broadcast on Radio 4. The times chosen were those when Christians traditionally attended Church and these programmes catered for those unable to attend. Possibly because Church attendance had begun to decline, ITV abandoned the 'God-slot' in 1994. BBC1 still shows *Songs of Praise* on Sunday evenings.

The changing number of religions being practiced in Britain has been reflected in the type of religious programmes on television. Although interest in spiritual matters remains high Britain is no longer considered a solely Christian country. This influenced the development of several programmes such as 'The Sikhs', 'Kumbh Mela' & 'Hajj'.

Religion is also integrated into popular culture via an interest in the supernatural (programmes such as 'Buffy the vampire Slayer' 'Angel' and all of the 'Star Trek' variations)

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p><b>In this unit students should investigate:</b></p> <p><b>How the media presents and portrays religion</b></p> <ul style="list-style-type: none"> <li>- Religious broadcasting &amp; multifaith Britain</li> <li>- Anti-religious attitudes</li> </ul> <p><b>Popular television programmes</b> showing specifically religious issues. Students should focus on a ‘Soap’ storyline and a religious or spiritual issue in a current popular programme.</p> <p>Where religions are not specific or are created for the story line of a programme / film (e.g. in the Sixth Sense, The Matrix, Star Trek, Buffy, Lord of the Rings, Harry Potter ), students should come to a judgement about how much the ‘religion’ or belief system portrayed implies an attitude to organised religions.</p> <p><b>Religious themes in feature films Religion in print</b> – looking at popular magazines, newspapers etc.</p> <p>Students should where possible view excerpts from the programmes / films that they study and evaluate them.</p>	<p>Students should:</p> <ul style="list-style-type: none"> <li>• discuss, analyse, describe, and explain the way in which a religious or moral issue has been dealt with in either a TV drama or a film.</li> <li>• assess whether characters in programmes or films are shown as Messiah figures and whether understanding of them increases with considering them in that role e.g. Buffy, Cisco or Odo (Star Trek Deep Space 9), Frodo (Lord of the Rings)?</li> <li>• consider whether religious belief is shown as part of everyday life, an element of cultural and religious rituals of life or merely as something that supports during a life crisis?</li> <li>• discuss the view that TV presents religious people as out of touch with the modern world.</li> <li>• investigate the message given to believers and the general public in programme / film reviews. Are they biased or prejudicial?</li> <li>• assess how selected programmes or films influence public attitudes to religion in general and specific religions in particular.</li> <li>• explore one issue, e.g. the portrayal of relationships. Contextualize in the teaching of the religion concerned and relate to beliefs of a major world faith. Does the example present religious belief in a positive light or is it biased and prejudicial?</li> </ul>	<p><b>Students could reflect on and discuss:</b></p> <ul style="list-style-type: none"> <li>◇ <b>Experiences</b> in their own or in friends lives that are similar to any of those studied in films / programmes. How does the influence of religious belief ring true?</li> <li>◇ <b>Questions</b> raised by studying other peoples’ experiences, listening to, or watching accounts from believers</li> <li>◇ <b>The recurring motif of a battle between good and evil</b> – how does this resonate with their own experiences in life?</li> <li>◇ <b>Issues</b> – how are the characters in the programmes / films studied shown as responding to life crises? How do students themselves respond to such crises and what beliefs about meaning and purpose sustain them? Are characters shown as having sustaining beliefs and if not why not?</li> </ul>

## Suggested lesson process

### Session 1 - How the media presents and portrays religion

Investigate broadcasting listings on radio and television over a 2 week period. Students could also list programmes on cable /satellite television that cater for religious minorities.

- How was religion explicitly presented over that period?
- How does the programming reflect the multi -faith nature of the country and how does it cater for believers?

### Session 2 - Television programmes showing specifically religious issues

Investigate one religious or moral issue that has recently been dealt with in a 'Soap'

- What was the issue and which characters were involved?
- How the situation was explored and resolved and were traditional religious beliefs included?
- Why was this issue part of the story line?
- How else might the situation have been presented?
- Make a judgement about whether particular religious beliefs could have been presented in this context and suggest why they were not.
- In the programme, was religious belief presented positively, neutrally or negatively?

### Session 3 - Television programme showing specifically religious or supernatural issues or areas of interest

Analyse and explain the way in which a religious theme of concern to Christians or any other faith has been dealt with in a current TV drama or film – e.g. Star Trek, Buffy the Vampire Slayer or other current programme.

- What are the key religious or supernatural questions being explored within the programme? How might a religious person deal with this issue in their own life?
- In the programme, was religious belief presented positively, neutrally or negatively?
- What might a religious believer of any faith say about the religious perspectives in the programme and why?

### Sessions 4 & 5 - Religious themes in feature films

Explore religious issues in one film from the following list:

Bend it like Beckham	Bhaji on the Beach	The Sixth Sense	Schindler's List	Harry Potter
East is East	Little Buddha	The Pianist	The Lord of the Rings	The Matrix
Ghost	Signs	The Witness	Monsoon Wedding	Gandhi

- What religious issues or ideas were presented in the film?
- Was any traditional religion being presented in the film and if not, why?
- Was religious belief presented positively, neutrally or negatively?
- Is any belief system being presented stereotypically?
- Assess the value and effectiveness of the film in communicating the importance of religion.

### Session 6 - Religion in print – magazines, newspapers etc.

Examine a range of articles past (possibly translations of German World War 2 articles about Judaism or articles about religious belief at the time of September 11<sup>th</sup> 2001) or present. Was/ is religious belief presented positively, neutrally or negatively? – comment.

### Useful Internet Links

<http://www.faithnet.org.uk/KS4/Religion%20in%20the%20Media/tvreligiousissues.htm#Son%20of%20God>  
[www.bbc.co.uk/religion/](http://www.bbc.co.uk/religion/)  
<http://www.teachinghearts.org/dre00newsmedia.html>  
<http://www.zondervan.com/desk/newslink.asp>  
<http://www.media-diversity.org/resource%20categories/religion.htm>  
<http://www.coursework.info/405/>  
<http://www.christis.org.uk/archive/issue71/television.php>  
[http://www.religionnewsblog.com/8094-Buffy\\_takes\\_on\\_religion.html](http://www.religionnewsblog.com/8094-Buffy_takes_on_religion.html)  
<http://www.thedoormagazine.com/archives/buffy.html>  
<http://www.facingthechallenge.org/buffy.htm>  
<http://www.ex-astris-scientia.org/inconsistencies/religion.htm>  
<http://www.robsacc.nl/ottens/startrek-religion.html>  
<http://news.bbc.co.uk/1/hi/uk/3027027.stm>  
<http://www.csmonitor.com/2003/0509/p16s01-almo.html>  
<http://avalon.unomaha.edu/jrf/thematrix.htm>  
<http://avalon.unomaha.edu/jrf/signs.htm>  
<http://www.mnstate.edu/shoptaug/Anti-Semitism.htm>  
<http://www.faithnet.org.uk/KS4/Religion%20in%20the%20Media/eastiseast.htm>

## EXAMPLE UNIT C

### DEATH AND THE AFTERLIFE (Taught over a six week block of one hour sessions).

Scientists cannot tell us what happens after death and philosophers and religions have also disagreed on what happens at death and in the afterlife. In religious teachings a distinction is usually made between the body and soul or spirit. They teach that when the body dies, the soul or spirit will move to another place or dimension. Traditional Christian denominations generally teach that the souls of the dead live on in a place or condition of heaven or hell. Many non-Christians believe in the transmigration or reincarnation of souls at death. These believers consider the soul or spirit to be the 'real' person and that they do not die when the body dies. Many non-believers state that the dead will never live again, that this life is all there is.

What really happens at death? Why do we even have to die? Can we know if there is life beyond the grave? What might that life be like?

#### Objectives:

The module should enable students to:

- consider the meaning and purpose of life in relation to questions and answers about what happens when someone dies
- investigate ways that religions have expressed their answers to these questions
- explore religious and non-religious concepts about the nature of an afterlife
- engage with beliefs about what an afterlife might be like and what the soul or spirit that inhabits this afterlife might be like
- consider their own beliefs about what happens when someone dies

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p><b>In this unit students should investigate:</b></p> <ul style="list-style-type: none"> <li>• Traditional religious beliefs about what happens when one dies- <b>resurrection</b> –one life –death and beyond or <b>reincarnation- life –death- rebirth in another body</b></li> <li>• How attitudes to death can affect how one lives one’s life on earth – the ancient Egyptians living their life preparing for the afterlife, Buddhists following the Noble Eightfold Path.</li> <li>• Evidence of life after death provided by regression to previous lives</li> <li>• The evidence of life after death provided by near-death experiences (NDEs)</li> <li>• What life after death might be like – how would we recognise each other – will people’s spirits resemble their bodily selves and if so at what point in their lives?</li> <li>• Whether one should have power over someone else’s life and death – the death penalty and how one’s religious convictions might influence one’s attitudes.</li> </ul>	<p><b>Students should:</b></p> <ul style="list-style-type: none"> <li>• Investigate, explain and compare ways in which religions teach about what happens to believers and non-believers after death</li> <li>• assess how commitment to these beliefs will influence how believers live their lives.</li> <li>• using a film that shows beliefs about an afterlife (e.g. Ghost, The Sixth Sense) discuss the nature of the spirit that survives and how these spirits might continue to engage with the living</li> <li>• analyse different religious and non-religious views about the nature of an afterlife – will it be ‘sleep’ until a resurrection or judgement, reincarnation or rebirth, embodied existence in a spiritual realm, a mystical union with God or a central universal spirit or another form of after-life existence?</li> <li>• explore and evaluate the evidence for life after death provided by near-death experiences and/or regression to previous lives.</li> </ul>	<p><b>Students could reflect on and discuss:</b></p> <ul style="list-style-type: none"> <li>◇ <b>Experiences</b> in their own or in friends’ lives that lead them to believe or not believe in a life after death.</li> <li>◇ <b>Questions</b> raised by experiences of others and themselves that influence or challenge their beliefs about life and death.</li> <li>◇ <b>Conflicting beliefs about life and death</b> – the nature of an afterlife – how can / might people be able to ‘meet again’ in the afterlife?</li> <li>◇ <b>Issues</b> – how can diverse belief systems be reconciled, if at all, and what are the implications for living life in a multifaith community?</li> <li>◇ <b>Implications</b> - how to care for those who are dying and the importance of coming to a resolution about belief in the afterlife if facing imminent death.</li> </ul>

## Useful Internet Links

<http://www.coursework.info/e/search.cgi?query=DEATH+AND+THE+AFTERLIFE&catid=0>

<http://www.ucg.org.au/offers/afterdeath.asp>

<http://www.artofeurope.com/macneice/mac1.htm>

<http://www.faithnet.org.uk/A2%20Subjects/Philosophyofreligion/immortalityproblems.htm>

<http://www.healpastlives.com/future/rule/ruevrein.htm>

<http://news.bbc.co.uk/1/hi/health/986177.stm>

<http://www.crystalinks.com/neardeath.html>

<http://www.greaterreality.com/nodeath.htm>

<http://www.humanism.org.uk/site/cms/contentviewarticle.asp?article=1211&splash=yes>

<http://www.stormy.org/lifeaft.htm>

<http://www.islamnow.com/docs/lifedeath.html>

<http://skepdic.com/reincarn.html>

<http://paranormal.about.com/library/weekly/aa041700b.htm>

## EXAMPLE UNIT D ART & RELIGION

KNOWLEDGE AND UNDERSTANDING	LEARNING EXPERIENCES a) Learning about religion	LEARNING EXPERIENCES b) Learning from religion
<p>Students should be given opportunities to:</p> <ul style="list-style-type: none"> <li>• Explore how religious beliefs are expressed in and through art, dance, worship, ritual, music and drama</li> <li>• Explore two or more themes in one religion or one or more themes in two religions to gain knowledge and understanding of religious beliefs and their expression through art, architecture and worship</li> </ul>	<p>Students should be given opportunities to encounter a range of art forms, iconography, architecture, music, to discover how form and style are used to convey religious ideas and beliefs</p> <p>Learning might take place through</p> <ul style="list-style-type: none"> <li>• Exploring how ideas, feelings and meanings are conveyed in images, architecture and artefacts</li> <li>• Looking at icons and sculptures found in religions –</li> <li>• e.g. sculptures of the Buddha looking at iconography and what the sculptures are conveying about the life and teachings of the Buddha</li> <li>• visiting an art gallery or museum or exploring collections and paintings on a particular theme in a religion</li> <li>• Visiting a place of worship to look at the architecture to see how the shape and design of the building convey core beliefs</li> <li>• An internet search on a particular artist, artefact, place of worship, film or painting</li> <li>• Meeting artists, liturgical dancers, clowns, actors, scribes, poets, musicians whose work expresses and communicates spiritual and religious ideas</li> <li>• A focus on the work of a particular artist or a comparison a theme by two different artists</li> </ul>	<p>Students should be encouraged to make personal responses to religious art and informed connections with the work of artists/ architects and others</p> <p>Learning might take place through looking at</p> <ol style="list-style-type: none"> <li>a. <b>A sense of place</b> – exploring their own and other places of worship, experiences, memories and inner worlds</li> <li>b. The human condition and how this is expressed and conveyed in art</li> </ol> <p>Students could be encouraged to reflect on and discuss:</p> <ul style="list-style-type: none"> <li>◇ <b>Experiences</b> in their own or in friends lives of creation or creating something</li> <li>◇ <b>the importance of special objects and symbolism in their own lives</b></li> <li>◇ <b>representations of the sacred</b></li> <li>◇ <b>trying to represent something deep and almost inexpressible</b></li> <li>◇ Moments or insight gained through symbolic expression that changed ‘my life’ or gave it new meaning</li> <li>◇ questions raised about expressions of faith, art forms, and the artistic endeavour.</li> <li>◇ Questions raised about particular kinds of art forms and students responses to, for example: painting, architecture, photography, iconography, dance, music, ritual, drama</li> <li>◇ Questions raised about what the artist is trying to communicate through the work and how you understand the work</li> <li>◇ Observations about how emotions, responses beliefs and experiences are expressed through the language of symbol and art.</li> </ul> <p>Students could be encouraged to discuss issues raised for them by the research into artistic expressions of religious ideas and core beliefs</p>

## Examples of Faith Content for this unit

### Buddhism

Representations of the life of the Buddha and core Buddhist beliefs through art..

### Christianity

The relationship between the Christian faith, art and worship illustrated through a theme;

- Images of Creation and God as Creator,
- **The two gardens**- the garden of Eden and the garden of Gethsemane and the theological concepts of Paradise, The fall, suffering and atonement in the Garden of Gethsemane
- The birth, life, death, crucifixion and ascension of Christ and theological concepts associated with these events

### Hinduism

The concept of Brahman, and the significance, characteristics and iconography of the deities:

- Siva, Vishnu (including Rama and Krishna),
- Devi the Goddess in various forms as Parvati, Durga and Kali.

Their work should include knowledge and understanding of the nature and role of the deities in Hinduism. For example a student may decide to look at representations of the Goddess in Hinduism as a major piece of work and relate this to images of women in religious art.

### Islam

Worship and the mosque: Architecture and design of the mosque; the symbolic nature of:

- the dome, the prayer hall, the washing facilities,
- the concept of Tawhid in the design of the mosque and the absence of figurative images
- the importance and use of calligraphy
- Paradise and the garden especially in Persian mosque design.

### Judaism

Oral and Written Torah and the way in which they are used in and influence Jewish life, worship, art and artefacts.

- The Torah as Tree of Life. Torah scrolls, breastplates and rimonim
- The chosen people as royal priesthood. particular role of the Jews to set an example for others in their way of life & devotion to G-d
- Art and artefacts used in two of the following Shabbat; Yom Kippur; Passover and the core beliefs

### Sikhism

The Golden Temple, architecture and beliefs

Symbolism and core beliefs in art representations of the Gurus.

## Visual Arts as Expressions of Faith:

Students should be given opportunities to:

- Understand that the language of art and design has been used throughout the ages to express, communicate and inform people of key ideas and beliefs in the world's religions
- Understand how religions and cultures use various art forms to express religious beliefs about God, and humanity, e.g. art, architecture, chants; dance; drama, music, ritual).
- Recognise that cultures and traditions convey and give us access to deeply cherished beliefs and that exploring and understanding these can reduce bigotry and racism
- Know and understand how the arts are used in worship and ways in which they offer insights into key beliefs in the religious tradition
- Recognise that art and architecture is created and used as a resource through which people can access what they regard as sacred and holy
- Research and study visual arts in relation to religious ideas, concepts of God and humanity and how these are expressed in different cultures and religions – women in religion concepts of Mary and Eve – virgin and whore
- Appreciate and recognise how emotions are expressed in various art forms
- Identify specific art forms and their uses in one or more religions e.g. architectural forms in mosque and or church and how these portray core Muslim beliefs or core Christian beliefs about God
- Recognise and understand that expressions of faith and art forms belong to particular cultures, times in history and places
- Consider why in some religions there are prohibitions and restrictions to using figurative art in worship and daily life

## **Outcomes**

This unit relates to art and can be set as a mini research project for personal interest, general knowledge and studies.

Students will be expected to produce a visual resource or a dramatic presentation with explanations to show their knowledge and understanding of the relationship between art and the religion/s studies.

This could be in the form of:

### **A Book**

- An illustrated Big Book for younger children with selected images
- Tour guide with explanations of a painting, or sculpture that convey religious ideas in a place of worship

### **Power point presentation or slide show**

- Collection of images with explanations to present to class
- Photographic representation using photographs they have taken with clear explanations and accompanying text
- Slide show of collection of relevant images downloaded from the Internet with explanations

### **Museum**

- Mini exhibition with collection of images and or artefacts, museum style, in to which members of school could be invited

### **Drama/dance presentation**

- Of an appropriate religious art form with opportunities for other students to ask questions after the presentation

### **Music presentation**

- to demonstrate how music is used in worship and religion to convey core ideas

### **Art**

- Students own art in response to three or more core religious beliefs in one tradition or as a response to key ideas in **two** religious traditions
- A visual display of images collected by the student, with brief descriptions and captions ( not less than 300 words)

## Useful internet sites and links

<http://www.civa.org/main.php?page=publications&sub=seen&id=1&content=30>

Arts worship and faith – an article and overview about the arts in Christian worship by Wilson Yates

<http://religion-cults.com/art.htm#Picures%20of%20Black%20Jesus%20and%20Mary>

Religions Art gallery for all principal religious traditions- contains some excellent images

<http://www.falloutminneapolis.com/artsforum/quotes.htm>

**Faith and arts forum – some quotes and insights into Christian art and the role of artists**

**Dorothy L. Sayers | *Mind of the Maker***

“... God created. The characteristic common to God and man is apparently the desire and the ability to make things.”

“ It is the artist who, more than other men is able to create something out of nothing.”

<http://micro.magnet.fsu.edu/religion/index.html>

Molecular expressions of symbols herbs and foods found in religions, wine, corn, bread, frankincense, myrrh, honey etc-in fascinating micro photographic images

## Christianity

[http://www.ad2000.com.au/articles/1999/jul1999p20\\_333.html](http://www.ad2000.com.au/articles/1999/jul1999p20_333.html)

How the arts and Christian faith nourish each other- an evocative article by Pope John Paul II

## Judaism

[http://www.myjewishlearning.com/culture/Art/TO\\_ArtOverview/JewishFolkArt.htm](http://www.myjewishlearning.com/culture/Art/TO_ArtOverview/JewishFolkArt.htm)

Visual arts in Judaism – a brief introduction

<http://www.saint-mike.org/Evangel/Whois/walk.html>

Slide image and sound of the death of Jesus and words associated with his death in the Christian tradition

[http://landru.i-link-2.net/shnyves/Fall\\_expulsion\\_from\\_Ed.html](http://landru.i-link-2.net/shnyves/Fall_expulsion_from_Ed.html)

Sistine chapel – Michael Angelo – expulsion from Eden

<http://www.varanasionline.com/index.htm>

Hinduism – Varanasi – River Ganges

## Appendix B – related excerpt from the Tomlinson Report

### Common knowledge, skills and attributes (CKSA)

1. The Interim Report identified three broad strands of CKSA:
  - the reflective and effective individual learner;
  - the social learner; and
  - the learner in society and the wider world.
2. These categories should draw upon the content of existing elements of the curriculum, such as PSHE, citizenship, religious education and work-related learning.
3. We propose that CKSA should have the following coverage:<sup>1</sup>
  - **The reflective and effective individual learner** is someone who is personally aware, who has experienced a range of learning and teaching method and is aware of how best they learn, but who is able to apply other methods appropriately and creatively to a variety of contexts, and who shows resilience, perseverance and determination in her/his work. Such learners have the skills and attributes necessary to:
    - organise and regulate their own learning;
    - set and meet challenging, but realistic objectives;
    - manage time effectively;
    - undertake research;
    - identify and solve problems;
    - identify, analyse and evaluate relevant information derived from different sources and contexts; and
    - think and use their skills creatively.
  - **The social learner** is someone who is able to learn and achieve in groups of different sizes and varying compositions, including:
    - understanding how groups work and the factors that can influence and shape group learning;
    - undertaking different roles within a group, including those of leader and team-member;
    - challenging or defending a position as appropriate;

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<sup>1</sup> These definitions have been informed by the work of an EU Member States Working Group on basic skills, foreign language teaching and entrepreneurship.

- compromising; and mediating and resolving conflict;
  - seeking, understanding and evaluating others' viewpoints and ideas;
  - giving and receiving support and feedback; and
  - empathising and understanding the needs of others around them, including those of employers and colleagues in a workplace.
- **The learner in society and the wider world** is aware of the multiple communities to which they belong and is able to participate constructively in them. Such learners would:
- be aware of their rights and responsibilities;
  - have the skills and attributes necessary for active citizenship and the workplace;
  - be morally and ethically aware; and
  - Know about other countries and other cultures, and understand and value ethnic, cultural and religious diversity.

#### **Recommendation 8**

Opportunities to develop CKSA should be integrated into all 14-19 programmes through carefully managed institutional teaching and learning strategies. They need not be separately assessed, but delivering them within all programmes would mean that learners cannot achieve their diploma without developing them.

Schools, colleges and training providers should be responsible for ensuring that learners develop the CKSA across the learning programmes which they offer. Specialised diplomas should be designed from the start to recognise the full range of CKSA.

The effectiveness and quality of delivery of CKSA within individual institutions should be monitored through external inspection and centre approval arrangements.

QCA should develop guidance and exemplars setting out how CKSA can be integrated into institutions' teaching, learning and assessment. Guidance and exemplar models for effective delivery should also be developed. This should include an examination of the role to be played by personal review, planning and guidance.

Building upon existing qualifications and assessment systems which already accredit some aspects of what we have labelled CKSA, such as the wider Key Skills, diploma components should be available for those who wish some formal accreditation of their attainment within the core and personal development.

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# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

<p><b>What this unit contains</b></p>	<p><i>Session 1. “Why talking together?”</i> Pupils consider what can be gained from discussing religion, from engaging with people of different religions and from hearing the views and values of those who have no particular religious beliefs. Teachers will discover how the pupils’ backgrounds and experiences will contribute to this unit. Pupils will consider issues of stereotyping and prejudice and how that might affect our relationships. Begin a vocabulary/glossary and start a classroom Resource File.</p> <p><i>Sessions 2 &amp; 3: engaging in conversation – developing trust, sharing, collaborating and empathising.</i> Explore the religious dimension of matters which are relevant to pupils in their everyday lives. Focus on food, (rules, customs, and symbolism) – with optional extension to festivals. Observe how and where the religions interweave and overlap. Common ground and differences. Pupils ‘read’ together a play script conversation and follow up with discussion and investigation of artefacts. This session will provide an opportunity to raise awareness of diversity and stereotyping within a religion as well as between religions. Invite in adult visitor(s) with religious commitment.</p> <p><i>Sessions 4 &amp; 5: exploring the diversity of religion in our own locality.</i> By sharing pupil and staff knowledge, chart a wall map of the locality with religious landmarks. Arrange a local walk to discover the different faith communities, their buildings, their worship patterns and their community activities. If this is really impossible, research websites of places of worship in Haringey.</p> <p><i>Session 6: review and evaluate the unit; investigate co-operation initiatives in the local area.</i> Presentations. Concluding inquiry about how local religious communities are co-operating, through discussion with a member of a local inter faith group. (Is there a school-based inter faith ‘club’?).</p>
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This should be taught in the spring term of year 7. As pupils are still settling in, having come from different feeder schools and with different prior experiences, it will enable them to contribute their knowledge, exchange ideas and get to know each other better, to trust each other in an informal, relevant, cutting-edge and thoughtful way. It will raise awareness of the diversity of religious communities in Haringey and how they interact. It will also help teachers to assess the experience and knowledge each pupil already has and thereby plan future teaching more effectively.</p>



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

<p><b>Extension activities – gifted &amp; talented pupils</b></p>	<ul style="list-style-type: none"> <li>➤ Pupils could write inter religious conversations or play scripts of their own, starting from questions about clothes or festivals and ‘perform’ them to another class. Include views and values of pupils without specific religious beliefs.</li> <li>➤ Pupils could engage in a deeper investigation of two local places of worship; they could research and prepare a presentation on the history of their presence in the neighbourhood and their buildings, their members’ worship practices and their service to the wider community.</li> <li>➤ Pupils collaborate with other classes to produce a high quality display for a central area in the school based on a map of Haringey and demonstrating the multi-faith diversity of the borough.</li> <li>➤ Pupils might consider how to teach an inter faith unit in a school in the countryside where there are only Christian places of worship to visit.</li> <li>➤ Play ‘The Diversity Game’ a game aimed at helping people to deepen their understanding of each other, to celebrate difference and share values. Available from the Festival Shop Ltd, 56, Poplar Rd., Birmingham B14 7AG tel: 0121 444 0444</li> </ul>
<p><b>Vocabulary</b></p> <p>inter faith <i>(between religions)</i></p> <p>intra faith <i>(within a religion)</i> dialogue</p> <p>denomination ecumenical diversity</p> <p>commitment stereotype prejudice</p>	<p><b>SMSC/Citizenship / Cross-Curricular Links</b></p> <ul style="list-style-type: none"> <li>➤ This unit provides opportunities for cross curricular work linking with many subjects, for example geography, drama, citizenship, local history, art, architecture, science, health, pshe and ICT</li> <li>➤ The wider dimensions of small communities within the locality</li> </ul>

**Note. Before starting this unit:** Invite adults or older pupils with religious commitment, to join in sessions 2 and 3. Arrange visits to 4 or 5 local places of worship (for session 5). Remember risk assessment and consider a donation for each place of worship visited. Invite parents to join the walk (session 5). Invite a member of an Inter Faith Group for session 6. Send for information leaflets from the Inter Faith organizations listed for session 6.



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 1 – Talking together

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand the concept of ‘inter faith dialogue’ i.e. ‘talking together’, as a complement to ‘learning about’ religions;</li> <li>➤ consider why it is good to talk <i>with</i> people of differing religious beliefs;</li> <li>➤ consider what diversity there is in their class and neighbourhood;</li> <li>➤ begin to understand what ‘stereotyping’ and ‘prejudice’ mean.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>All pupils complete a ‘Quick Quiz’ to check their <i>knowledge</i> of some basic facts about the six major world religions (‘learning <i>about</i>’). This is mainly for their interest and need not necessarily be marked.</p> <p>Brainstorm / mind-map: WHY should we not only learn <i>about</i> religions, beliefs and moral standpoints, but also talk and engage <i>with</i> people who have differing faith positions or none? Why should they communicate Share answers.</p> <p>Discover (sensitively) the diversity of religious belief in the class and neighbourhood. On a wall map of Haringey, pin on the names and locations of places of worship starting with those known to the pupils and staff.</p> <p>Examine the photograph of Deborah Premraj. Ask: Where does she come from? What is her religion? Explain that no, she is not a Hindu; she’s an Indian Christian priest performing a dance to welcome the birth of Jesus.</p> <p>Consider the impact of stereotyping (and prejudice). How might it affect our friendships, our school and neighbourhood? Soon after 9/11, a Sikh was murdered in Canada because Osama Bin Laden (who calls himself a Muslim) wears a turban i.e. not everyone who wears a turban is a Sikh.</p> <p>In small groups look at some selected news cuttings of religious news and discuss whether the reporting is negative (fostering prejudice or stereotyping) or positive.</p> <p>Start a class Resource File of news reports about religious news. Also start building a glossary of useful words – maybe as a decorative border to the wall map.</p> <p><b>Homework:</b> Read paragraph ‘Why?’ Maybe discuss it with family members. Record two comments of your own. Start collecting news cuttings for class Resource File</p>	<p><b>Resources</b></p> <p><i>‘Talking Together: conversations about religion’</i> by Sarah Thorley. Pub. John Hunt. ISBN: 1-84298-110-2 (ideally, enough copies for one between two pupils). Available from Articles of Faith</p> <p>Quick Quiz Flipchart / paper for mind map Resource File News cuttings including negative stereotyping Photograph: Deborah Premraj Wall map of Haringey, pins etc ‘Why?’ paragraph <i>Teacher’s note: teacher should know (from school records) the religious affiliations of pupils and speak to them individually (beforehand if possible) to find out their willingness to share personal experiences. There should be no obligation for pupils to answer personal questions but the unit will be most successful if pupils feel able to share honestly and trust each other.</i></p>



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 2 – Developing trust and sharing experiences

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><i>This session should foster creative interaction and trust between pupils through conversation and discussion of the religious dimension of everyday matters.</i></p> <p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ recognise similarities in practice and concepts;</li> <li>➤ appreciate and respect differences;</li> <li>➤ understand there are variations <i>within</i> each religion</li> <li>➤ know the wider significance and implications for a person's lifestyle of religious teachings e.g. correlation of fasting and giving</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p></p> <p></p> <p></p> <p>√</p>	<p>Share homework comments and add any further information to wall map and news-cuttings to Resource File.</p> <p>Whole class: warm up the play reading conversation (depending on pupil confidence, allocate parts beforehand for the six readers to practice). Introduce the six 'characters' to the class, indicating that they are 'fictional' but their conversation represents the variety of real life beliefs and practices as they happen around us today in London. The photographs and captions reinforce this.</p> <p>Six pupils read aloud the conversation script. Afterwards the class can 'read' the pictures and captions together.</p> <p>Discussion.</p> <p>Identify the differences in Buddhist attitudes to eating meat (p.2) and the differences between Jewish families' observance of eating kosher food (p.2) and the different Christian church customs of shared food after worship (p.2).</p> <p>Display artefacts to investigate: pupils should be able to handle them, look at labels, discuss their use and share their knowledge and opinions. Working in small groups, each group should choose one or two artefacts to research and write about. If possible add to the glossary.</p> <p><b>Homework:</b> Take home 'food' conversation. Choose two of the questions on page 4 to answer; then answer question 9 and this one: Is there any time in your own life when you give up something (your time? money? food?) so that someone else can have more?</p>	<p><b>Resources</b></p> <p>'Talking together' book(s) (or copies) for each pupil, of the four page conversation 'In the dinner hall'. (If using copies, highlight each of the six reading parts). Introductory / discussion prompts (if books unavailable)</p> <p>Invite adult guest with a religious commitment to join in discussion.</p> <p><b>Food artefacts:</b> packets/tins of kosher food; Seder dish; Hindu puja tray with fruit; photo of (sacred) cow in India; photo of halal butcher shop and kosher section in supermarket; Christian harvest festival service sheet; Communion chalice &amp; paten; bottles (empty!) of Communion wine &amp; Sabbath wine (for labels); dates from Arab country to break Ramadan fast; Zakat &amp; Lent (charity) boxes; Buddhist monk's food bowl &amp; spoon; Sikh langar dish; Fair Trade packets.</p> <p>Books / websites for researching artefacts &amp; their use.</p>



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 3 – Collaborating and empathising

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><i>This session should foster creative interaction and trust between pupils through conversation and discussion of the religious dimension of everyday matters</i></p> <p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ work collaboratively and think empathetically (imagining themselves in the shoes of someone from a religion or standpoint not their own)</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p>	<p>In groups of four, pupils could write a play script with four imaginary characters from three different religions and one of no religion similar to last week’s food conversation.</p> <p><b>either</b></p> <p>extend the food conversation starting with the question: ‘Do we think there are some foods (e.g. meats) – and drinks, tobacco and drugs – that should be forbidden for religious reasons? Why? or Why not?’ (consider God’s laws/will for us, harming or spoiling creation, being selfish, greedy, not valuing our bodies)</p> <p><b>or</b></p> <p>using their knowledge and experience, and information from reference books and/or from the internet, write a new <i>short</i> conversation on the subject of festivals. For consideration - Which are the main festivals? Are they all happy occasions or are some solemn or sad anniversaries? What kind of things do they have in common? Special worship/prayers? Special food? Cards or presents? New clothes? Special music? Dancing? Street processions? What if they fall not at a weekend? Time off school or work? Can we join in each others festivals? How do we celebrate if we do not belong to a religion?</p> <p>Plenary: groups to read their scripts to the whole class</p> <p>As a class, decide if there are any new words for the glossary.</p> <p><b>Homework:</b> Collect information about/make a list of signs of religion in the neighbourhood. Look out, on your way home, for religious landmarks, street names etc – ask neighbours.</p>	<p><b>Resources</b></p> <p>Copies of last week’s food conversation (for reference).</p> <p>Teachings from religions about moderation or prohibitions on food, drink, alcohol and drugs</p> <p>Basic information about festivals of six main religions.</p> <p>If possible, invite in one or two adults (parents?) with a religious commitment, to help the groups</p>





# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 5 – Neighbourhood walkabout

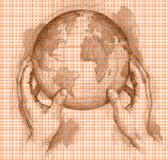
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ become familiar with locations of nearby places of worship and religious landmarks;</li> <li>➤ understand that worship/spiritual fellowship are central to religious communities;</li> <li>➤ understand that the concept of service to others is central to most religions;</li> <li>➤ if time - know about the origins of local religious groups.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Take pupils on a two/three hour walk, visiting 4 or 5 places of worship and/or religious landmarks. Remind the class about dress conventions and expected behaviour. Take donations if you can.</p> <p>Appoint one or two of the class as photographers. Pupils could work in groups of 5 or 6, each group to have a notebook and appoint a note-taker.</p> <p>During the walk, make notes on each building:</p> <ul style="list-style-type: none"> <li>a) How it is identified outside and inside. Its size, age (approx), layout of building e.g. seating /pews? moveable chairs? Musical instruments? Why is it like it is?</li> <li>b) Information from notice boards about worship and other activities. Are there community activities? Charities supported?</li> </ul> <p>Each group could collect one copy of free information/leaflets about the building and its community activities/charities (i.e. don't walk off with 30 copies!).</p> <p><b>Homework: either:</b></p> <ul style="list-style-type: none"> <li>a) Take home a leaflet collected from one of your visits (or brought in by a visitor) – paste onto an A4 sheet and add some of your own comments – to be shared with the class and add to the class Resource File during the next lesson.</li> </ul> <p>Or</p> <ul style="list-style-type: none"> <li>b) Write a paragraph about how you <i>felt</i> being in one or more of the places of worship.</li> </ul> <p><b>Optional extension work:</b> in groups (back at school/home): identify relevant questions and research one building or community to discover its history. Make a display of your findings or add them to the class Resource File. Make a timeline to show their dates of origin. Present your findings at a school assembly</p>	<p><b>Resources</b></p> <p>Notebooks Camera Spare head coverings</p> <p>If you have been unable to go out to make visits to places of worship, continue the website research started last lesson. Interview visitors from the places of worship. Make a display of your findings</p>



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 6 – Religions co-operating

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ discover that religious people and groups work co-operatively with each other in Haringey;</li> <li>➤ consider how co-operation could be increased and improved;</li> <li>➤ think reflectively about the ground covered in this unit.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p>√</p> <p></p> <p>√</p> <p></p> <p>√</p>	<p>Invite a member of one of Haringey’s Inter Faith groups to come and join your lesson.</p> <p>Add photos taken on walk, to the wall map. Present your findings from your outing, to your visitor.</p> <p>Hear from your visitor about the work that his/her organization undertakes.</p> <p>Discuss whether inter faith dialogue and engagement is a good thing. How does it contribute to society? To peace and harmony between neighbours? Are there any disadvantages?</p> <p>Can you think of other ways to continue inter faith dialogue and engagement in the community?</p> <p>How about an inter faith school club? Maybe liaise with another school – maybe a ‘faith’ school? On the internet?</p> <p><b>Homework.</b> Write down 4 of the most important things you have learned from this unit. What have you enjoyed most about this unit?</p>	<p><b>Resources</b> Information leaflets from organizations:</p> <p>The Peace Alliance: <a href="http://www.peacealliance.org.uk/about.html">http://www.peacealliance.org.uk/about.html</a></p> <p>Network Haringey (Christian denominations) <a href="http://www.prayharin.gey.org.uk/">http://www.prayharin.gey.org.uk/</a></p> <p>Council of Christians and Jews (CCJ) <a href="http://www.ccj.org.uk/">http://www.ccj.org.uk/</a></p> <p>North London Inter Faith Group <a href="http://www.northlondoninterfaith.org.uk/aboutus.html">http://www.northlondoninterfaith.org.uk/aboutus.html</a></p> <p>Haringey SACRE (Standing Advisory Council for RE)</p>



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## Session 1 – Talking together quick quiz

### QUICK QUIZ

1. Religion	Place of worship	Festival	Scriptures
Buddhist	mosque	Easter	Torah
Christian	synagogue	Eid	Bible
Hindu	gurdwara	Hannukah	Guru Granth Sahib
Jewish	church	Divali	Qur'an
Muslim	mandir	Baisakhi	Dhammapada
Sikh	temple	Buddha Day	Vedas

2. Ramadan is a Christian 'joining, belonging' ceremony  
 Singh is the Hindu sacred sound for God  
 baptism is the Muslim month of fasting  
 a tallit is lives in a Buddhist monastery  
 'Om' is a name given to all Sikh men  
 a bikkhu (monk) the prayer shawl worn by Jews

3. How many?

- |                                                                 |                                                         |
|-----------------------------------------------------------------|---------------------------------------------------------|
| <input type="checkbox"/> Jewish/Christian commandments          | <input type="checkbox"/> Sikh 'K'symbols                |
| <input type="checkbox"/> Pillars of Islam                       | <input type="checkbox"/> Disciples chosen by Jesus      |
| <input type="checkbox"/> Sikh Gurus                             | <input type="checkbox"/> Books in the Jewish Torah      |
| <input type="checkbox"/> Days in the period of Lent (Christian) | The Buddhist <input type="checkbox"/> fold path (wheel) |

### 4. SYMBOLS



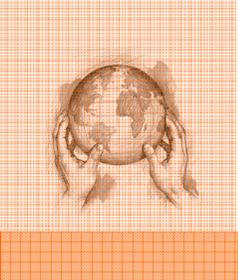
Christian



Muslim



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

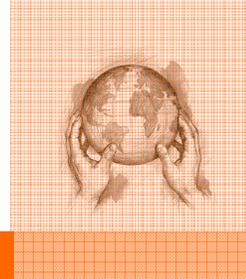


*Session 1 – Talking together lesson resource*

*Photograph of Deborah Premraj*



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement



## Session 1 – Talking together

### Homework

- Read this paragraph. Maybe discuss it with members of your family.
- Write down two comments of your own.
- Begin to collect some news cuttings about religious news for class Resources File.

### WHY?

We can learn about other religions from teachers, from books and from the internet.

We also hear about religion from newspapers and TV, but often they give us misleading information and only bad publicity about religious activities. So why should we make an effort to talk *with* people of other religions? To talk *and* to listen?

Living in Britain, issues of religion come up on the news every day. Living in Haringey, every one of us is affected by issues of religion; probably every one of us meets and speaks to someone every day, who belongs to a religion – on the bus, in shops, at the doctors' surgery, in school, amongst our neighbours, in the park . . . If we *don't* talk to people who are different from us, that's when misunderstanding comes in, which can lead to fear and arguments and even violence.

If we really talk – and really *listen* to each other, we will find many similarities, many beliefs and values and activities that we share. We will also find differences and we need to respect differences; this is not easy, some differences go deep. But if we insist "I've got it right and you're wrong" then the conversation comes to an end, friendship can't continue and often trouble starts.

Perhaps we can concentrate on what we share, rather than how we compare. Can we invite our 'other faith' neighbours to *join in* the fun or the solemnity of each others' festivals? Visit each others' places of worship? What else?

We are so fortunate in Haringey to have people of so many religions all around us. Let's learn from them. Let's keep talking and learn to trust each other. Let's find out how we can do things together – for our own enrichment and for the sake of peace in our neighbourhoods.



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## *Session 2 – Developing trust and sharing experiences – support materials*

### Notes for teachers in preparation for reading the conversation ‘In the dinner hall’

The starting point is not a ‘religious topic’, however the ordinary act of eating food together, is a way in to exploring the religious dimensions of food. Although the conversation is artificial, it should act as a trigger for genuine discussion and the pictures have been deliberately chosen to bring a sense of reality to the conversation. The captions give back-up information and answer some of the questions touched on in the conversation. Questions at the end and the ‘Stretch yourself’ section allow for differentiation.

Notice the diversity within the religions (in this conversation, within Buddhist, Christian and Jewish practices) as well as between the religions. There is no one way of being a ‘Christian’ or a ‘Jew’ or a ‘Buddhist’. Just as the creative silence of a Quaker Meeting is different from the exuberant praise of a Pentecostal service, so there is no one way of being a Jew or a Buddhist. Similarly, just as there are Christian families from far-away places like Nigeria, Cyprus and the Caribbean – with very different customs, so there are Muslims from such diverse countries as Egypt, Pakistan and Bosnia. Some customs which may be perceived as religious are in fact cultural.

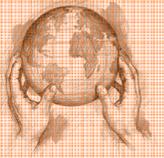
You could ‘warm up’ the conversation, by brainstorming ‘food’. Readers could be briefed and given the chance to practice beforehand. Sticky labels identifying each character can be helpful (note that each character’s name begins with the same letter as his/her religion – for easy identification). Pupils could be asked beforehand, to bring in their own food ‘artefacts’ or family photographs of celebrations with food, to show and share.

Hopefully in the follow-up discussion, pupils will feel able to raise issues that are relevant to them and their daily lives, will clarify some puzzles, challenge some prejudices and expand horizons.

**IN THE DINNER HALL:** Meet the characters. These are imaginary characters who will reflect something of the diversity of the religions of people living around us.

- **Owen’s** family does not belong to any particular religion. They have always lived in Britain.
- **Hansa** is a Hindu. Her family came to Britain in 1980 from the city of Mumbai in south India.
- **Bimi** (short for Bimali) – her family is Buddhist. They came to Britain from Sri Lanka 12 years ago.
- **Judith** is a Jew. Her family came to Britain from Poland in 1939, to escape from the Nazis.
- **Candice** is Christian. Her family came to Britain from Barbados in the Caribbean 42 years ago.
- **Masood** is a Muslim. His family came from Egypt to Britain 8 years ago.

*Extracts from ‘Talking Together’ copyright Sarah Thorley*



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

## IN THE DINNER HALL

**Owen.** Pass the ketchup Judith. This beefburger tastes really good. Why aren't you having one Hansa?

**Hansa.** Because it's made of beef and I'm a Hindu and we don't eat beef, because to us cows are holy. No Hindu would harm a cow or kill a cow.

**Owen.** Why ever not? Why should a cow be holy? That's weird!

**Hansa.** My Dad says that a cow is God's great gift. If a cow is all we have, we can survive. We can use its milk to drink and to make into other things to eat. And in India, in the villages, cow dung is mixed with straw and dried in the sun to make bricks to build houses and to burn as fuel to cook on.

**Bimi.** My family don't eat any meat at all. We're vegetarian. Many Buddhists don't eat meat. We don't like to kill any animals. There's plenty of food in the world to eat without killing animals!

**Judith.** Well my Buddhist friend from Tibet says they do eat the meat of yaks, because there aren't enough crops growing in the mountains of Tibet to feed everyone.

**Bimi.** I don't think there's a rule for Buddhists not to eat meat. Buddhists don't go in for a lot of rules anyway. But the Buddha's teaching is to respect all living beings. So I guess we each work out for ourselves what that means.

**Candice.** I didn't know you were Buddhist. We don't have any rules about what we can or can't eat. But even though I like meat, I don't eat it because I think factory farming is cruel to the animals, so I'm vegetarian. Drives my Mum nuts!

**Owen.** I heard that some Christians don't eat meat on Fridays.

**Candice.** You could be right. I think they usually have fish. Something about Jesus dying on a Friday. Come to think about it, we get fish on Fridays for our school dinners.

**Masood.** Muslims don't eat pork or any pig meat. I can't stand the smell of bacon cooking. Our neighbour leaves her back door open and she always seems to be cooking bacon!

**Owen.** I can't say I'm keen on the smell of curry when our Indian neighbours are cooking! But I guess it'd be boring if we were all the same! Jews don't eat pork either, do they?

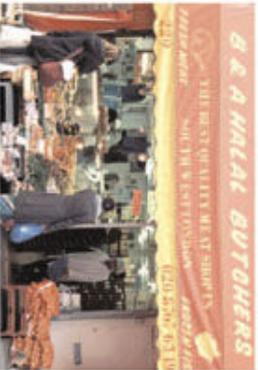
1 ©Sarah Thorley



To Hindus, cows are the source of food and symbol of life: a gift from God. They are treated as holy and must not be harmed. Indeed many Hindus do not eat meat because they believe that all animals, as part of God's created world, should not be harmed. Many Buddhists are vegetarian for the same reason.



Buddhist monks and nuns usually receive food bought and cooked and served to them by lay (ordinary) people. It is an honour for people to give them food and an opportunity to be generous. Generosity is an important teaching in Buddhism.



Meat eaten by Muslims is bought from 'halal' butchers. Halal means allowed – the animals must be killed swiftly by cutting the jugular vein and saying the name of Allah. Allah is the Arabic word for God.



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

**Judith.** No they don't, along with a whole lot of other things that are forbidden. It's in the Torah. And the food Jews eat should be prepared in a special way. It's called 'kosher'. My family isn't that strict about it though.

**Biml.** Joseph is strict. He says he can't eat school dinners because they aren't kosher. That's why he brings sandwiches. I've seen a section for kosher food in the supermarket.

**Owen.** What a pain! I'm glad I don't have rules about what I can and can't eat.

**Judith.** I went with Simran last Sunday to her gurdwara.

**Candice.** Her what?

**Biml.** I know what that is. It's the proper name for a Sikh temple. It means 'the doorway of the Guru'.

**Candice.** Like our church is 'the house of God'?

**Masood.** Yeah, something like that. Except that guru isn't the same as God. 'Guru' means a teacher or holy man or something doesn't it? You'd know Hansa. You have gurus in Hinduism don't you?

**Hansa.** Yes. But the Sikhs had ten special Gurus. Their teachings are in the holy book, the Guru Granth Sahib. It's kept in a gurdwara, so I guess that's why gurdwara means 'the doorway of the Guru'. And Judith, talking of food, did you have a meal at the gurdwara after the service?

**Judith.** Yes we did. Chapattis and dal. Yum! Simran told me that every Sikh gurdwara has what they call a 'langar'.

There's a big kitchen where families take it in turns to cook meals for everybody who comes to worship, even strangers. Must have been two hundred of us eating a meal last Sunday.

**Biml.** We do something like that at our temple on Sundays. In two weeks time it's the anniversary of my Grandad's death. So all my family are cooking a special meal for everyone after the service, in memory of him. It's a lot of work, but it's good fun too.

**Candice.** Sounds good. We just have tea and biscuits after our service on Sundays. But we do have a big feast together at Harvest Festival. At Christopher's church, once a month they all bring food to share with everyone after the service.

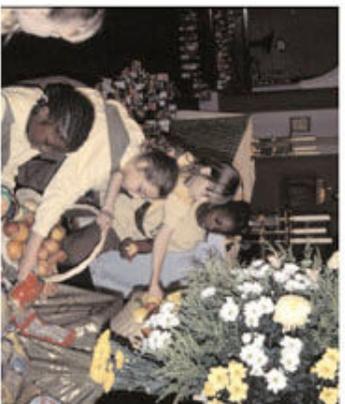
**Biml.** How about you Masood? Do you have mega meals at your temple?



The Jewish belief is that their laws, including what should not be eaten, were given by God to Moses. They are part of God's covenant (promise) with the Jewish people. Some Jews keep more strictly to the kosher food rules than others. 'Kosher' means food that's allowed.



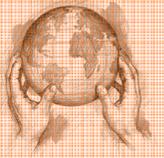
This is a Sikh 'langar'. Hospitality is an important part of Sikhism. Every gurdwara has a langar. All the food is vegetarian and is always free. Men and women share the work in the langar. When Sikhs go to a gurdwara they take contributions of food for the langar stove- cupboard.



Children are decorating a church for Harvest Festival, to thank God for his gift of food in creation. After the service, the food will be given to a nearby centre for homeless people.

OSeraph Thorley

2



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

**Masood.** First of all we don't call it a temple. It's a mosque.

**Owen.** I went to a mosque once. When we were on holiday in Turkey. It was really beautiful, especially the dome.

**Masood.** Anyway, we have this one month in the year called Ramadan. During all of that month we fast.

**Owen.** *What?* You don't eat for a whole month? That's rubbish. You'd be dead!

**Masood.** Of course not, idiot! It's just during the hours of daylight that we don't eat – or drink. When it gets dark, we break the fast with a good meal. In fact two or three evenings a week I go to the mosque where food is cooked and shared out. It's good. I get to see my friends.

**Owen.** But *why* do you do it?

**Masood.** Partly because it says so in the Qur'an. Partly it's supposed to be good for our self-discipline. And also, when *we* feel hungry, we remember people who are *always* hungry.

**Owen.** Well that's fair enough. Though I don't see how it helps the hungry people.

**Masood.** Well at the end of Ramadan, we have a big festival called Eid and each of us gives money for the poor. It's called 'zakat'. Don't you collect money for charity at your church during Lent, Candice?

**Candice.** Yes we do. Lent is the forty days before Easter. Christians are supposed to fast during Lent. I'm not sure that many people do it these days. But we do try to give up something we like, like sweets or crisps and give that money to charity. It's partly to remember the forty days Jesus was in the desert without food.

**Hansa.** My Mum was fasting a few weeks ago. She had promised to fast for a month, to eat just one meal a day, if my Dad got better. She had prayed and prayed that he would and he did. It was her way of thanking God.

**Judith.** Do you really believe that God made him better? I mean, what if he hadn't got better? Would you blame God?

**Hansa.** That's a hard one. I believe that we should do good things in our lives. Praying and fasting are good things. They help us to be aware of God. Ask me again tomorrow. That's the bell and I've got to go. And all this talk started with a beefburger!

3 ©Sarah Thorley



Waiting for the moment to break the fast at the Prophet's Mosque in Medinah in Saudi Arabia. At sunset every evening during the month of Ramadan, all over the world, Muslims gather to pray and to break the fast.



Muslims celebrate the festival of Eid at the end of Ramadan. In the morning all the men and some of the women come to the mosque to pray. Boys are collecting zakat – this is money to give to people in need.



Most Hindus have a shrine in their home with statues and pictures of gods and goddesses and other holy objects. Here a woman offers her food at the shrine, to be blessed, before the family meal.



# Inter faith Unit KS 3 – Talking Together – Inter faith engagement

**FOOD.** Food and drink is pretty central to everyone's life. We can't do without food. 'We are what we eat' was the title of a TV programme – and that's true if you think about it.

- Food and meals are an important part of many religious activities. That's partly about bringing people together, often to give thanks for the gifts of God.

- Giving and sharing of certain foods also often has a deeper symbolic meaning. Such rituals may have traditional meanings which go back centuries.
- Every religion has something to say about food and about eating – or not eating too much, not being greedy. Every religion teaches about justice, which includes sharing the food that we have with those who do not have enough.
- Religions also speak out about the misuse of food and alcohol, tobacco and drugs.

### What do you know? What do you think?

1. Why doesn't Hansa eat a beefburger for her dinner?
2. Which three children are vegetarian?
3. *What do you think* about being vegetarian? Why?
4. Find three pictures which show generosity being practised. Which three religions do they show?
5. *Do you think* there are some foods – and drinks, tobacco and drugs – that should be forbidden for religious reasons? Why?
6. What will Binni's family do on the anniversary of her Grandad's death?
7. Describe any occasions when *you* have special food, maybe at a celebration in your home or at your place of worship.
8. What are some of the reasons why a religious person might fast. Masood, Candice and Hansa have some ideas.
9. *What do you think* this Sikh teaching means: 'Each should give according to what they have and each should take according to their need?' *Is it a good teaching for all of us?*
10. Look at the two photos on this page. Find out about how the foods are used as religious symbols.

### Stretch yourselves... Look beyond...

- Teachings: on alcohol, tobacco, drugs, Kosher and halal food.
- Moderation not greed. Global concern: justice – sharing of food resources – fair trade laws – charity.
- Hospitality at home: thanksgiving meals; prayer before meals.
- Food as part of religious activities eg food taken to share at gurudwara, temple, church. Offering of food – to deities (Hindus); by lay people to monks (Buddhists); at harvest festivals.
- Role of food/meal in worship eg Eucharist, Kiddush, Passover, Prasad, Karah Prasad, Festival food. Symbolic meanings.
- Fasting: penance (being sorry) eg Jewish fast at Yom Kippur; self-discipline, thanksgiving; fulfilment of a vow, monks and nuns.



The act of worship which has become most important for Christians began with a meal. It is called the Eucharist or Holy Communion or Mass. Christians receive a small piece of bread and a sip of wine by which to remember Jesus. The night before he died, Jesus was eating a meal with his disciples. He gave them wine to represent his blood which would be spilled for them and bread to represent his body which would be broken on the cross.



A Jewish family share the annual Passover meal. They thank God for when their ancestors, the Israelites, were freed from slavery more than 3000 years ago in Egypt. All the food on the table has symbolic meaning. For example the bowl of salt water is a symbol for the tears of misery of the slaves. You can read the story in Exodus chapters 12-14 in the Torah (also in a copy of the Christian Bible).

OSwain Thordog

4

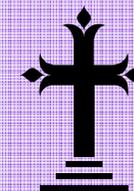


<p><b>What this unit contains</b></p>	<p>The birth of Jesus.                  Festival of Christmas                  The Bible is a sacred text book for Christians, which teaches about Jesus.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit introduces Key Stage 1 pupils to the life of Jesus. Through this unit pupils begin to connect Jesus' life with Christian festivals.</p> <p>This unit is best placed in the second half of the Autumn term in year 1.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Pupils could re-tell the story in their own words or by making zig zag books</li> <li>➤ Pupils could use the library and the Internet to find stories about Christmas</li> </ul>		
<p><b>Vocabulary</b></p> <p>Christian                  Christmas                  special                  angel</p> <p>Jesus                  Mary                  Joseph                  shepherd</p> <p>Wise Men                  Bible                  innkeeper                  donkey</p> <p>Elisabeth                  John                  present                  celebrate</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Concept of community of Christians</li> <li>➤ Responsibilities of parents</li> <li>➤ Celebrating with each other</li> <li>➤ Books that have a special meaning and how to show respect for the things that are special to others.</li> </ul>		



### Unit 1 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ share which books are special or have special meaning to members of the class;</li> <li>➤ consider how to treat items which are special with care.</li> </ul>		<ul style="list-style-type: none"> <li>√</li> <li>√</li> <li>√</li> <li>√</li> </ul>	<p>Before the lesson, ask pupils to each bring in a special book or story and bring in your own.</p> <p>Talk about what makes a book special and why. Discuss how important it is to care for books.</p> <p>Teacher shares personal special book or story with the pupils, explaining why it has a special place in your life. Encourage pupils to share ideas about their special stories. Talk about how stories appeal to people at different times.</p> <p>Tell a story with a special meaning e.g. Jamaica's Find. Explore how this story can help people in their lives. Can pupils think of other stories that do this? Make a display of special stories / books with labels made by pupils telling why stories have been chosen.</p>	<p><b>Resources</b> Teacher's own special book</p> <p>'Jamaica's Find' by Juanita Havill, pub. Little Mammoth 0-7497-0190-0 Or 'Matilda' by Hilare Belloc</p>



### Unit 1 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand feelings of anticipation involved in waiting for the birth of a baby;</li> <li>➤ know the Bible is the special book for Christians;</li> <li>➤ Know the story of the birth of Jesus is in the Bible.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Before the lesson ask pupils to bring in a picture of themselves as babies and bring in your own baby picture.</p> <p>Show pupils one or two Bibles. Then look at a video, a poster or a book to see a Bible being read in a church. Explain that this very special book for Christians contains the story of the birth of two very special babies.</p> <p>Examine the baby pictures. Talk about the feelings of families when a baby is on the way.</p> <p>Tell the story of the angel visiting Mary &amp; Elisabeth to tell them they are going to have babies (Luke 1). Link this to the feelings discussed earlier and explain that this story is written in the Bible, a special book for Christians. Tell pupils that Christians are people who believe Jesus was God's son.</p> <p>Display words explaining feelings with pupils' baby photos. Add class shared writing 'Mary and Elisabeth were told....'</p>	<p><b>Resources</b> Pupil and teacher baby pictures</p> <p>Compare the respect shown to a Bible on a lectern to that shown by other faiths they may have encountered, e.g. Islam or Sikhism to their sacred texts.</p> <p><b>Copies of Bibles</b> : old/new, different versions, children's If you have a really special one, e.g. a wedding or family Bible, point out that it is for a special purpose but that its contents are the same as the other versions.</p> <p><b>N.B.</b> Be sensitive to the feelings of pupils who may feel they were unwanted as babies.</p>

# CHRISTIANITY KS 1

## Unit 1: Jesus' birth celebrated at Christmas

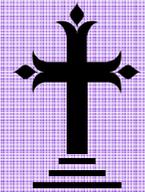


### Unit 1 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider ways in which birthdays are celebrated;</li> <li>➤ know that Christians celebrate Jesus' birthday at Christmas;</li> <li>➤ Know that cards are sent for both celebrations.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Share experiences of how the class celebrate birthdays. Focus on how the school and / or families mark birthdays especially symbolism e.g. lighting candles. Examine some birthday cards. Talk about the images shown.</p> <p>Show the class a range of Christmas cards, talk about why they are sent and what they show, [e.g. secular images, nature images and images of baby Jesus]. Explain that Christians believe Jesus is the 'Light of the World' and that is one reason for so many cards showing candles. Link the sending of birthday and Christmas cards as Christmas is Jesus' birthday celebration.</p> <p>Make card candles as a background for a display to be developed over several weeks. Add birthday cards to the display. Make a label saying that Christians believe Jesus is the Light of the world.</p> <p>Tell pupils that in the next lessons they are going to find out about the story about Jesus' birthday remembered by Christians at Christmas.</p>	<p><b>Resources</b>                      Birthday cards/ Christmas cards – a collection.</p> <p>Candles</p>

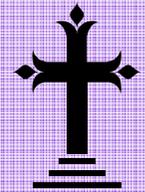
# CHRISTIANITY KS 1

## Unit 1: Jesus' birth celebrated at Christmas



### Unit 1 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the first part of the story of the birth of Jesus;</li> <li>➤ reflect on the experiences of Mary and Joseph before Jesus was born.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Recall information from previous lessons about Mary and Jesus.</p> <p>Tell pupils the story of the birth of Jesus up to the journey to Bethlehem, showing illustrations from the book.</p> <p>What do families collect to prepare for the birth of a baby? What made it different in the story for Mary to do these things? Talk about the feelings of characters in the story so far – add Mary, Joseph &amp; donkey characters to display.</p> <p>Write labels for the display explaining the characters' feelings.</p> <p>Explain how people use Advent calendars to count the days up to Christmas Day and that this helps people to remember Mary waiting for her baby to be born. Make pictures to go behind doors of a class Advent Calendar.</p>	<p><b>Resources</b></p> <p>'The Story of Christmas' by Jane Ray</p> <p>Advent calendar showing images from the Nativity story</p> <p>Mary, Joseph, donkey for crib scene</p> <p>'The brick testament' (Lego)</p> <p>Links to ICT Unit 'Using Text'</p> <p><b>N.B.</b> If the school uses an Advent calendar ring or Advent candles, this would be a good time to explore how and why they are used.</p>

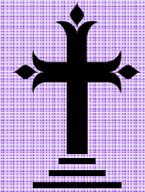


### Unit 1 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know that Jesus was born in a stable in Bethlehem;</li> <li>➤ know that Shepherds were told to visit him by the angels.</li> </ul>	√  √  √	√  √	Recap the story so far and recall information about the characters on the display. Tell the next part of the story up to and including the visit of the shepherds.  Role-play or hot seat parts of the story - e.g. Mary and Joseph looking for a place to stay, the shepherds and their reaction to the angels, the part played by characters e.g. the innkeeper. Explore feelings of characters in the story.  Make angels, sheep and shepherds for display or to surround Advent Calendar. Play reflective music and talk about how happy Mary and Joseph were now the baby was safely born.	<b>Resources</b> Story Music e.g. 'The Shepherd's Farewell' or 'Sheep May Safely Graze' or a carol such as 'While Shepherds Watched' Classical music

# CHRISTIANITY KS 1

## Unit 1: Jesus' birth celebrated at Christmas



### Unit 1 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that three Wise Men travelled to visit baby Jesus following a star;</li> <li>➤ know the Wise Men travelled via Jerusalem where they saw King Herod;</li> <li>➤ Know that the Wise Men gave Jesus gifts.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>Recap the events of the story and continue it to include the visit of the Wise Men.</p> <p>Why was King Herod worried about a new baby king? (e.g. jealous, afraid for his power). Did the King mean what he said to the Wise Men?</p> <p>Let pupils each make two speech bubbles – one of what Herod meant and one of what he said. Talk about times when people do not mean what they say.</p> <p>Make and/or add to the display, Wise Men, their animals etc.</p> <p>Should the Wise Men go back to King Herod? Discuss and vote. Find out what happened through story or video.</p> <p>Watch a video to revisit the whole story.</p> <p><b>Assessment task</b> Can pupils recall the story making appropriate links to Christianity?</p>	<p><b>Assessment Levels</b> <i>Level 1 Attainment target 1</i> Pupils use some religious words and phrases to recognise and name features of religious practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. Pupils retell religious stories and suggest meanings for religious actions and symbols.</p>	<p><b>Resources</b> Video of the Nativity story.</p> <p>Links to ICT Unit</p>

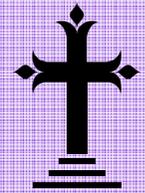
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# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



<p><b>What this unit contains</b></p>	<p>This unit introduces pupils to ways in which some of the Christian family name and welcome babies into their community. Christening / infant baptism, symbolism of words, clothes, actions and artefacts. The font. The church as a place where the ceremony takes place. The priest is the person who presides over the ceremony. Mothering Sunday.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit builds on pupils' knowledge of Jesus' birth and introduces pupils to the concept of belonging to the Christian family.</p> <p>Lessons 4 &amp; 5 will be acting out a christening and/or dedication of a baby doll. It would be best if this could take place in a local place of worship but if this is not possible it can take place in class. A Christian priest could be invited to 'officiate'. Lesson 6 may be moved around in the unit to be concurrent with the 'Mothering Sunday' date.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ List the groups to which pupils in the class belong.</li> <li>➤ Find out how members of another faith welcome babies into their community.</li> </ul>		
<p><b>Vocabulary</b></p> <p>Christian belong church</p> <p>*Priest Minister font Christen</p> <p>Christening card candle</p> <p>welcome Godparent</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging to different groups in community – family, school, faith community.</li> <li>➤ Names as a sign of belonging.</li> <li>➤ Belief that people make promises to God.</li> </ul>		
<p><b>N.B.</b> *Priest – where this is mentioned, it is short hand for Priest, Rector, Minister, Reader, Lay preacher etc.</p>			

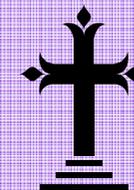
# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



## Unit 2 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ recall knowledge about Jesus &amp; John's names;</li> <li>➤ know that when babies are born there are many different ways that this is celebrated in different families;</li> <li>➤ know that announcements are made to welcome a baby;</li> <li>➤ know that in many Christian churches babies are welcomed during a special service.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Recall what pupils remember about the births of baby Jesus and John and how their names were given. Recall work done during Islam Unit 1 regarding their names and how names are chosen for different purposes.</p> <p>Explain that in this Christianity unit pupils will find out about how babies are welcomed into the Christian family as well as their own.</p> <p>Share ideas about ways in which the birth of babies in pupils' families have been celebrated. Have any pupils attended a Dedication / Naming / Welcoming / Christening ceremony?</p> <p>In groups examine birth announcements. Let pupils highlight the names of the babies, their parents and any brothers and / or sisters in the items. Is anyone else mentioned (sometimes grandparents)? What words in the announcements tell you that the family are happy? Pick out any other details relevant to the unit.</p> <p>Explain that Jesus' parents had him named and took him to the Temple to dedicate him to God. There two old people came to join them in thanking God for Jesus' birth (Luke 2: 21-38)</p> <p>Watch a video of a Christening or dedication service (examples in the resources column) and afterwards talk briefly about what pupils found interesting. Make a whole class announcement for the baby seen in the programme. Explain that different churches welcome babies in different ways.</p>	<p><b>Resources</b> Local / national newspaper 'births' announcement sections – example announcements enlarged.</p> <p><b>Video</b> 'Pathways of Belief' Christianity Programme 4 Places of Worship 'The Church' or 'Introducing Sarah &amp; Paul' programme about baptism or similar section from BBC 'Watch! Christianity'</p> <p><b>N.B.</b> Be sensitive to pupils who may feel that their families did not welcome their birth.</p>

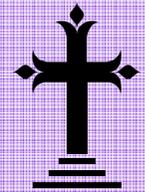
# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



## Unit 2 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that in many Christian churches babies are welcomed during a special service.</li> <li>➤ know that the baby's family and the family of the church work together to make the service special</li> <li>➤ Know about two different ways babies are welcomed into the Christian family</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>If possible invite the ministers who will be 'officiating' over this 'christening' and / or dedication into the class for this lesson so that he/she/they can introduce the way in which families work together with the church to plan the service and make it special.</p> <p>Recall work from previous lesson and particularly the videos.</p> <p>Make a class list of what pupils can recall and then watch again, picking out details of people involved, place and special items (e.g. candles, special clothes for the priest and baby, font, shell, cross) they can see.</p> <p>Explain that during this unit pupils will act out the two different naming ceremonies of the baby doll and that members of the class will act out most of the roles. The local priest/s will take part or help to plan the actual experiences.</p> <p>Split the class into 2 and select members of the class to 'be' the different people in the ceremonies Explain the outline of the services and introduce the vocabulary, referring to the video the pupils have seen.</p> <p>Choose the 'baby's' name and talk about what each person in the class will be doing. Make invitations to invite members of the school community to the 'ceremony' e.g. the School Admin Officer or Head teacher. If the 'service' will take place off-site send home notes explaining about the visit.</p>	<p><b>Resources</b> Video shown in previous lesson</p> <p>Christening cards Baby doll in christening robes</p> <p>Baptism artefacts: e.g. candles, invitations, certificate, shell etc.</p> <p><b>N.B.</b> Families should be clearly informed that pupils will not be expected to participate in 'worship' and it may be best if the 'family' chosen are Christian children.</p>

# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



## Unit 2 Session 3 & 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know what happens in a Christening service, the roles of the participants and that this is a ceremony for welcoming the baby into the Christian family;</li> <li>➤ know that some of the clothes, actions, and artefacts are symbolic and what the symbolism is.</li> </ul>	<p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>In the church or classroom act out the 2 baby Christening / Welcoming / Baptism services. Explain that not all churches 'baptise' a baby, some think people should only be baptised when they are old enough to choose for themselves and make their own promises. Use this to introduce the two 'services'.</p> <p>Have a font, godparents, congregation and priest / minister. Introduce pupils to the symbolism of water, white baby clothes, clerical dress colours, candles and promises made for the baby.</p> <p>Consider how in a community of many religions people might be invited to share happy times with friends and neighbours from different beliefs and so the congregation might include people who are not Christians (as with the class). Explain that it is good to understand what it means to the families concerned.</p> <p>Explore what is happening in the 'service' as it goes on.</p> <p>At the end let pupils record their responses on a sheet with a photograph of a baby in the middle.</p>	<p><b>Resources</b> Artefacts as required if the lesson takes place in class. Make sure the bowl used in place of a font is 'special'.</p> <p><b>N.B.</b> Be sensitive to pupils who may feel that their families did not welcome their birth.</p>

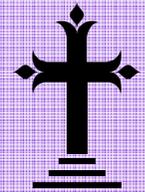
# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



## Unit 2 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that the christening ceremony is about belonging to more than your family;</li> <li>➤ know that members of the class belong to many different groups and that belonging brings responsibilities and expectations of behaviour.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Recall the ‘services’ for your baby doll. When a baby has been part of such a service the baby now ‘belongs’ to more than just its family – it now belongs to the Christian church.</p> <p>What does it mean to belong?</p> <p>Explore different groups that pupils belong to, e.g. family, school, class, faiths, and clubs. All of these have rules and expectations of behaviour for their members. What are they and how do you know?</p> <p>Discuss rules at home and school. Look at rules that the class have and talk about how belonging means you have to participate.</p> <p><b>Assessment Task</b></p> <p>What does it mean for the baby to belong to the Christian family? What rules might it need to follow? Draw up a set of rules for the baby – you will be expected to.... (e.g. go to Sunday school, read the Bible, behave well...)</p> <p>Write a thank you letter for the ministers who have helped with this work and include in it the set of rules that the class has drawn up.</p>	<p><b>Assessment Levels</b></p> <p><i>Level 1 Attainment target 1</i> Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Attainment target 2</i> Pupils talk about their own experiences and feelings and what is of value and concern to themselves and to others.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. Pupils suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.</p> <p><i>Attainment target 2</i> Pupils ask, and respond sensitively to, questions about their own and others’ experiences and feelings. In relation to matters of right and wrong, they recognise their own values and those of others.</p>	<p><b>Resources</b></p> <p>Class rules</p>

# CHRISTIANITY KS 1 Unit 2: Special Occasions - Naming and Baptism



## Unit 2 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know once a year, on Mothering Sunday, people in the Christian church thank God for their mothers;</li> <li>➤ know that Christians remember Mary, Jesus' mother;</li> <li>➤ respond sensitively to the feelings and experiences of others.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Talk about the role of mothers looking after their babies. Recall how Mary looked after baby Jesus.</p> <p>Make a class mind map of all the things that mothers do for us that we need to say thank you for. Make a class list.</p> <p>Explain that once a year Christians have a special service when they say thank you for their mothers and remember how Jesus was thankful for His mother too. Talk about all the adults who care for us and explore how we need to be thankful for them too.</p> <p>Make cards for mothers and/or someone who cares for us, saying thank you for something special that the person does to help or look after you.</p>	<p><b>Resources</b> Materials for cards.</p>

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



<p><b>What this unit contains</b></p>	<p>This unit introduces pupils to Christian beliefs about God and Jesus' teaching about the relationship between God and people. It explores what it means to believe someone. The parables of the Lost Sheep, the Good Samaritan and the Prodigal Son are explored as ways to find out what Jesus taught about the relationship between God and people and how Christians believe God wants people to live.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is the third Christianity unit. It further develops pupils' understanding of Jesus' life and how he taught people through story.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Relate the idea 'who is my neighbour?' to national and international crises - this could involve developing a practical response e.g. a practical event for refugees.</li> </ul>		
<p><b>Vocabulary</b></p> <p>Christian Jesus parable Samaritan</p> <p>sorry forgive forgiveness sheep</p> <p>shepherd lost found good</p> <p>bad neighbour son</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ People have responsibility for each other - even those who are not usually considered friends.</li> <li>➤ Understanding of the world community.</li> </ul>		

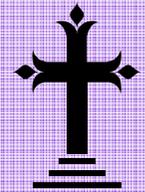
# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand the importance of trust;</li> <li>➤ know that Christians believe Jesus told them about God;</li> <li>➤ appreciate what makes people special;</li> <li>➤ know that teachers use stories to help them understand more about the world etc.</li> </ul>	<p>√</p>	<p>√</p>	<p>What does it means to believe someone? Role-play situations where trust is important. Play a trust game – choose a pair of pupils and blindfold one member - let this child be guided through an obstacle course by the command of the other child. Repeat with another pair of children. Discuss - what is trust?</p> <p>Talk about the qualities pupils most admire in adults in their lives. Record one good thing about every adult in the school who they know.</p> <p>Discuss how different teaching styles help children to learn. Consider how stories are often used by teachers – do pupils find this helpful?</p> <p>Explain that Christians trust Jesus who, they believe told humans about God. Recall with a partner what is already known about Jesus and his work of teaching people about God. Start a class sheet about what Jesus told people. Write on this recalled information, e.g. how people should live (Zacchaeus)</p>	<p><b>Resources</b> Class sheet 'What Jesus told people' To be completed through this unit</p> <p>Obstacle course</p> <p>Blindfold</p> <p>Poster/painting of Jesus</p>

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that stories can sometimes have 'inner meanings';</li> <li>➤ know that stories that Jesus told were a way of telling people about God;</li> <li>➤ know that Jesus used familiar objects to teach people about God.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Begin a story with 'once upon a time', then stop. Ask pupils what they were expecting. Discuss storytelling. What is a story? Who 'tells' stories? What kind of stories do you like best?</p> <p>How do we learn things from stories? Tell the story about the boy who cried wolf. Explore the meaning of the story and behaviour of the characters. Is there a message in the story for today?</p> <p>Explain Jesus was a good storyteller who told some of the most well known stories in the world. These are written in the Bible. Jesus used stories to teach people about God and how they should live. Explain that over the next few weeks they are going to hear some of Jesus' stories.</p> <p>How are birds cared for in winter? View sparrows in the school grounds or show pictures. Explain that in Jesus' time (&amp; still today in some countries) birds were caught for food &amp; sold in markets. Read from Luke 12 6-7 or tell the story of 'The Very Worried Sparrow'.</p> <p>Complete on the class sheet started last week what Jesus wanted them to know about God through this story that he told.</p>	<p><b>Resources</b></p> <p>Bible</p> <p>'The boy who cried wolf' story</p> <p>The Very Worried Sparrow by Meryl Doney (Lion)</p>

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Christians believe in a God who loves all people;</li> <li>➤ know that Jesus taught people that everyone matters to God through the story of the Lost Sheep.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Share feelings about losing and finding something / someone again. Talk about the feelings of celebration that are experienced at the time of 'finding'.</p> <p>What is the role of a shepherd in protecting sheep? Share ideas of how the shepherd might feel about the sheep-compare feelings of those who have pets.</p> <p>Retell Jesus' story of the lost sheep. Who did Jesus want us to think the characters were meant to be? How did the shepherd feel when he found the sheep?</p> <p>Play a class game of 'hide and sheep' to encourage pupils to realise the shepherd might have had a hard time finding the sheep.</p> <p>Draw out the meaning of the story: Jesus said that everyone is important to God like the sheep are important to the shepherd. On paper sheep write what Jesus told about God through this story. Attach to class recording sheet.</p> <p>Share a celebratory 'shepherd's lunchbox' celebration meal including foods eaten in Jesus' time, e.g. orange segments, dates, pitta bread, fried fish, honey.....</p>	<p><b>Resources</b>                      Story of The Lost Sheep, e.g. the version found in 'Re-Tell Stories Volume 3' South London Multifaith &amp; Multicultural Resources Centre                      or "The Lost Sheep" by Butterworth &amp; Inkpen (Lion)</p> <p>Sheep shaped paper</p> <p><b>N.B.</b> check dietary requirements / allergies and parental permission</p>

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that you can show love for others in many different ways;</li> <li>➤ know that God asks humans to 'love their neighbour'.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Talk about different ways that people show love / care for each other. Talk about the instruction from Jesus to 'Love your neighbour'. Who might Jesus have meant by a 'neighbour' and what did he mean by 'love'?</p> <p>Tell the story of the 'Good Samaritan' explaining that Jews and Samaritans didn't like each other. Act out a modern version of the story to ensure that pupils get its message. (Children choose classic enemies/friends from TV or stories that they know, e.g. 3 little pigs &amp; the big bad wolf)</p> <p>Point out that the characters who 'pass by' should have been caring but were not. Why were those who might be expected to help afraid to be involved or couldn't be bothered while the man who was traditionally the injured man's enemy helped him? What did love mean in the story?</p> <p><b>Assessment task</b> Who are my neighbours? Art / written response. Complete the sheet. Agree another entry on the class sheet showing that Christians believe that Jesus told people that God expects people to care for each other.</p>	<p><b>For Assessment Levels please see next page</b></p>	<p><b>Resources</b> Appropriate version of the story of the Good Samaritan</p> <p>"Who Are My Neighbours?" sheet</p>



### *Unit 3 Session 4*

#### **Assessment Levels**

##### **Level 1**

###### **Attainment target 1**

Pupils use some religious words and phrases to name features of religious practice. They can recall religious stories.

###### **Attainment target 2**

Pupils talk about their experiences and feelings and what is of value and concern to themselves and to others.

##### **Level 2**

###### **Attainment target 1**

Pupils retell religious stories and suggest meanings for religious actions. They identify how religion is expressed in different ways.

###### **Attainment target 2**

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. In relation to matters of right and wrong, they recognise their own values and those of others.

##### **Level 3**

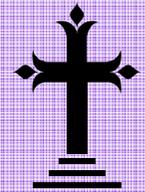
###### **Attainment target 1**

Pupils make links between beliefs and sources, including religious stories. They begin to identify the impact religion has on believers' lives.

###### **Attainment target 2**

Pupils identify what influences them, making links between aspects of their own and others' experiences. They make links between values and commitments, and their own attitudes and behaviour

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 5

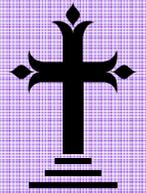
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Christians believe Jesus taught about forgiveness and love;</li> <li>➤ share ideas about times when it is important to say sorry;</li> <li>➤ respond sensitively to the feelings and experiences of others.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Explain that in the next two lessons pupils are going to do some work about a story that Jesus told about two brothers and their father.</p> <p>Read a version of the story or tell the story of the lost / prodigal son in Luke 15 in your own words, breaking after: verse 16, verse 18a (and say to him...), verse 20a (his father saw him ...), verse 27, verse 30. Or if reading a version of the story at those parts of the story.</p> <p>Invite the children to suggest what happened next after each break, e.g. how the son felt, what he said, what he did.</p> <p>Share ideas about how hard it can be to say sorry and how hard it can be to forgive someone when they have said sorry to you. Explore through topical class examples and relate to the characters in the story.</p> <p>Hot seat the story as different characters exploring feelings and motivation.</p> <p>Write a note or postcard from the lost son to his brother or his father saying sorry.</p>	<p><b>Resources</b></p> <p>The Lost Son - Butterworth &amp; Inkpen Bible Class sheet Badger R.E KS1 Book 3 pages 25, 27, 29, 30, 36-38</p>

# CHRISTIANITY KS 1 Unit 3: Jesus' friends and His teaching



## Unit 3 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand that Jesus was teaching about being sorry, forgiveness, reconciliation (making up) and jealousy in the story;</li> <li>➤ make links between the story and the beliefs which underpin it;</li> <li>➤ describe religious teaching in the story;</li> <li>➤ identify in their own experience the feelings of the people in the story.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>Recall the key ideas in the story with the children: being sorry, forgiveness, making up. Focus on the 'good' son. Was he jealous? How would we have felt? Write down how he felt at different parts of the story.</p> <p>Lead children in a discussion of a deeper meaning of the story if the father represented God. Why did the father celebrate the return of his 'bad' son? Did the father love both sons?</p> <p>Remind pupils that Jesus told the story to teach people important lessons. It is called a parable. Ask children what they think this story means.</p> <p>Complete an entry on the class sheet explaining what Jesus told people about God through this story. Emphasise that Jesus taught that no one is beyond God's forgiveness.</p> <p>Make a class definition of a parable to display on the wall and record in books.</p> <p>Record each child's favourite parable and why.</p>	



### *Unit 3 Session 2 Story Sheet 1*

## **The Boy Who Cried Wolf**

There once was a shepherd boy who became bored as he sat on the hillside watching the village sheep, so to amuse himself he took a great breath and sang out, "Wolf! Wolf! The Wolf is chasing the sheep!"

The villagers ran up the hill to help the boy drive the wolf away, but when they reached the top of the hill, there was no wolf. The boy laughed at the sight of their confused faces.

"You must not cry 'wolf', shepherd boy," said the villagers, "when there's no wolf!" and they went back down the hill, grumbling to each other.

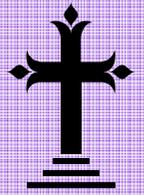
Later that day the boy shouted again, "Wolf! Wolf! The wolf is chasing the sheep!" To his naughty delight, the villagers again ran up the hill again to help him drive the wolf away.



When the villagers saw that there was no wolf again they were very angry. Their leader said, "Save your shouting for when there is really something wrong! Don't cry 'wolf' when there is NO WOLF!"

But the boy just grinned and watched them go grumbling down the hill again.

Later, when he was settling the sheep down to graze, the boy saw a REAL WOLF prowling about his flock. Alarmed, he screamed out as loudly as he could, "Wolf! Wolf!"



### *Unit 3 Session 2 Story Sheet 1 Continued*

## **The Boy Who Cried Wolf**

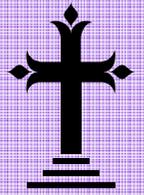
But this time the villagers thought he was trying to fool them again, so no-one came.

At sunset, everyone wondered why the shepherd boy hadn't returned to the village with their sheep. They went up the hill to find the boy weeping.

"There really was a wolf here! The flock has run away! I cried out, "Wolf!" Why didn't you come?" An old man tried to comfort the boy as they walked back to the village.

"We'll help you look for the sheep," he said, "but you must realise that nobody believes a liar...even when he is telling the truth!"

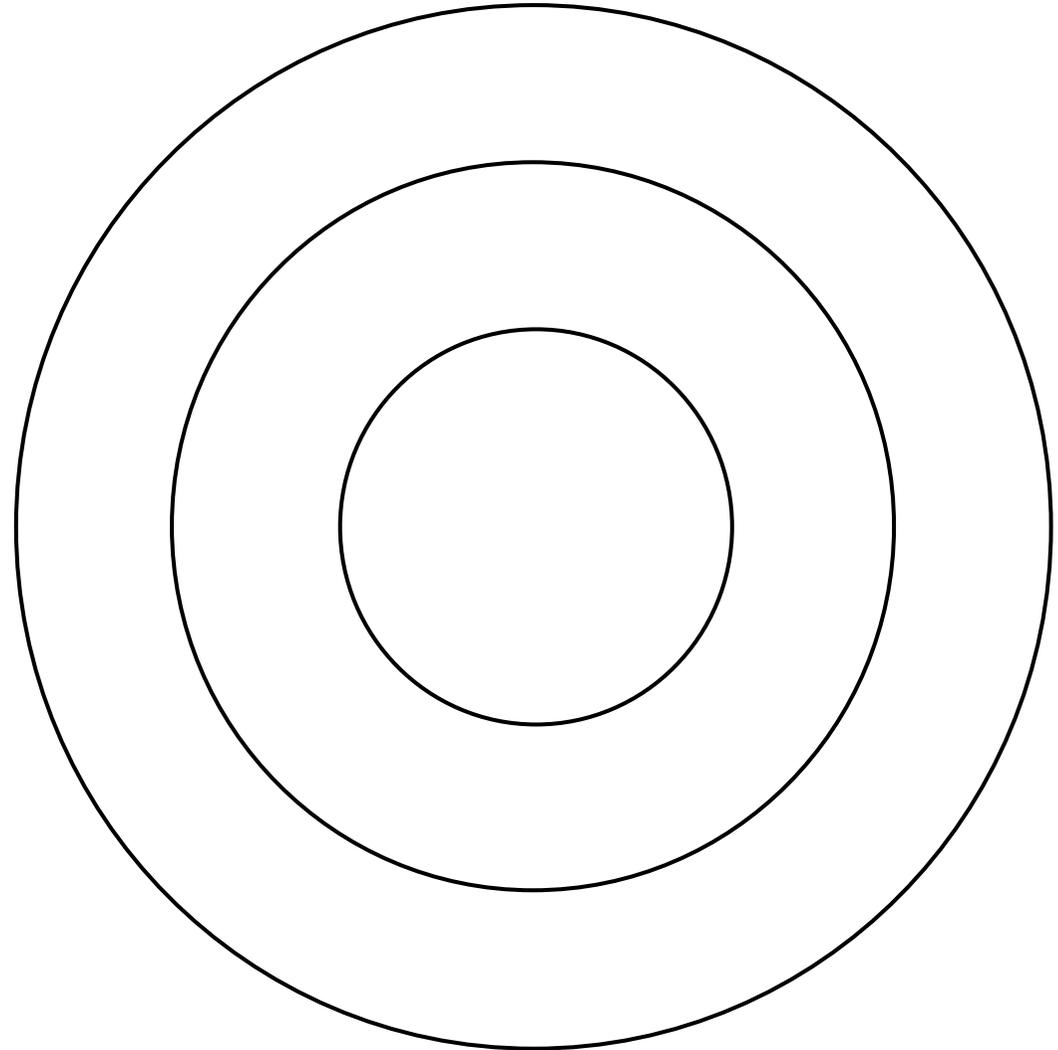




### Unit 3 Session 4 Activity Sheet

### “Who Are My Neighbours?”

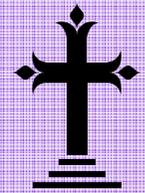
<b>Me</b>
<b>My Family</b>
<b>Direct neighbours</b>
<b>Friends</b>
<b>Class</b>
<b>School</b>
<b>Local Community</b>
<b>Jesus would say my neighbours are .....</b>
.....
.....



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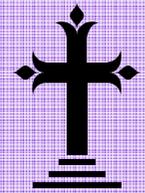
# CHRISTIANITY KS 1

## Unit 4: The Church - place and people



<p><b>What this unit contains</b></p>	<p>The church or chapel is a place where Christians usually meet to worship. Special ceremonies take place there, e.g. weddings. Prayer and worship is often led by a priest, minister or pastor. Sunday is often the special day for worship. Christians read the Bible and believe Jesus is special.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is the fourth Christianity Unit for Key Stage 1. It introduces pupils to a place in the community where Christians worship.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Record similarities and differences between features and / or worship in the place studied and another place of worship.</li> <li>➤ Find out about the use of music in worship.</li> <li>➤ Find out about any stained glass windows in the place studied.</li> <li>➤ Develop information to post on the school website or in the school newsletter about the visit.</li> </ul>		
<p><b>Vocabulary</b></p> <p>Pastor Minister wedding</p> <p>Bible Church Chapel</p> <p>hymn Priest worship</p> <p>Sunday service welcome</p>		<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging to a faith community.</li> <li>➤ Belief in God and worship of God are shared between members of the faith community.</li> <li>➤ Times in life which are marked by shared celebrations.</li> </ul>	

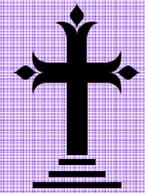
# CHRISTIANITY KS 1 Unit 4: The Church - place and people



## Unit 4 Session 1 – 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know about one local Christian place of worship: <ul style="list-style-type: none"> <li>▪ what it looks like outside,</li> <li>▪ what it looks like inside,</li> <li>▪ how it got its name,</li> <li>▪ who goes there;</li> </ul> </li> <li>➤ know that: <ul style="list-style-type: none"> <li>▪ special ceremonies take place there, e.g. baptisms, weddings,</li> <li>▪ prayer and worship is often led by a priest, minister or pastor,</li> <li>▪ Sunday is often the special day for Christian worship.</li> </ul> </li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>This first session will be used to find out what pupils already know about churches and introduces key vocabulary prior to a visit in lessons 3 &amp; 4.</p> <p>Display a cross or a picture of a cross. Show pupils a photograph of the church to be visited. Pose questions about it – What is this building? Where? Who goes there? When? What can you see, its name etc.</p> <p>As answers are given – clarify; give accurate vocabulary and record for the class.</p> <p>Explain that there will be a visit during lesson 3 of this unit and hand out parental consent letters if necessary.</p> <p>Show pictures of the inside of the place of worship and some appropriate Christian artefacts. Ask if anyone can describe / explain what he or she is seeing.</p> <p>Have pictures and names of items pupils will see inside and outside the church they will visit and play a matching ‘find your partner’ game. Pupils should draw one thing they want to find out more about and record questions they want to ask, one thing you want to find out more about.</p>	<p><b>Resources</b> Poster/pictures of local church and other churches. Church jigsaw Christian family festivals by Hunt My Christian faith</p> <p><b>Video:</b> Introducing Sarah and Paul programme 2 BBC ‘Watch! Celebrations’ Artefacts: Chalice, Cross, paten, priest doll/dress items</p> <p>RE – Quest Website – Faiths 2 CD Rom.</p> <p><b>N.B.</b> It is important that pupils do not think that all Christian places of worship look the same.</p> <p>Before the lesson, consider whether Christian pupils worship at a building called a church or a chapel and explain why these have different names.</p>

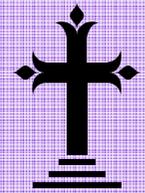
# CHRISTIANITY KS 1 Unit 4: The Church - place and people



## Unit 4 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Objectives as before	√		<p>Prepare for the visit</p> <p>Using ideas generated at the end of the previous lesson - brainstorm questions about the building, people who go there, times when people go there, people who work there etc and develop a class questionnaire. This will be used to support an interview at the Place of Worship.</p> <p>In small groups, draft suggestions for behaviour in the place of worship. Feed back to class and generate a set of agreed class rules for good behaviour.</p>	<p><b>Resources</b> Badger RE Bk 2 pg 72-73, book 3 p57 Espresso 'Faiths' second CD</p> <p>Floor plan of place of worship to be visited</p>
	√	√	Organise pupils into groups with a set of questions from the questionnaire for them to research/take responsibility for. Give out floor plan of the place and decide where they might find their answers most easily.	

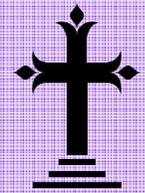
# CHRISTIANITY KS 1 Unit 4: The Church - place and people



## Unit 4 Sessions 3 & 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Objectives as before	√	√	<p>The visit.</p> <p>Recall agreed class behaviour rules and remind pupils of each group's responsibility. The group interviewing the minister / guide can use the tape recorder.</p> <p>In the place of worship, sit and appreciate the atmosphere. Ask pupils for their response to the place and either tape or ask them to record on a short response sheet "In.....I feel. ."</p> <p>Let groups research answers to the questions and write down any more questions the visit generates. Photograph features and give each pupil time to do an observational drawing of something they particularly like. Record locations on their floorplan.</p> <p><b>Plenary</b> Ask and answer any unanswered / new questions and sit quietly again. Orally share what they feel makes the place special / what they particularly like.</p>	<p><b>Resources</b> Tape recorder Camera Badger RE Bk 3 pg 58-9 Short Response sheet "In.....I feel" Floorplan of the church</p>

# CHRISTIANITY KS 1 Unit 4: The Church - place and people

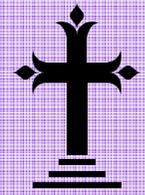


## Unit 4 Sessions 5 & 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
Objectives as before	√	√	<p>Follow - up to the visit.</p> <p>Back at school using all the research, pictures etc. make a 'big book' class guide / information text of the place of worship. Include in this evidence of pupils' personal responses to the visit.</p> <p>Give one group the responsibility for writing a class thank you letter and inviting the guide or minister to school to see the book and talk to the children about their visit.</p> <p><b>Assessment Task</b> Let each member of the class complete a sheet - 'what I now know about.... ' to make their gains in learning explicit.</p>	For Assessment Levels please see next page	<p><b>Resources</b> Materials for making the big book 'What I now know about....' Summary sheet</p>

# CHRISTIANITY KS 1

## Unit 4: The Church - place and people



### *Unit 4 Sessions 5 & 6*

#### **Assessment Levels**

Working at

##### **Level 2**

###### **Attainment target 1**

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

###### **Attainment target 2**

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings.

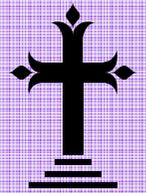
##### **Level 3**

###### **Attainment target 1**

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

###### **Attainment target 2**

Pupils ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.



*Unit 4 Sessions 3 & 4 Activity Sheet 1*

**Short response sheet**

In.....

I feel.....

# CHRISTIANITY KS 1 Unit 4: The Church - place and people



## Unit 4 Activity Sheet 2

Name:.....

**What do I already know about a church at the start of the unit?**

**At the end of the unit - what do I know now about a church?**





### Unit 4 Activity Sheet 3

We went to visit.....

I liked the.....

I felt.....

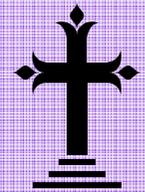


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# CHRISTIANITY KS 1 Unit 5: Jesus' life: friends, enemies, life, death & afterwards



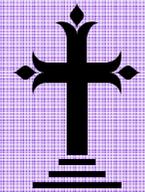
<p><b>What this unit contains</b></p>	<p>Further details about the life and ministry of Jesus linked to the story in the Bible. Jesus' friends and followers. The story of Zacchaeus and how Jesus showed him the way to live. Jesus' death and resurrection.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is the fifth Christianity unit and the last for Key Stage 1. The unit introduces pupils to the Christian belief that Jesus' teaching changed people's lives.</p> <p>The unit uses friendship as a theme to introduce children to the friends of Jesus. Pupils are introduced to Jesus' disciples and are encouraged to explore their own thoughts and feelings about friendships in and out of school. They consider how Jesus changed people's lives through the story of Zacchaeus. They also find out how Jesus' friends ran away when he was in trouble.</p> <p>This unit introduces pupils to the incidents surrounding the end of Jesus' life and his resurrection. It is best placed in the second half of the Spring term.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Consider why Jesus chose fishermen to be his disciples.</li> <li>➤ Reflect on how Jesus' friends felt when they ran away in Gethsemane.</li> </ul>		
<p><b>Vocabulary</b></p> <p>Christian Jesus disciples</p> <p>tax collector deny Peter</p> <p>Zacchaeus cheat change</p> <p>friend Gethsemane Fisherman</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ The need for rules in life and why they are important for belonging to the school community.</li> <li>➤ The need to be accountable when doing some jobs.</li> </ul>		



## Unit 5 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ consider the qualities that make someone a friend;</li> <li>➤ decide what being a friend means to them.</li> </ul>		√  √  √	Discuss what makes a good friend. Explore a story that illustrates friendship. Were the characters in the story good friends or not? Why?  Brainstorm a class list of good and bad qualities for a friend. Share examples of times when children have been good friends to each other. Discuss how hard or easy it can be to make new friends.  Complete short response sheets about friendship, e.g. 'I am a good friend because...' or 'A good friend should...'	<b>Resources</b> Story about being a good friend e.g. Farmer Duck, Joy Martin Waddell, My Best Friend by Pat Hutchinson, Rainbow Fish or One Snowy Night  Short response sheets e.g. 'I am a good friend because...'

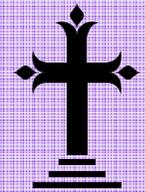
# CHRISTIANITY KS 1 Unit 5: Jesus' life: friends, enemies, life, death & afterwards



## Unit 5 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jesus chose special friends, (disciples) to be his helpers;</li> <li>➤ know that these people all left their families and jobs to follow Jesus;</li> <li>➤ consider items the friends might have taken with them on their travels with Jesus.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>Recall what is already known about Jesus (e.g. his birth - unit 1) and explain that when Jesus grew up he knew he wanted to tell people about God.</p> <p>Explain that Jesus had 12 special friends who travelled with him.</p> <p>Read the story of Jesus and the fishermen explaining how Jesus called them to travel with him. You might watch video footage showing Jesus with his friends, e.g. The Miracle Maker.</p> <p>On bag shaped paper, either write or draw three things you would have taken with you if you were one of the fishermen going off to follow Jesus and had time to rush home or write a note to your family explaining where you are going and why.</p>	<p><b>Resources</b> Badger R.E KS1 Teacher Book Pp22-25 Luke 5: 1-11 <b>Video:</b> The Miracle Maker 'People Jesus Met' by Cole and Lowndon, pub. Heinemann</p> <p>Bag-shaped paper</p>

# CHRISTIANITY KS 1 Unit 5: Jesus' life: friends, enemies, life, death & afterwards



## Unit 5 Session 3

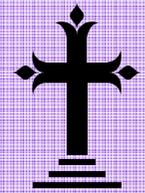
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand that people dislike someone who behaves selfishly;</li> <li>➤ know how a visit from Jesus changed the life of Zacchaeus;</li> <li>➤ know that Christians believe that God cares for people even when they behave badly;</li> <li>➤ know that Jesus made friends with even the most unpopular people in society.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p>	<p>Using topical examples or a story talk about how difficult it is to like someone who is selfish and a cheat.</p> <p>Tell the story of Zacchaeus the tax collector. Jesus and the disciples met him as they travelled around. Discuss why Zacchaeus didn't have friends at the start of the story.</p> <p>Collect a list of words to describe Zacchaeus' personality and feelings or 'hot seat' as characters from the story. Why did Jesus choose Zacchaeus to be his friend? Make a class list of ways in which Zacchaeus had changed by listening to Jesus (before and after).</p>	<p><b>N.B. Health and safety</b> children should know that climbing trees can be dangerous Luke 19: 1-10</p> <p><b>Resources</b> Story of Zacchaeus, e.g. the version found in 'Re-Tell Stories Volume 4' South London Multifaith &amp; Multicultural Resources Centre.</p>



## Unit 5 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that people follow rules to tell them how to behave;</li> <li>➤ know that Christians believe that Jesus showed people how to live their lives;</li> <li>➤ know that Christians read the Bible to find out how God wants them to live their lives.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Talk about rules in school that tell people how to behave. Discuss several school or class rules and decide why they are important for belonging to the school community.</p> <p>Talk about other rules that people follow, e.g. the Highway Code. What might happen if people didn't follow the rules?</p> <p>Recall the story of Zacchaeus How did God want Zacchaeus to live his life? What might be some of God's rules? Explain that for Christians stories like this in the Bible tell them how to behave today. Write down a rule / behaviour that God wanted Zacchaeus to follow.</p> <p>Write 'sorry' notes / letters from Zacchaeus to those he had cheated.</p>	<p><b>Resources</b> Provide appropriate writing frames for pupils in the class.</p> <p>Badger RE KS1 Teacher Bk 1 Pp 29, 31</p>

# CHRISTIANITY KS 1 Unit 5: Jesus' life: friends, enemies, life, death & afterwards



## Unit 5 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know some of the events which led to Jesus being arrested;</li> <li>➤ know that Jesus' friends were frightened and ran away from him when he was in trouble.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p>√</p> <p>√</p>	<p>Explain that when Jesus travelled around for several years teaching and helping people he made enemies as well as friends (e.g. some people were jealous of his popularity; he didn't fight off the Romans)</p> <p>Tell the story of what happened in the Garden of Gethsemane. Why did the disciples disappoint Jesus when they went to sleep?</p> <p>Role-play how people sometimes behave if their friends are in trouble. (e.g. run away; tell lies to keep out of trouble). Explain that Jesus' friends all ran away when Jesus was taken prisoner. How do you think Jesus felt? How do you think the disciples felt?</p> <p>Make speech bubbles telling what the disciples might say to Jesus to explain their behaviour. Display these in class.</p>	



## Unit 5 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jesus was executed but that Christians believe that he came back to life three days later;</li> <li>➤ know that at Easter hot cross buns help people to recall the story.</li> </ul>	<p>√</p> <p>√</p>		<p>Continue the story to tell how Jesus was executed and buried but that Christians believe that Jesus rose again on Easter Sunday. Talk about the feelings of the disciples on both days.</p> <p>Explain that it is traditional to eat hot cross buns and ask pupils what they symbolise. Share hot cross buns as a class.</p> <p><b>Assessment Task</b> On hot cross bun shaped paper in each of the four sections write something different that you know about Jesus and Easter.</p>	<p><b>For Assessment Levels see next page</b></p>	<p><b>Resources</b> Easter Story Hot cross buns Hot cross bun shaped paper</p>

# CHRISTIANITY KS 1 Unit 5: Jesus' life: friends, enemies, life, death & afterwards



## Unit 5 Session 6

### Assessment Levels:

#### Level 1

##### Attainment target 1

Pupils use some religious words & phrases to name features of religious life & practice. They can recall religious stories & recognise symbols & other forms of religious expression.

##### Attainment target 2

Pupils talk about experiences and feelings, what they find puzzling & what is of value & concern to themselves others.

#### Level 2

##### Attainment target 1

Pupils use religious words & phrases to identify some features of religion & its importance for some people. Pupils retell religious stories. Suggest meanings for religious actions & symbols.

##### Attainment target 2

Pupils ask, & respond sensitively to, questions about their own and others' experiences & feelings. They recognise that some questions cause people to wonder are difficult to answer.

#### Level 3

##### Attainment target 1

Pupils use developing religious vocabulary to describe some key features of religions. They make links between beliefs & sources, including religious stories & sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

##### Attainment target 2

Pupils ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values & commitments, and their own attitudes and behaviour.



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# HINDUISM Part 1

Beliefs	Worship & Teachings	Living as a Hindu
<ul style="list-style-type: none"><li>➤ <b>Hindu belief about God</b><ul style="list-style-type: none"><li>▪ There is one God, who:<ul style="list-style-type: none"><li>- Is seen in different ways and represented through different forms (deities);</li></ul></li><li>▪ Shiva &amp; Vishnu, Rama &amp; Sita, Krishna, Lakshmi, Murugan and Ganesh;</li><li>▪ Stories about Shiva and Vishnu</li><li>▪ Rama and Krishna;</li><li>▪ The stories of Shiva, Rama and Sita recalled at Diwali;</li><li>▪ The birth of Krishna;</li><li>▪ Krishna and Sudhama.</li><li>▪ The story of Murugan and Ganesh</li></ul></li><li>➤ <b>Religious symbols and their meanings</b><ul style="list-style-type: none"><li>▪ The diva/deepa</li><li>▪ Hands in prayer (namaste / vanakam).</li></ul></li></ul>	<ul style="list-style-type: none"><li>➤ <b>Worship in the home</b><ul style="list-style-type: none"><li>▪ The shrine and what it contains.</li><li>▪ Puja.</li><li>▪ The Arti ceremony.</li><li>▪ Prasad (food offered, blessed and served after prayer).</li></ul></li><li>➤ <b>Worship in the Temple (Mandir / Kovil)</b><ul style="list-style-type: none"><li>▪ The Mandir is the Hindu place of worship.</li><li>▪ Respect to God is shown by removing shoes and sitting on the floor.</li></ul></li></ul>	<ul style="list-style-type: none"><li>➤ <b>What does it mean to belong in Hinduism?</b><ul style="list-style-type: none"><li>▪ Love and loyalty between members of the extended family.</li><li>▪ Respect for:<ul style="list-style-type: none"><li>- parents;</li><li>- other people;</li><li>- all living things.</li></ul></li><li>▪ Hospitality is important to Hindus.</li></ul></li><li>➤ <b>Festivals</b><ul style="list-style-type: none"><li>▪ Diwali/ Deepavali</li><li>▪ Janmashtami</li><li>▪ Festival foods.</li></ul></li></ul>

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# HINDUISM Part 1 Unit 1: Diwali / Deepavali

<p><b>What this unit contains</b></p>	<p>Hindu beliefs about one God, who is seen in different ways and manifested and represented through different forms (deities) such as Shiva, Vishnu, Rama, Ganesh, Murugan and Lakshmi.. The story of Rama and Sita is recalled at Diwali. Worship in the Temple (Mandir): Festival of Diwali. Festival foods. Worship of Lakshmi and Ganesh. Respect is shown during worship by removing shoes and sitting on the floor.</p>																																		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is the first Unit of Hinduism in the Primary phase. It introduces pupils to Hindu beliefs about God through stories and to the worship of God in the home and Mandir / Kovil, especially at Diwali / Deepavali. The unit will end, in Session 6, with an opportunity for pupils to present knowledge and host guests.</p>																																		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Consider times when teamwork can contribute to the common good.</li> <li>➤ Reflect on what 'going home' means to different people.</li> <li>➤ Consider links between New Year celebrations in different faiths and cultures.</li> <li>➤ In relation to themes from the story, consider how it might be hard sometimes to do what is right.</li> </ul>																																		
<p><b>Vocabulary</b></p> <table border="0"> <tr> <td>Hinduism</td> <td>God</td> <td>Ravana</td> <td>evil</td> </tr> <tr> <td>Hindu</td> <td>Diwali</td> <td>Lakshman</td> <td>diva / deepa</td> </tr> <tr> <td>celebrate</td> <td>Shiva</td> <td>Ramayana</td> <td>forest</td> </tr> <tr> <td>celebration</td> <td>Vishnu</td> <td>Temple</td> <td>Toran</td> </tr> <tr> <td>greet</td> <td>Asura</td> <td>Mandir</td> <td>Rangoli</td> </tr> <tr> <td>greetings</td> <td>Rama</td> <td>Kovil</td> <td>Lakshmi</td> </tr> <tr> <td>festival</td> <td>Sita</td> <td>good</td> <td>Ganesh</td> </tr> <tr> <td></td> <td>Hanuman</td> <td></td> <td></td> </tr> </table>	Hinduism	God	Ravana	evil	Hindu	Diwali	Lakshman	diva / deepa	celebrate	Shiva	Ramayana	forest	celebration	Vishnu	Temple	Toran	greet	Asura	Mandir	Rangoli	greetings	Rama	Kovil	Lakshmi	festival	Sita	good	Ganesh		Hanuman			<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Concept of community of Hindus.</li> <li>➤ Celebrating with each other.</li> <li>➤ How some people ask God for help.</li> <li>➤ Greetings and their meanings.</li> <li>➤ Keeping your word.</li> <li>➤ Positive results of working as a team.</li> </ul>		
Hinduism	God	Ravana	evil																																
Hindu	Diwali	Lakshman	diva / deepa																																
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# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ recall festivals and celebrations that pupils have enjoyed;</li> <li>➤ understand that some festivals are special to particular religions;</li> <li>➤ know ways that people celebrate, e.g. sharing food, sending cards and telling stories;</li> <li>➤ know some of the ways that Hindus celebrate at the festival of Diwali.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Before the lesson ask pupils to bring to class evidence of celebrations that they have experienced (cards, photographs etc.)</p> <p>Through a whole - class discussion about festivals collate information for a class display. Pupils should recall times when they have shared celebrations with others. What can they remember? Collect information under the following headings:</p> <ul style="list-style-type: none"> <li>▪ Name of festival / celebration;</li> <li>▪ How is it celebrated / what did you do? What stories are told?</li> <li>▪ Is it a festival belonging to a religion? (If so, which one?)</li> <li>▪ Did you, or anyone else you know, celebrate at a place of worship?</li> </ul> <p>Introduce pupils to the Hindu festival of Diwali / Deepavali. Explain that Hinduism is a religion that began in India. Show and explain the Hindu symbol, Aum, linking it to the religion. Show pupils the artefacts and explain that the festival involves people sending cards, sharing special food and lighting divas. Draw parallels with the other festivals discussed in the lesson. Add information about Diwali / Deepavali under each of the four headings and display.</p> <p>Showing images of the appropriate deities explain that there are two very exciting stories told by different Hindu communities at this festival One is about Rama and Sita, which the next lesson will explore.</p> <p>Make plasticine / clay/ dough divas and share sweets or Indian savouries together.</p>	<p><b>Resources</b></p> <p>Hindu Aum symbol Diwali card Diva Images including specially coloured pictures or murtis of Rama, Sita and Hanuman Indian sweets, Indian savouries etc plasticine / clay/ dough for divas Materials for class display</p> <p><b>Note for Teachers</b></p> <p>Diwali / Diwali / Deepavali are all names for a festival of light. The word Deepavali is more commonly used in Southern India or Sri Lanka.</p>



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that the story recalled at Diwali is set in India, a hot country where the forest contains plants and creatures very different from those in the UK;</li> <li>➤ know the story of Rama and Sita is told by many Hindus at Diwali and that many Hindus worship Rama;</li> <li>➤ consider what it feels like to go home and realise that this is one theme of the story;</li> <li>➤ identify the feelings of characters in the story and the qualities they demonstrate, e.g. Rama was an obedient son.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>To remind pupils of the festival of Diwali, show them the short piece of film 'Diwali part1' from the 'Faiths' CD-Rom. This explores a range of exciting ways that the festival is celebrated in London and introduces pupils to the belief that Hindus worship Rama, who they believe is a form of God.</p> <p>Set the scene for the story of Rama and Sita. Explain that India is a hot country and talk about the foods that might be eaten, clothes that might be worn and creatures that might be found in a forest. You might decorate the classroom as an Indian forest or palace.</p> <p>Tell the story or watch a video of the story of Rama and Sita. Explain that the story has been written down in a special book called the Ramayana.</p> <p>Ask questions about characters' feelings at different points in the story, e.g. Rama when leaving home, Sita on arrival in the forest, Hanuman finding Sita, Sita being rescued, Rama and Sita going home. Emphasise that Rama was a good, loyal son, Sita was confident Rama could protect her.</p> <p>How might the divas make coming home more welcoming for Rama and Sita? Discuss what makes home welcoming.</p> <p>Write either:</p> <ol style="list-style-type: none"> <li>a. a postcard that Rama or Sita might have sent to a friend or member of their family while they were living in the forest explaining how they feel and what it is like or;</li> <li>b. a diary entry by one character of a day in his/ her life.</li> </ol> <p><i>After the lesson, add new information and postcards to the festivals display.</i></p>	<p><b>Resources</b> Indian music</p> <p>Faiths CD Rom (LgFL/ Espresso)- Diwali Part 1</p> <p>Story of Diwali on Tape / Video or book, e.g. 'A row of lights - the story of Rama &amp; Sita' Lynne Broadbent &amp; John Logan, RMEP</p> <p>Visual Aids of characters from the story</p> <p>Images of Indian scenery and wildlife</p> <p>'Postcard' paper</p> <p>Copy of the Ramayana Heart of Hinduism Primary pack: Teacher Guides - Animals 4.1 Plants &amp; trees 4.2 Audio CD 'Sounds of Vrindavan' Teaching ideas - Visualisation of India 1.1.</p>



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"><li>➤ know that the story of Vishnu and the Asura is central to the festival for some Hindus and is retold at Diwali / Deepavali;</li><li>➤ Know that this story is mainly told in Southern India.</li><li>➤ know why Lord Shiva gave the Asura a gift;</li><li>➤ know that a diva is a symbol associated with Deepavali and represents light overcoming darkness and good overcoming evil.</li></ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Recall the story of Rama and Sita told in the previous lesson. Introduce and tell the story told in Southern India during the Diwali / Deepavali festival of Vishnu the Protector and the Asura.</p> <p>Explore themes in the story. Why did the Asura change his character? Why do you think Vishnu decided to end the trouble the Asura was making?</p> <p>After the practical session, light a diva and talk about how divas represent light triumphing over darkness and how this can be seen to mean good triumphing over evil.</p> <p>On Diva shaped and decorated paper explain what the Divas are meant to stand for and complete a short response sheet: 'I think the Asura must have felt.....'</p> <p>Add outcomes to the display.</p>	<p><b>Resources</b> Pupils' divas from previous lesson Story of Vishnu and the Asura.</p> <p><b>Health &amp; Safety</b> - Consider fire hazards when lighting divas; ensure appropriate fire precautions are taken.</p> <p><b>Note:</b></p> <ol style="list-style-type: none"><li>It is important that pupils appreciate that good and evil are not associated with particular people or races.</li><li>Points to draw from the story<ul style="list-style-type: none"><li>- Hindus believe that God is generous to those who worship him</li><li>- Humans have a work hard to stay good and overcome human weaknesses like selfishness, pride</li><li>- People can reflect on their behaviour and decide to say sorry and change.</li></ul></li></ol>



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Diwali / Deepavali is a special festival and that for some Lakshmi and Ganesh are also worshipped at Diwali;</li> <li>➤ know some ways that Hindus celebrate including sending cards, giving gifts and visiting others or welcoming guests;</li> <li>➤ know some Hindu symbols associated with this festival and with deities;</li> <li>➤ consider ways that members of different cultures welcome people.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p>	<p>Briefly recap knowledge from previous lessons about ways that people celebrate Diwali. Watch the second Diwali film from the 'Faiths' CD Rom. And discuss the giving of gifts, celebrating with a special meal, worshipping together. Find out about Lakshmi and Ganesh and why they are particularly important to many Hindus at Diwali.</p> <p>In groups:</p> <ul style="list-style-type: none"> <li>▪ Talk about ways that members of the class welcome others into their homes. Research and try out different ways of saying 'hello' and 'welcome'.</li> <li>▪ Examine a Toran or the Toran designs across every page of 'My Hindu Faith'. A Toran may be used to decorate homes and welcome family and friends into your personal place during a Hindu celebration. Design &amp; make one for every door in the room using images of deities and Hindu symbols.</li> <li>▪ Look at Diwali cards and identify what they represent. Make card invitations using some of the ideas from these.</li> <li>▪ Watch the brief film about Rangoli patterns in the 'Faiths' CD-Rom. Make Rangoli patterns to mark Diwali</li> <li>▪ Decorate the classroom. Send invitations to members of another class, staff or governors to see your decorations, and to find out about the festival during lesson 6. Plan to welcome 'guests' with fruit / sweets and welcome greetings from a range of cultures / faiths.</li> </ul>	<p><b>Resources</b></p> <p>'Aum' symbol Divas Diwali cards Toran (decorative garland often used over doorways to welcome guests and bring good fortune). Coloured dried rice Hindu symbols and images of deities – Vishnu, Hanuman, Ganesh, Rama, and Sita. 'Faiths CD Rom (LgFL/ Espresso)- 'Rangoli', 'Diwali at home'. Art materials, e.g. toran shaped bright paper, card, paints, pastels etc. 'My Hindu Life' p 22 'My Hindu Faith' pages 20-21 <a href="http://www.123greetings.com/events/diwali/wishes/">http://www.123greetings.com/events/diwali/wishes/</a> <b>N.B.</b> It is auspicious to have an odd number of shapes for a Toran and it would be good to have both sides of it decorated so that members of the class can enjoy it as well as it inviting / welcoming those entering from outside. For the Toran symbols or images of characters from the story of Rama, divas, 'Aum symbol', images of Ganesh the deity of new beginnings or ventures may be used, as this is the new year festival.</p>



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 5 & 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider ways that people are welcomed in school or home and know that hospitality is important to Hindus;</li> <li>➤ know how Hindus might worship at home or in a Temple at Diwali;</li> <li>➤ know that Arti is a welcoming ceremony and recognise some artefacts used during Arti / puja;</li> <li>➤ know Lakshmi and Ganesh are also worshipped at Diwali.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Discuss how people announce their arrival at your home or at school. - Talk about doorbells and knocking on doors.</p> <p>Show video sections of worship at Diwali in a Hindu home and temple. Stop the video to encourage pupils to identify artefacts, deities and symbols that they have studied. Focus pupils' attention on the way that bells are rung to announce to the deity that people have come to worship and that light is used to welcome the deity. Point out how people remove their shoes as a sign of respect when they are worshipping.</p> <p>Ganesh is worshipped as the deity of new beginnings. Discuss why people like new 'starts', e.g. new terms, new years and why they might ask for help.</p> <p>Complete a short response sheet 'I like to have a new start because...' Decorate with an image of Ganesh, recalling he is the deity of new beginnings.</p> <p>Decorate classroom with pupils' work and artefacts. Decide who will greet guests and how they will be entertained with the stories from this unit during the last lesson lesson.</p> <p><b>Assessment Task for session 6 on the next page</b></p>	<p><b>Resources</b></p> <p>'Faiths CD Rom (LgFL/ Espresso)- 'Worship in the home'</p> <p><b>Videos</b></p> <p>'Pathways of Belief' Hinduism</p> <p>'Water, candle, moon, tree &amp; sword' Water section</p> <p>Images of Ganesh</p> <p>Short response sheet</p> <p>During session 6 guests should be hosted in the classroom for a presentation of the story of Diwali and an explanation of how Hindus celebrate the festival.</p>



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## Unit 1 Session 6 Assessment Task

A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note resources
√	√	<b>Assessment Task</b> During lesson 6 welcome & host guests to a presentation of the stories. This provides an opportunity to assess pupils' knowledge and understanding of the festival and how it is celebrated. Welcome guests using a range of religious and cultural greetings and play Indian music and atmospheric music whilst the celebration and story take place. Give guests juice/fruits/ sweets, welcoming words etc to ensure they feel welcomed.	<b>Assessment Level</b> <i>Level 1 Attainment target 1</i> Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories.  <i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.	<b>N.B.</b> Hindu hospitality includes 3 requisites; Giving a place to sit Providing refreshments Offering some words of welcoming / pleasant words.



# HINDUISM Part 1 Unit 1: Diwali / Deepavali

## *Unit 1 Information Sheet 1*

### A Toran



# HINDUISM Part 1 Unit 1: Diwali / Deepavali



## Unit 1 Activity Sheet 1

### Diwali

Name of festival	Is it a festival belonging to a religion? Which?	How is it celebrated?	What stories are told?	Do people celebrate at a place of worship?	Symbolism



## *Unit 1 Session 2*

### **The story of Lord Shiva and the Asura**

Long, long ago in India there lived a man who prayed very hard to Lord Shiva. As a reward Lord Shiva, the supreme God gave him a special gift because he was so pleased with these prayers.

The gift was very special and unique. Lord Shiva promised that the man would never die unless he was killed by his own mother or a woman. This would be unheard of and would never happen so the man felt very safe.

Unfortunately, after receiving this gift the man became very proud and over-confident. He forgot about worshipping Lord Shiva and began to behave very badly like the worst kind of bully towards everyone because he thought nobody could hurt him or touch him. He turned into an Asura, a demon who did not love God.

Vishnu, the Protector of everyone realised that this situation had to stop. He had to make sure the cruelty and unkindness was ended. So Vishnu changed himself into a woman called Mohini who looked just like the man's mother and in that form killed the man by shooting him with a bow and arrow.

When the arrow hit the Asura realised that he had done many wrong things and he begged forgiveness. He apologised to Vishnu the Protector and asked that in future people should remember this story and learn from the lesson he had been taught. Now on Deepavali many Hindus recall this story and celebrate its message by taking a special bath, giving gifts to each other, visiting the Temple to worship Lord Vishnu and lighting Divas.

# HINDUISM Part 1 Unit 1: Diwali



## *Unit 1 Information Sheet 2*

### Lakshmi



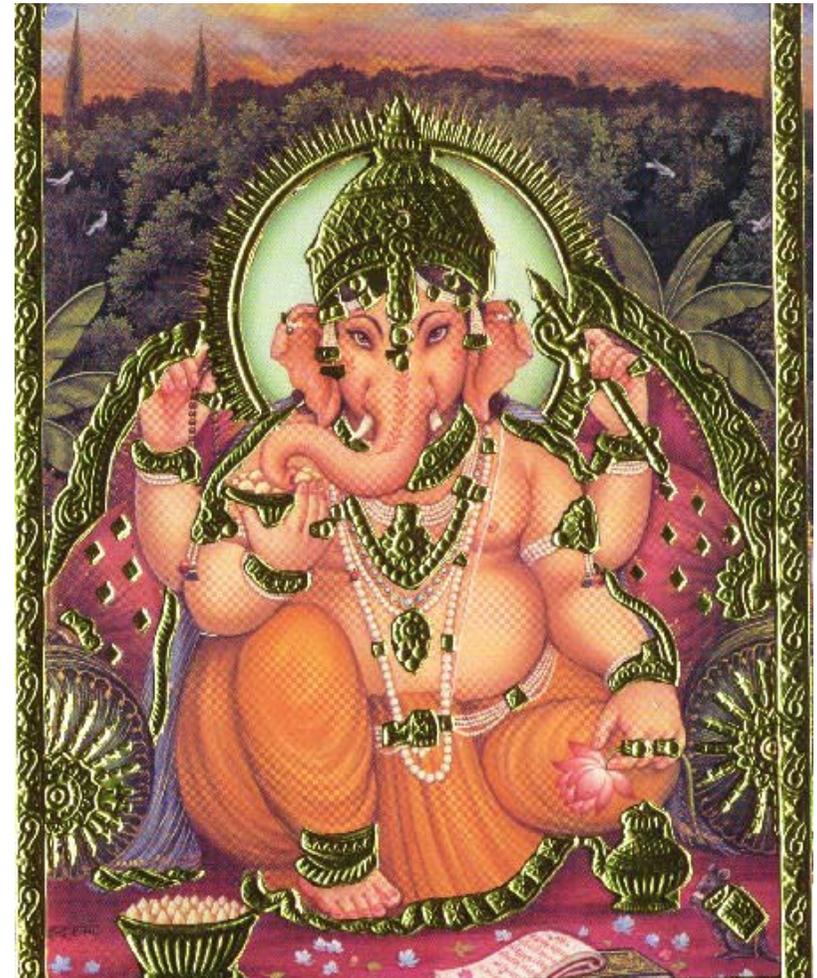
# HINDUISM Part 1 Unit 1: Diwali



## Unit 1 Information Sheet 3



Images of Ganesh





# HINDUISM Part 1 Unit 2: Living as a Hindu

<p><b>What this unit contains</b></p>	<p>What does it mean to be a Hindu? Respect for other people (shown through namaste) and respect for all living things because God is in everything. Understanding more about God and Hindu values through the stories of the birth of Krishna, Krishna and Sudhama and Murugan and Ganesh.            Values: The importance of caring for others and respect for parents. Belief that God is seen in different ways and represented through different forms.            Worship in the home: The shrine; The Arti ceremony; Prasad (food offered, blessed and served after prayer).</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is the second Unit of Hinduism in the Primary phase. It develops pupils' knowledge and understanding of Hindu beliefs about God from unit 1 by introducing them to a second avatar of Vishnu.</p>		
<p><b>Extension activities and further thinking</b></p>	<p>➤ Think of a time when you won a competition and how you behaved towards the losers.</p>		
<p><b>Vocabulary</b></p> <p>Hinduism      Shiva                  worship              prasad            Hindu            Murugan               shrine                prayer            God              Ganesh                adoption            respect            belonging      Krishna                foster                honesty            namaste        Sudhama              Arti                  truthfulness</p>	<p><b>SMSC/Citizenship</b></p> <p>➤ Worship of God            ➤ Sportsmanship            ➤ Respect for all people.            ➤ Respect for all living things.            ➤ Concept of God being in all creation.</p>		



# HINDUISM Part 1 Unit 2: Living as a Hindu

## Unit 2 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Hindus greet each other by saying ‘Namaste and that this means ‘my soul respects your soul and the spark of God inside you’;</li> <li>➤ know that Hindus respect all life – humanity and all living things;</li> <li>➤ consider the implications for belief that the world is a family;</li> <li>➤ Consider Hindu attitudes to animals as a response to this belief.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Explore &amp; demonstrate greetings known by the class, celebrating the languages and cultures represented.</p> <p>Explain that greetings often have ancient meanings, e.g. shaking hands shows you have no weapon in your hand. Do pupils know special meanings of other greetings?</p> <p>Demonstrate the ‘Namaste’ greeting. Explain its meaning to pupils. Placing hands together and slightly bowing towards the other person usually accompany it. Discuss pupils’ views about the Hindu belief that we, the soul, live in the heart, and that God is there with us on our journey throughout life. Emphasise the respect paid to each other is part of Hindu beliefs about the soul, which is a part of God.</p> <p>Give out pictures of people from around the world, young and old, male and female. Explain that Hindus believe that all human beings are one family. Make group collages of the ‘world family’ and write down words describing feelings about belonging to a family of all human beings everywhere to accompany artwork.</p> <p>Consider other parts of creation, e.g. do animals have awareness and feelings? Do they have souls? Hindus believe that animals are part of our family. How might believing this influence Hindu ideas of how humans should behave towards animals?</p> <p>Produce short reflective statements about how you believe humans should behave towards all creation.</p>	<p><b>Resources</b>            Pictures of people from around the world of different ages / genders.            Collage materials            My Hindu Faith (Wayland) page 27</p> <p><b>N.B.</b> Pupils may want to discuss where God is when people are being bad. Hindus believe that God is all good. He is the source of everything, but not the source of evil. For example, the sun is the source of everything in this solar system, but there is no darkness in the sun. The sun is not the source of darkness. Only when we turn our back to the sun, do we see our own shadow. Similarly, evil occurs when we turn our backs to God.</p> <p><b>N.B.</b> Hinduism has developed with a respect for all of nature.</p>



# HINDUISM Part 1 Unit 2: Living as a Hindu

## Unit 2 Session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider the needs of babies and compare to dangers surrounding Krishna at his birth;</li> <li>➤ consider the range of people who help to bring them up and know that sometimes the carer who brings someone up is not their birth parent;</li> <li>➤ know that Hindus believe that God visited earth as Krishna and that Krishna tells human beings about the soul, God and nature.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p><i>You might invite an adult and baby in to the class for this lesson. If you do, greet your visitors with 'namaste' as in Session 1.</i></p> <p>Show pupils pictures of babies. Ask how parents usually feel when they know a baby is on the way. Discuss the needs that babies have and how vulnerable they are. Generate words and phrases describing the many things that babies need / deserve for a good start in life, for example good food, drink, love, baths, fresh air... If you have a baby in the classroom talk about her/his needs, likes and dislikes.</p> <p>Explain that the class are going to hear a story about a baby who needed a foster family to make sure he was safe.</p> <p>Tell the story of Krishna's birth and explain that Hindus believe that this special baby was God who came to earth for a special purpose. At the end of the story, talk about alternatives. For example what would have happened if Vasudev had not had good friends to rely on or if he had been too afraid to travel through the storm?</p> <p>Explain that Hindus believe that Krishna came for 3 reasons:</p> <ul style="list-style-type: none"> <li>▪ to protect the good;</li> <li>▪ to punish the wicked;</li> <li>▪ to teach about religion.</li> </ul> <p>How does the story show the context for these actions?</p> <ul style="list-style-type: none"> <li>▪ Who was good?</li> <li>▪ Who was wicked?</li> <li>▪ What does the story teach about God?</li> <li>▪ What does this show about Hindu beliefs about what makes a family?</li> </ul> <p>Collate a set of answers from pupils and keep for the next lesson.</p>	<p><b>Resources</b></p> <p>Story of the birth of Krishna e.g. from The Heart of Hinduism Primary Resource Pack – Story of the birth of Krishna (STO 314) or Re-tell stories Volume 5 'The birth of Krishna' – Lewisham Education</p> <p>Krishna murti / image Pictures of babies</p> <p><b>N.B.</b> Be sensitive to the feelings of pupils who may not have been wanted.</p>



# HINDUISM Part 1 Unit 2: Living as a Hindu

## Unit 2 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that many Hindus believe that Shiva is God;</li> <li>➤ understand that Hindus believe that Ganesh realised that God is the centre of the universe and that Murugan had to control his disappointment.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>		<p>Before telling the story that is the centre of hits session, ask pupils how they show their respect for their parents. Then ask them how they feel when they do not get what they want.</p> <p>Tell the story of Ganesh and Murugan when they were boys. Explain that Hindus believe this story shows many morals:</p> <ul style="list-style-type: none"> <li>- Respecting parents is important</li> <li>- God is the centre of the universe.</li> </ul> <p>In the story Murugan gets very angry and so he went off on his own to get away from the situation and everybody. Ask pupils: Why do you think Murugan did that? Why do you think his parents went to bring him home?</p> <p><b>Assessment Task</b> How did Lord Shiva show he loved both his children?</p>	<p><b>Assessment Level</b></p> <p><i>Level 1 Attainment target 1</i> Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.</p>	<p><b>Resources</b> Story of Ganesh and Murugan</p>

# HINDUISM Part 1 Unit 2: Living as a Hindu



## Unit 2 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Hindus believe that Krishna shows humans what it is to be a good friend;</li> <li>➤ know the story of Krishna and Sudhama;</li> <li>➤ know that Krishna understood what Sudhama needed and supplied it.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>Recall knowledge from previous lesson and talk about the outcomes of the task, inviting pupils to share some of the ideas that they had with the class.</p> <p>Talk about what makes a good friend. In small groups, agree 3 qualities of a good friend and feed back to the class. Explain that through the story of Krishna and his friend Sudhama when they were grown up, Hindus believe we can learn that God is the friend of humans. In this story Krishna is an adult.</p> <p>Retell the story of Krishna and Sudhama. Discuss the message of the story. Key question – why did Krishna help Sudhama and know what he needed without being asked?</p> <p>Begin a class friendship folder to include photographs and descriptions of friends of members of the class, descriptions of times when friends have helped them or they have helped their friends or newspaper cuttings of current local / national / international examples of friendship in action (the latter demonstrating the world family concept).</p> <p>This is an opportunity to discuss how we should behave towards those who are not our friends and how we can be friendly to everyone.</p>	<p><b>Resources</b>            Story of the Krishna and Sudhama e.g. from The Heart of Hinduism Primary Resource Pack – Story of the birth of Krishna (STO 215) or            Re-tell stories Volume 3 ‘The story of Krishna and Sudhama’ – Lewisham Education</p> <p><b>N.B. Teachers please note:</b>            What answers could we endorse as being those of the tradition (while valuing all pupils’ answers).            e.g. through love - when we love, we learn to know the mind and heart of that person; because he is God; because, as God, Krishna is in everyone’s heart and knows all our thoughts, desires, etc; also, Krishna helped Sudhama because the latter was selfless and detached – he had no personal desire for wealth.</p>





# HINDUISM Part 1 Unit 2: Living as a Hindu

## Unit 2 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know about Hindu family life;</li> <li>➤ know that Hindus worship at home as well as in the Temple;</li> <li>➤ know that arti is a form of worship that engages all the senses;</li> <li>➤ focus on the good in others and express sincere words of appreciation to their friends and colleagues.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Show a section of video or film explaining how families worship at home and do not always need to go to the temple. Afterwards draw out the similarities and differences with worship in the Temple and ways to celebrate festivals seen in previous lessons.</p> <p>Hindus have a focused place in the home for worship. Worship takes place usually in the morning and evening. A shrine would have a deity or picture of a deity, diva/deepa, incense, flowers and holy ash or clay. Prayer can take place as a family or as an individual. Fruit and milk is usually offered in the morning. Some Hindus offer their meals for blessings before they eat them. Arti is the ceremonial offering of love to a deity during puja (worship). Arti can be performed at home or in the Temple. During worship the arti lamp is taken round the worshippers who hold their hands over the flames and then pass them over their forehead and hair. Then they symbolically receive God's blessing and power.</p> <p>Explain how the arti ceremony focuses and engages all the senses, keeping the worshipper focussed on what they are doing:</p> <ul style="list-style-type: none"> <li>- Sight – they see the image of a deity</li> <li>- Smell – flowers and/or incense at the shrine</li> <li>- Taste – Prasad – fruit etc offered to God and consumed by the worshippers as blessed by God</li> <li>- Touch – the warmth of the fragrant smoke represents the heat and energy of God</li> <li>- Sound – the bell that is rung keeps the worshipper focussed.</li> </ul> <p>Draw and label items used in worship in a Hindu home, explaining the importance to Hindus of each item.</p>	<p><b>Resources</b> Espresso 'Faiths' CD Rom <b>Video:</b> Pathways of Belief: Hinduism. Puja tray Arti lamp <b>Books</b> My Hindu Faith by Anita Ganeri (Evans) My Hindu Faith (Wayland)</p> <p>Puja and the 5 elements – notes for teachers.</p> <p><a href="http://hinduism.iskcon.com/practice/310.htm">http://hinduism.iskcon.com/practice/310.htm</a></p>



## Unit 2 Session 3

### The story of Ganesh and Murugan

Long, long ago two brothers, Ganesh and Murugan, were living with their father the supreme God Shiva and their mother Parvati in the Himalayas. One day, the celestial spaceman, Narada muni, came to visit them playing on his special stringed musical instrument called a Vina. Narada muni brought them a gift – the most delicious ripe mango.

Lord Shiva accepted the gift and decided to offer the mango as a prize to his two young sons. Whichever of them could race around the universe the fastest, he decreed, would win the prize.

Both boys liked competitions so they set off, each on his special creature on which he travelled. Murugan flew off, racing around the universe on his beautiful peacock, its bright blue feathers sparkling as it went. Ganesh however thought hard and then on his rat he circled his parents where they stood.

Who do you think won the competition? – Ganesh said to his parents, 'You are both the universe to me.' Hearing this Lord Shiva announced that Ganesh had won the mango.

Soon after Murugan returned, hot and tired from his flight around the universe. He was very shocked and became very cross when he heard the result of the competition. He threw down his robes and jewellery and had a tantrum. He left his home and set off to the hills called Palani in Southern India. Murugan stayed there for quite some time till his loving parents came to take him home.

This story tells Hindus it is very important to respect parents and God and that people should be good sports and learn how to lose gracefully.

# HINDUISM Part 1 Unit 2: Living as a Hindu



## *Unit 2 Session 6: Notes for teachers*

During worship items also represent the five elements from which everything is made according to the Hindu tradition.

Incense and flowers are offered to the deity to represent the earth.

Incense is burned and symbolises air.

The conch shell which is blown at the beginning of the ceremony is the symbol of space.

Water is also offered, to God, water is the fourth element.

The arti lamp is associated with the fifth element, fire. During the service, the arti lamp is moved in a circular, clockwise motion in front of the statues of the deities whilst a prayer is recited. The arti lamp is then taken round the worshippers who hold their hands over the flames and then pass them over their forehead and hair. Thus they symbolically receive God's blessing and power.

The circular motion of the lamp represents the cyclical nature of creation, perfection and endless power.

# HINDUISM Part 1 Unit 2: Living as a Hindu



## Unit 2 Session 6:

### Puja Tray



# HINDUISM Part 1 Unit 2: Living as a Hindu

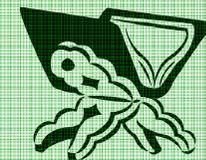


## Unit 2 Session 6: Arti Tray



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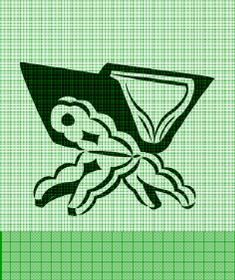
# ISLAM Part 1



Faith (Iman)	Belief in action (Ibadah)	Family and Community (The Ummah)
<ul style="list-style-type: none"> <li>➤ <b>Muslims believe about God:</b> <ul style="list-style-type: none"> <li>▪ Allah sent messengers and books to guide and teach people;</li> <li>▪ Allah is the Islamic name for the one true God;</li> <li>▪ Allah is the Creator and provides all things;</li> <li>▪ People are the custodians of the earth for Allah.</li> </ul> </li> <li>➤ <b>Prophet Muhammad (pbuh), the final messenger</b></li> <li>➤ <b>The Qur'an</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ <b>Muslims respect and appreciate everything that Allah created</b></li> <li>➤ <b>Muslims give thanks for Allah's creation</b></li> <li>➤ <b>Muslims worship Allah by daily prayer</b></li> <li>➤ <b>Prayer in the home or mosque</b></li> <li>➤ <b>Ramadan:</b> <ul style="list-style-type: none"> <li>▪ The month in which the Qur'an was revealed.</li> <li>▪ Fasting.</li> <li>▪ Breaking fast together.</li> <li>▪ Reciting the Qur'an.</li> </ul> </li> <li>➤ <b>Id ul Fitr:</b> <ul style="list-style-type: none"> <li>▪ Celebration of the successful completion of Ramadan.</li> </ul> </li> <li>➤ <b>The Qur'an:</b> <ul style="list-style-type: none"> <li>▪ Is treated with respect</li> <li>▪ Contains the teachings of Allah</li> <li>▪ Was revealed to Prophet Muhammad (pbuh)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>➤ <b>Family life</b> <ul style="list-style-type: none"> <li>▪ The Birth of a child as a blessing (blessings/barakah)</li> <li>▪ Naming a child                             <ul style="list-style-type: none"> <li>- Names are usually chosen because they have a good meaning.</li> </ul> </li> </ul> </li> <li>➤ <b>The Qur'an in people's lives</b> <ul style="list-style-type: none"> <li>▪ Children learn the Qur'an</li> <li>▪ Following the teaching of the Qur'an e.g. showing respect to others, being honest and kind, keeping your temper)</li> </ul> </li> <li>➤ <b>The Mosque</b> <ul style="list-style-type: none"> <li>▪ The world is a Mosque</li> <li>▪ the Ka'aba the first Mosque</li> <li>▪ Role of the mosque as a local social, religious, educational and welfare centre</li> <li>▪ Features of a mosque</li> <li>▪ The Ka'aba the Qiblah for all prayer / worship</li> <li>▪ Wudu and salah in the mosque</li> </ul> </li> </ul>

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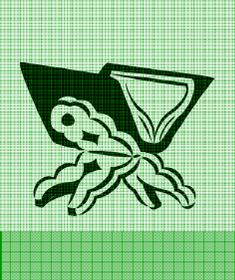
# ISLAM Part 2



Faith (Iman)	Belief in action (Ibadah)	Family and community (The Ummah)
<ul style="list-style-type: none"> <li>➤ Allah sent messengers (Prophets) and the Qur'an to give His guidance</li> <li>➤ Allah's promise to Prophet Adam (pbuh) and all people</li> <li>➤ Prophets Nuh, Musa, Sulayman &amp; Ibrahim</li> <li>➤ Prophet Muhammad (pbuh) was chosen by Allah               <ul style="list-style-type: none"> <li>▪ Religious and social context at the time of Prophet Muhammad (pbuh), an age when people had turned away from earlier messages from God</li> <li>▪ He was the final Messenger from Allah</li> <li>▪ Revelation of the Qur'an – the final message</li> <li>▪ Prophet Muhammad's (pbuh) teaching of the Qur'an</li> <li>▪ Establishing the first Muslim community</li> </ul> </li> <li>➤ The Hadith</li> </ul>	<ul style="list-style-type: none"> <li>➤ Following the traditions of Prophet Muhammad (pbuh) and the teaching of Allah.</li> <li>➤ The Five Pillars of Islam – the foundation of the Muslim faith.               <ul style="list-style-type: none"> <li>▪ Belief in Allah and in the Prophet Muhammad (pbuh) as the final Messenger</li> <li>▪ Prayer to Allah by 5 daily salah</li> <li>▪ Zakah – money paid to cleanse wealth</li> <li>▪ Fasting</li> <li>▪ Hajj</li> </ul> </li> <li>➤ Beliefs in action – Zakat, Sadaqah</li> <li>➤ The Mosque &amp; the Jumu'ah prayers</li> </ul>	<ul style="list-style-type: none"> <li>➤ The Ummah – world family of Muslims</li> <li>➤ Hajj               <ul style="list-style-type: none"> <li>▪ Visiting Makkah for the Hajj</li> <li>▪ The Ka'aba – the first house of worship for the one true God</li> <li>▪ Prophets Ibrahim &amp; Ismail (pbuh) built the Ka'aba</li> <li>▪ Role of the Ka'aba in Hajj</li> <li>▪ The Qiblah</li> </ul> </li> <li>➤ Id ul Adha               <ul style="list-style-type: none"> <li>▪ Celebration at the end of the Hajj</li> </ul> </li> </ul>

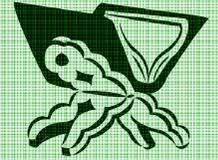
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# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an



<p><b>What this unit contains</b></p>	<p>Muslims believe that Allah sent messengers and books to guide and teach people. Prophet Muhammad (pbuh) and revelation of Qur'an. The Qur'an is treated with respect. It's importance in people's lives. Islamic values. Ramadan (fasting, breaking the fast and reciting the Qur'an) Id ul Fitr - celebration of completing the fast.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit builds on work covered in Unit 1 and further develops understanding of Muslim beliefs about Allah and His relationship with people.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Consider what belief that a sacred text contains God's (Allah's) actual words means to a believer and how this influences how Muslims treat the Qur'an.</li> <li>➤ Find out how Muslims know how to break their fast during Ramadan.</li> <li>➤ Research and record how Muslims know when they can and when they cannot eat during Ramadan.</li> </ul>		
<p><b>Vocabulary</b></p> <p>Islam                    fasting                    Allah                    messenger          Id ul Fitr                Halal                      Prophet                Ramadan          fast                      Qur'an stand        Muhammad            Qur'an          Muslim</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Rules for life - faith rules.</li> <li>➤ Books that include life instructions.</li> <li>➤ Caring for others - charity for the poor.</li> </ul>		

# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an

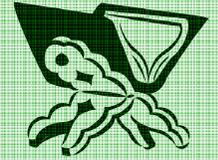


## Unit 2 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know that Allah gave the Qur'an to give His guidance;</li> <li>➤ know that the Qur'an is treated with respect;</li> <li>➤ know that Muslims learn from the Qur'an.</li> </ul>	√  √  √	√	Look at a Qur'an and a Qur'an stand. Re-cap work covered in Unit 1 on the Qur'an.  Watch the part of the 'Pathways to Belief' video Programme 1 to remind pupils about the Qur'an.  Talk about and record: what the Qur'an contains, how it is read, the language it is written in and how it should be treated with respect.  Activity - make a little book, decorating its cover beautifully following Islamic art conventions - to use in following weeks.	<b>Resources</b> Qur'an Qur'an stand 'Pathways to Belief - Islam' Video CD Rom :Faiths



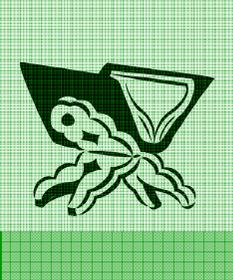
# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an



## Unit 2 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that children learn from the Qur'an;</li> <li>➤ know that Allah sent the prophet Muhammad (pbuh) to give His guidance and His teaching.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p>√</p> <p>√</p>	<p>How hard is it to recall information that you have heard accurately? Play a simple game of Chinese whispers to appreciate how skilful people need to be to recall heard information with accuracy.</p> <p>Remind children that Muslims believe that the Qur'an is full of Allah's words. Explain that Muslims believe that Allah gave these words through the Prophet Muhammad (pbuh).</p> <p>Share the story of revelation of the Qur'an to Muhammad (pbuh) either by telling them or showing a video or CD Rom version of the story.</p> <p>Talk about how Muhammad (pbuh) must have felt.</p> <p>Write a postcard from someone Muhammad knew to a friend explaining what happened to him. The picture on the postcard could be of a rock in the wilderness or a part of Allah's creation.</p>	<p><b>Resources</b>                      Story sheet: The story of how the Qur'an was revealed...'                      Video                      CD Rom Faiths                      Small books pupils made in Session 1.</p> <p><b>N.B.</b> pupils should not be encouraged to draw Prophet Muhammad (pbuh) Most Muslims also forbid realistic depictions of human beings.</p>

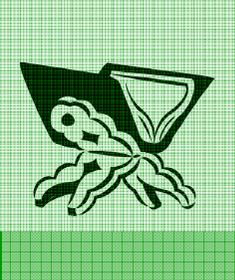
# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an



## Unit 2 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know that Muhammad's (pbuh) example showed people how to deal with others.</li> </ul>	√   √  √		Find out about Muhammad's (pbuh) personality and trustworthiness by watching the story of the prophet and the old woman from Pathways of Belief video. Stop the video at the point where Muhammad (pbuh) realises the woman is abusing him and ask pupils what they think he will do next.  Then at the end of the story collect words to describe his behaviour.  In the special books made in Session 1 each child should write a statement explaining why the story makes the Qur'an so special to Muslims.	<b>Resources</b> <b>Video</b> Pathways of Belief – Islam programme 1 story of the Prophet and the old woman.

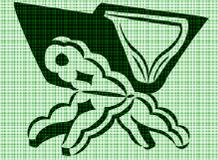
# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an



## Unit 2 Session 5

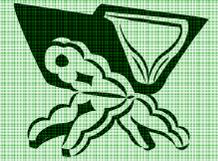
Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that the fast of Ramadan takes place in the month in which the Qur'an was revealed;</li> <li>➤ know that Muslims fast during Ramadan;</li> <li>➤ know that Muslims try to recite the whole Qur'an during Ramadan with understanding.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p>	<p>Ask pupils 'have you ever been hungry? Why? What does it feel like?' Let pupils share their experiences. Talk about how some people in the world do not ever have enough food and do not know where their next good meal will come from.</p> <p>Explain that Muslims believe that Allah tells them through the Qur'an to fast during the whole month of Ramadan and that this means not eating or drinking anything during daylight hours.</p> <p><b>Assessment Task</b> On a paper plate, let children draw the meal they would like to eat at the end of the fast. They should also record what they know about the fast of Ramadan and how its end is celebrated at Id.</p> <p><b>Plenary</b> - bring out positives about fasting - e.g. being strong, test of willpower, thinking about those less fortunate.</p>	<p><b>Assessment Levels</b></p> <p><i>Level 1 Attainment target 1</i> Pupils use some religious words &amp; phrases to recognise and name features of religious life &amp; practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Attainment target 2</i> Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.</p> <p><i>Attainment target 2</i> Pupils respond sensitively to questions about their own and others' experiences and feelings.</p>	<p><b>Resources</b> Paper plates Art materials</p> <p>Qur'an quotation - Qur'an 7:31</p> <p><b>Note for teachers:</b> There are 2 major aspects of fasting that do not normally appear in texts. They supersede the usual aspects gives:</p> <ol style="list-style-type: none"> <li>a) Fasting is for Allah alone; it is like a gift – a significant act of obedience / submission</li> <li>b) One of the two major acts of atonement (seeking forgiveness) alongside salah.</li> </ol>

# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an



## Unit 2 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ Know that the festival of Id ul Fitr is the celebration of the end of Ramadan and successful completion of the fast.</li> </ul>	<p>√</p> <p>√</p> <p>√</p>	<p></p> <p></p> <p>√</p>	<p>Read 'Getting ready for Eid' or 'Samira's Eid' as a class. Discuss the preparations and celebrations that take place at the end of the fast.</p> <p>Plan and organise a charity event to support people in the world who do not have enough food. You might invite in a charity worker or research on the internet.</p> <p>Plan an Id party for the class and invite another class to join you to celebrate the work you have done to help those less fortunate. Make invitations, taking care to follow Islamic art conventions. Stick copies into special books.</p> <p>Find out about and make / buy a suitable range and amount of appropriate foods that can be eaten by all the class, (e.g. dates, fruit, vegetarian foods such as samosas) decorate the classroom.</p>	<p><b>Resources</b>            Big book 'Samira's Eid'            'Getting reading for Eid' (Oxford Reading Tree)            Small books pupils made in lesson 1.            Food</p>



## *Islam Unit 2 – Session 3 Story 1*

### **The Story of How the Qur'an was revealed to Muhammad (pbuh)**

Muhammad (pbuh) grew up in Makkah. The people of Makkah worshipped idols. Muhammad (pbuh) was unhappy in Makkah and he often used to leave the busy city and go off up into the hills to be by himself to think and to pray. When it was the month of Ramadan, Muhammad (pbuh) decided to go and spend the whole month in the hills. He went to Mount Hira and lived in a cave, spending his time there thinking about life and what life was all about.

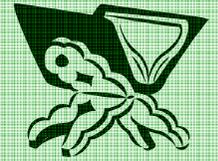
While Muhammad (pbuh) was in the cave, the angel Jibril appeared to him and said to him: "Read!"

"I cannot read!" said the prophet for, like many people of the time, Muhammad (pbuh) had not learnt to read or write. Again the angel commanded "Read!", and again Muhammad (pbuh) replied, "I cannot!". For a third time, the angel commanded Muhammad (pbuh) to read, and spoke these words:

"Read: in the name of your Lord, who created humankind, speak these words out loud! Your Lord is the Most Generous One - He has taught the use of the pen, and taught people what they did not know." (Surah 96:1 - 5)

Muhammad (pbuh) repeated these words until he knew them by heart. He knew that he would never forget them. However, he was very frightened. What was it that had happened? He rushed out of the cave and towards the city. Then the voice came again. This time it boomed out: "Oh Muhammad, you are the Messenger of Allah, and I am Jibril".

# ISLAM Part 1 Unit 2: Following Allah's teaching from The Qur'an

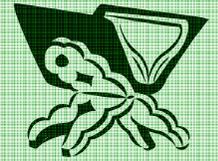


## *Islam Unit 2 – Session 3 Story 1 Continued – How the Qur'an was revealed to Muhammad (pbuh)*

Muhammad (pbuh) looked up and there, in front of him, he saw the angel towering above him in the sky. Muhammad (pbuh) ran home and, trembling all over, told his wife Khadijah what had happened. Khadijah believed all that Muhammad (pbuh) had told her. She went and told her cousin who was a wise man who believed in only one God. He told Khadijah that Muhammad (pbuh) had been chosen by Allah to be His messenger, and a prophet to the people. He also warned Khadijah that Muhammad (pbuh) would have a great message for the world, but he had to be patient because not many people would listen to him.

Angel Jibril often visited Muhammad (pbuh) after that day, to teach him Allah's message for the world. In fact, it took twenty three years for the angel to give him the whole message. Later Muhammad (pbuh) dictated the message to some of his followers, who wrote it down in Arabic in the order that Allah wanted.





## Unit 2 Sessions 2 & 5 Information Sheet 1

### Qur'an Quotes about how to behave

***Qur'an 61:14***

***People who believe – be helpers of Allah.***

***Qur'an 33:41***

***People who believe – remember Allah very often***

***Qur'an 49:11***

***People who believe – one group should not laugh and make fun of others . . . or give one another bad nicknames.***

***Qur'an 4:36***

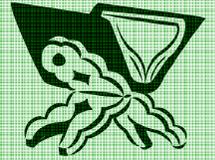
***Pray to Allah . . . do good to your parents, family, people who need help, neighbours who are near . .***

***Qur'an 5:8***

***People who believe . . . do not be unfair to people even if you don't like them***

***Qur'an 20:130***

***. . . be patient and always praise Allah, before the sun rises and before it sets***



## *Unit 2 Session 2 & 5 Information Sheet 1 Continued*

### **Qur'an Quotes about how to behave**

#### ***Qur'an 8:61***

***If people you have been fighting with want to make up then you should also make up and trust in Allah***

#### ***Qur'an 9:71***

***People who believe look after one another, men and women. They encourage what is right and stop what is wrong. They pray regularly give charity and obey Allah and His messenger***

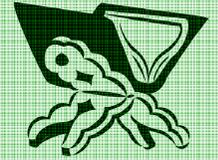
#### ***Qur'an 7:31***

***Children of Adam – wear your best clothes every time and place when you pray. Eat and drink but do not waste from being greedy. Allah does not like people who waste.***

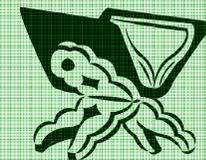
#### ***Qur'an 2:183***

***People who believe fasting is ordered for you as it was for those before you, so that you can learn to control yourselves.***

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<p><b>What this unit contains</b></p>	<p>The Mosque is a local place of worship and study for Muslims The designs and use of the mosque Wudu and salah in the mosque</p>			
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit develops pupils' knowledge and understanding of the significance of worship in the lives of Muslims. It contextualises the work covered in unit 3 about prayer into how prayer takes place in the place of worship. It provides a foundation for future units about the 5 pillars and the Hajj.</p>			
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Describe how a mosque is similar to and distinctly different from places of worship in other faiths.</li> <li>➤ Find out how members of other faiths believe it is important to be clean for worship.</li> </ul>			
<p><b>Vocabulary</b></p> <p>Islam                      mosque                      Makkah                      Minbar Muslim                      Qiblah                      Qur'an                      minaret Allah                      Imam                      zakah                      muezzin Prophet                      mihrab                      wudu                      salah</p>		<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging to the faith community locally and internationally</li> <li>➤ Rules to live by</li> <li>➤ Cleanliness physically and symbolically</li> <li>➤ Charitable donations as a social responsibility</li> </ul>		



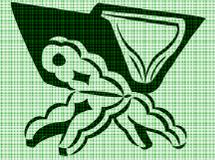
### Unit 4 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the name of the Muslim place of worship;</li> <li>➤ know that the first mosque was built in Madinah;</li> <li>➤ know that Bilal was the first caller to prayer.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>		<p>Recap knowledge from previous units about the use of the Qur'an in Muslim life and the significance of Prophet Muhammad (pbuh) as an example and teacher. Fill in a 'what do I know already' sheet about Muslim worship.</p> <p>Remind pupils of the five prayer times. Consider ways in which people might become busy sometimes and need to be reminded to pray. How might people have remembered prayer times in the time of Prophet Muhammad (pbuh)? Have any members of the class been to Muslim countries (e.g. Egypt) and heard people being called to prayer? Have they seen Muslims stopping their work to pray? How is life different for Muslims in a Muslim country?</p> <p>What is the name of the place where Muslims go to worship together? Recall that Muslims worship in mosques (from Unit 3).</p> <p>Retell the story of Prophet Muhammad (pbuh) setting up the first Muslim community in Madinah and tell the story of Bilal. You could also show the section of Bilal and the first call to prayer from 'The Message' video.</p> <p>Explain how Bilal's words encouraged Muslims to appreciate the importance of five prayer times every day.</p>	<p><b>Resources</b></p> <p>'What do I know already?' sheet</p> <p>Story of Bilal</p> <p>Prayer Times sheet</p> <p>'The Message' section showing Bilal making the first call to prayer.</p> <p>Posters of important mosques in the Muslim world, e.g. The Prophet's Mosque</p> <p><a href="http://www.islamonline.net/english/introducingislam/Worship/Prayers/article03.shtml">http://www.islamonline.net/english/introducingislam/Worship/Prayers/article03.shtml</a></p>



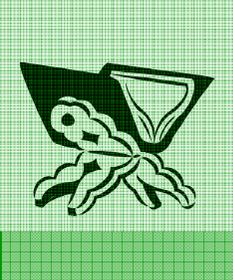
# ISLAM Part 1

## Unit 4: The Mosque



### Unit 4 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ To know how Muslims prepare for prayer.</li> <li>➤ Know that Friday is a special day for prayer at the Mosque.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p>√</p>	<p>Recall knowledge from previous weeks using the display. Show pupils the brief pieces of film – Worship 1 from the faiths CD Rom.</p> <p>How do Muslims prepare for prayer time?</p> <p>Why is Friday a special day at the Mosque?</p> <p>What do Muslims do to prepare to enter the prayer area? Why is it important to wash and remove shoes before prayer?</p> <p>Make pictures of shoes, attach to the display and label these with an explanation of why these are removed before prayer.</p> <p>Make a class set of instructions for wudu and attach to the display.</p>	<p><b>Resources</b> Faiths CD Rom Compasses Art materials to make tile shapes Qur'an quotations about prayer.</p> <p><b>Note for teachers</b> Removing shoes is not an obligation in Islam. As a custom to maintain a clean area for prayer many mosques expect people to remove their shoes.</p>

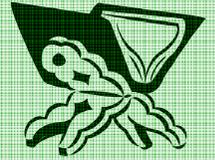


### Unit 4 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that when Muslims pray they face the direction of the Ka'aba in Makkah;</li> <li>➤ know the direction of the Ka'aba from the classroom;</li> <li>➤ know that the Mihrab in the mosque shows Muslims which way to face.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p></p> <p></p> <p></p> <p>√</p>	<p>Watch the video portion Worship part 2 from the Faiths CD.</p> <p>Recall that Muslims face Makkah when they pray. Introduce the vocabulary – mihrab.</p> <p>Using compasses find the direction of Makkah in the classroom and using geometric designs make paper tiles to create the class' own Mihrab.</p> <p>On the outline of the mosque display add information about the use of a Mihrab and an image of one from the internet (examples attached to the unit).</p> <p>Why do Muslims find that praying together reminds them that everyone is equal before Allah?</p>	<p><b>Resources</b> Espresso &amp; London Grid for Learning 'Faiths' online or CD Rom – Worship Part 2</p> <p><a href="http://www.hitchams.suffolk.sc.h.uk/mosque/mihrab.htm">http://www.hitchams.suffolk.sc.h.uk/mosque/mihrab.htm</a></p>

# ISLAM Part 1

## Unit 4: The Mosque

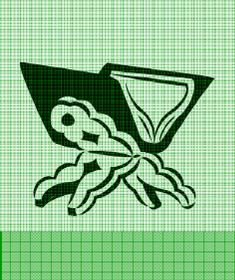


### Unit 4 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know that the mosque is a place of learning;</li> <li>➤ know that Muslims hear teachings from the Imam at the mosque.</li> </ul>	√  √  √	√  √	In the Faiths CD Rom it explains that Muslims hear readings from the Qur'an or read the Qur'an in the Mosque.  Examine the information on the website of Central Mosque in Regents' Park or the website of the East London Mosque. What sorts of things go on there? What information is useful or important for believers looking at this site?  How do you know from the websites that learning is important in Islam?	<b>Resources</b> <a href="http://www.iccuk.org/">http://www.iccuk.org/</a>  <a href="http://www.eastlondonmosque.org.uk/about.htm">http://www.eastlondonmosque.org.uk/about.htm</a>

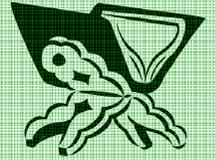
# ISLAM Part 1

## Unit 4: The Mosque



### Unit 4 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities		Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know where mosques are in the local community;</li> <li>➤ know that although mosques can appear to be very different, they are all important places for worship and for the community.</li> </ul>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p></p> <p></p> <p></p> <p></p> <p>√</p> <p></p>	<p>Where are there mosques in the locality? Look at a map of the local area; can you indicate where any Mosques may be found?</p> <p>Who lives near one or passes one on their way to school? Does any member of the class worship at a mosque?</p> <p>How might we know that a building is a mosque?</p> <p>Watch the portion of the video showing a family going to worship at the mosque for Id. How is their mosque different from the mosque seen in the CD Rom? In which ways is it the same?</p> <p><b>Assessment Task</b> Explain why belonging and sharing worship together with others is important to Muslims. Is it important to you?</p> <p>Complete the 'what do I know now' sheet to make learning from this unit complete.</p>	<p><b>Assessment Levels</b></p> <p><i>Level 1 Attainment target 1</i> Pupils use some religious words &amp; phrases to recognise and name features of religious life &amp; practice. They can recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Attainment target 2</i> Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.</p> <p><i>Attainment target 2</i> Pupils respond sensitively to questions about their own and others' experiences and feelings.</p>	<p><b>Resources</b> Faiths CD Rom</p> <p>'Places for Worship' Video - BBC</p> <p>What do I know now?... sheet</p>

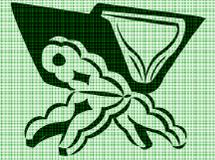


### *Unit 4 Sessions 1 & 6 Assessment Sheet 1*

Name:

Class:

What do I know already about Muslim worship?	What have I learnt about Muslim Worship and the Mosque?



### *Unit 4 Session 1 Story 1*

## **The story of Bilal and the first call to prayer**

Many years ago in Makkah, there was a slave called Bilal whose master was a hard, cruel man called Umayya. Umayya was wealthy and powerful and worshipped many idols. He demanded that all his slaves worship like him.

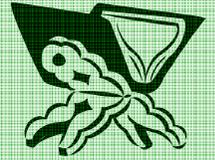
One day, Umayya gave Bilal a whip, and ordered him to beat another slave. 'He says there is only one God,' said Umayya, 'and that everyone is equal to God. The whip will teach him a lesson.' But seeing the whip did not frighten the slave. He kept calling out, 'There is One God, only one God.' The slave's courage brought Bilal to believe the man was right and he knew he could not whip him.

Umayya was angry. Not only had Bilal disobeyed him, now, he too stood in the courtyard shouting, 'One God, there is only one God.' Soon all the slaves would revolt. Umayya decided that Bilal must be taught a lesson so he ordered that his hands and feet be tied. Then Bilal was dragged outside the city wall to lie, without shelter, on the sand under the midday sun. But Bilal continued to shout, 'There is One God, only one God.'

Umayya realised his punishment was not working. 'Find a great, heavy rock,' he ordered. 'Place it on his chest; that will quieten him.' It did because under the rock Bilal could hardly breathe. But still Bilal whispered, 'One God, only one God.'

Abu Bakr, a follower of Prophet Muhammad (pbuh), was passing by. He was shocked at what he saw and asked Umayya how anyone could treat another in that way. 'He is my slave, I'll do what I like with him,' said Umayya. 'If you do not like it, you can always buy him.' So Abu Bakr bought Bilal and he, too, became a follower of the Prophet.

When the Muslims moved to Madinah, Bilal worked with the others to build a place where they could worship Allah. When it was finished they had to decide on the best way to call the people to prayer. Should they use a bell or a drum, a horn or maybe even a trumpet? They could not agree. Then Abdullah, another of the Prophet's followers spoke about a dream he had, in which he heard a man's voice calling the people to prayer. All agreed this was a fine solution - just the human voice on its own. But who was to have this honour?



### *Unit 4 Session 1 Story 1 Continued – The story of Bilal and the first call to prayer*

The Prophet placed his arm around Bilal's shoulder. 'Yours shall be the voice, Bilal,' he said. 'Your voice praised God even from under a rock.'

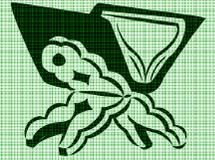
'But what am I to call?' said Bilal. 'I don't know what to say.'

'Praise Allah, tell the people Muhammad is his messenger and call them to prayer. That will be sufficient,' answered the Prophet.

Bilal raced up the top of the roof of the mosque. He stood staring at the people down below. Then he threw back his head, raised his voice, and from deep inside him came the words that still echo, five times a day, in Islam:

'Allahu Akbar, Allah is most Great. I witness that there is no God but Allah. I witness that Muhammad is the messenger of Allah. Come to prayer. Come to salvation.'





### *Unit 4 Session 2 Information Sheet 1*

## **The Adhan or Call to Prayer**

The words of the adhan are as follows:

***Allahu Akbar, Allahu Akbar.  
Allah is the Greatest, Allah is the Greatest.***

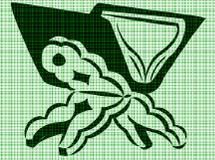
***Allahu Akbar, Allahu Akbar.  
Allah is the Greatest, Allah is the Greatest.***

***Ash-hadu alla ilaha illa-Allah.  
I bear witness that there is none worthy of worship but Allah.***

***Ash-hadu alla ilaha illa-Allah.  
I bear witness that there is none worthy of worship but Allah.***

***Ash-hadu anna Muhammadar-Rasulullah.  
I bear witness that Muhammad is the Messenger of Allah***

***Ash-hadu anna Muhammadar-Rasulullah.  
I bear witness that Muhammad is the Messenger of Allah***



### *Unit 4 Session 2 Information Sheet 1 Continued – The Adhan*

***Hayya ‘ala-s-Salah, hayya ‘ala-s-Salah.  
Hasten to the Prayer, hasten to the Prayer.***

***Hayya ‘ala-l-falah, hayya ‘ala-l-falah.  
Hasten to real success, hasten to real success***

***Allahu Akbar, Allahu Akbar.  
Allah is the Greatest, Allah is the Greatest.***

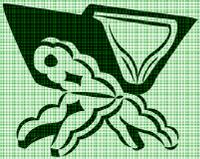
***La ilaha illa-llah  
There is none worthy of worship but Allah.***

In the adhan for the Subh (Dawn) Prayer (also commonly called the Fajr Prayer), the following words are added after Hayya ‘ala-l-falah:

***As-Salatu khairun min an-naum, As-Salatu khairun min an-naum.  
Prayer is better than sleep, Prayer is better than sleep.***

From:

<http://www.islamonline.net/english/introducingislam/Worship/Prayers/article03.shtml>



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# PRAYER TIMING

## DHUL QADAH/DHUL HIJJAH 1425AH

### JANUARY 2005

Day	Date	FAJR			ZOHHR			ASR			MAGRIB		ISHA	
		Begins	Jamat	Sunrise	Begins	Jamat	Begins	Jamat	Begins	Jamat	Begins	Jamat		
SAT	1	6:02	7:00	8:03	12:08	1:00	2:14	2:30	4:06	6:04	7:45			
SUN	2	6:02	7:00	8:02	12:08	1:00	2:15	2:30	4:07	6:05	7:45			
MON	3	6:02	7:00	8:02	12:09	1:00	2:16	2:30	4:08	6:06	7:45			
TUE	4	6:02	7:00	8:02	12:09	1:00	2:17	2:30	4:09	6:07	7:45			
WED	5	6:02	7:00	8:02	12:10	1:00	2:18	2:30	4:10	6:07	7:45			
THU	6	6:02	7:00	8:02	12:10	1:00	2:19	2:30	4:12	6:08	7:45			
<b>FRI</b>	<b>7</b>	<b>6:02</b>	<b>7:00</b>	<b>8:01</b>	<b>12:11</b>	<b>1:00</b>	<b>2:20</b>	<b>2:45</b>	<b>4:13</b>	<b>6:10</b>	<b>7:45</b>			
SAT	8	6:01	7:00	8:01	12:11	1:00	2:21	2:45	4:14	6:11	7:45			
SUN	9	6:01	7:00	8:00	12:11	1:00	2:23	2:45	4:15	6:12	7:45			
MON	10	6:01	7:00	8:00	12:12	1:00	2:24	2:45	4:17	6:13	7:45			
TUE	11	6:00	7:00	7:59	12:12	1:00	2:25	2:45	4:18	6:14	7:45			
WED	12	6:00	7:00	7:59	12:13	1:00	2:27	2:45	4:20	6:15	7:45			
THU	13	2	6:00	7:00	7:58	12:13	1:00	2:28	2:45	4:21	6:16	7:45		
<b>FRI</b>	<b>14</b>	<b>3</b>	<b>5:59</b>	<b>7:00</b>	<b>7:57</b>	<b>12:13</b>	<b>1:00</b>	<b>2:30</b>	<b>3:00</b>	<b>4:22</b>	<b>6:18</b>	<b>7:45</b>		
SAT	15	4	5:59	7:00	7:57	12:14	1:00	2:31	3:00	4:24	6:19	7:45		
SUN	16	5	5:58	7:00	7:56	12:14	1:00	2:33	3:00	4:25	6:20	7:45		
MON	17	6	5:58	7:00	7:55	12:14	1:00	2:34	3:00	4:27	6:21	7:45		
TUE	18	7	5:57	7:00	7:54	12:15	1:00	2:36	3:00	4:29	6:23	7:45		
WED	19	8	5:56	7:00	7:53	12:15	1:00	2:37	3:00	4:30	6:24	7:45		
THU	20	9	5:55	7:00	7:52	12:15	1:00	2:39	3:00	4:32	6:25	7:45		
<b>FRI</b>	<b>21</b>	<b>10</b>	<b>5:55</b>	<b>7:00</b>	<b>7:51</b>	<b>12:16</b>	<b>1:00</b>	<b>2:40</b>	<b>3:15</b>	<b>4:34</b>	<b>6:27</b>	<b>7:45</b>		
SAT	22	11	5:54	7:00	7:50	12:16	1:00	2:42	3:15	4:35	6:28	7:45		
SUN	23	12	5:53	7:00	7:49	12:16	1:00	2:43	3:15	4:37	6:29	7:45		
MON	24	13	5:52	7:00	7:47	12:17	1:00	2:45	3:15	4:39	6:31	7:45		
TUE	25	14	5:51	7:00	7:46	12:17	1:00	2:47	3:15	4:40	6:32	7:45		
WED	26	15	5:50	7:00	7:45	12:17	1:00	2:48	3:15	4:42	6:34	7:45		
THU	27	16	5:49	7:00	7:44	12:17	1:00	2:50	3:15	4:44	6:35	7:45		
<b>FRI</b>	<b>28</b>	<b>17</b>	<b>5:48</b>	<b>7:00</b>	<b>7:42</b>	<b>12:17</b>	<b>1:00</b>	<b>2:52</b>	<b>3:30</b>	<b>4:45</b>	<b>6:37</b>	<b>7:45</b>		
SAT	29	18	5:47	7:00	7:41	12:18	1:00	2:53	3:30	4:47	6:38	7:45		
SUN	30	19	5:46	7:00	7:40	12:18	1:00	2:55	3:30	4:49	6:40	7:45		
MON	31	20	5:45	7:00	7:38	12:18	1:00	2:57	3:30	4:51	6:41	7:45		

\*Sunssets 15 three minutes before Magrib

**Salatul Jumrah: 1st – Prayer 12:25 pm 2nd Prayer 1:25pm**

**Mosque's Bookshop** in the basement Hall of first phase opens from 5pm to 7pm, seven days a week. Brothers and Sisters are welcome to visit the Bookshop where Islamic books, literature and other items are sold on nominal profit. All proceeds go to the mosque.

When U R 1-2-1 with Allah, please switch off all other means of communications. Jaza-kumallah P.T.O.

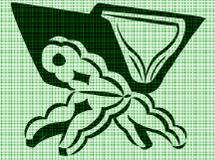
### FACILITIES AVAILABLE AT CROYDON MOSQUE & ISLAMIC CENTRE:

- **MADRASSA CLASSES**  
 Mon – Fri  
 5:00pm to 7:00pm.  
 (6 – 12 yrs)
- **WEEKEND MADRASSA CLASSES**  
 (Sat & Sun)  
 10:00 am to 12 noon  
 (6 – 12yrs.)
- **ISLAMIC NIKAH & REGISTRATION**  
 FULL JANAZA (FUNERAL) SERVICE  
 07863 159176  
 07775 978730
- **CIRCUMCISION FACILITIES**  
 Please contact office.
- **MEDICAL ADVICE SERVICES**  
 By appointment only on 1st Saturday of month
- **Lost and Found**  
 Please contact office.
- **HALL HIRE FACILITIES FOR ISLAMIC FUNCTIONS**  
 £25.00 per hour. For booking and more information contact office.
- **FREE LEGAL ADVICE**  
 By appointment only on Fridays between 2 - 3pm.

## Unit 4: The Mosque

# ISLAM Part 1

### Unit 4



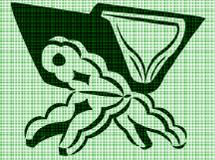
### *Islam Unit 4 Session 3 Information Sheet 2*

## Qur'an Quotes

### *Qur'an 62:9 & 62:10*

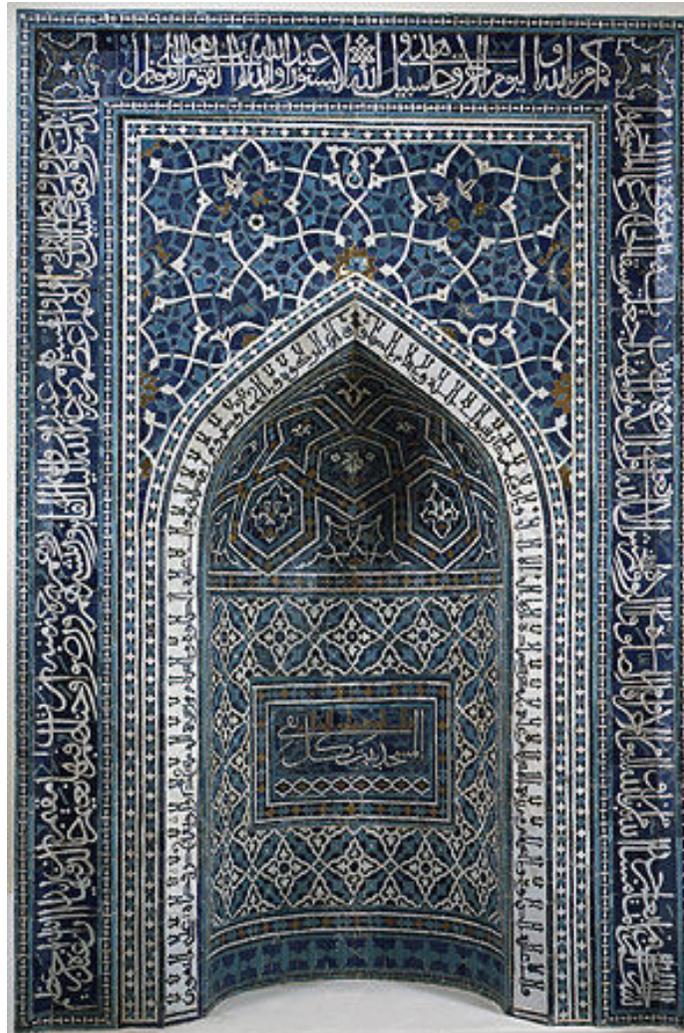
*People who believe when the call is made for prayer on Friday (The Day of Assembly) go quickly and seriously to remember Allah, leave your business that is best for you.*

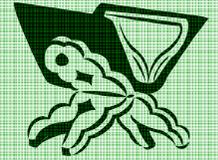
*Then when the prayer is finished, you may go back to your business, and seek the Bounty (good things, blessings) of Allâh , and remember Allâh much, that you may be successful.*



### Unit 4 Information Sheet 3

### A Mihrab



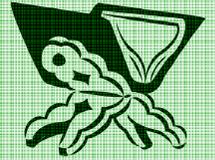


### Unit 4 Session 2 Information Sheet 4

### Prayer Times April 2005

***Allah says: "Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah." 2/238***

Prayer Schedule (April / 2005) for London						
Day	Date	Fajr	Dhuhr	Asr	Maghrib	Isha
Fri	1	4:36	1:05	4:38	7:34	9:26
Sat	2	4:33	1:05	4:39	7:36	9:28
Sun	3	4:33	1:05	4:39	7:36	9:28
Mon	4	4:27	1:04	4:41	7:39	9:33
Tue	5	4:24	1:04	4:42	7:41	9:35
Wed	6	4:24	1:04	4:42	7:41	9:35
Thu	7	4:21	1:03	4:42	7:43	9:37
Fri	8	4:16	1:03	4:44	7:46	9:42
Sat	9	4:13	1:03	4:45	7:48	9:44
Sun	10	4:13	1:03	4:45	7:48	9:44
Mon	11	4:07	1:02	4:47	7:51	9:49
Tue	12	4:04	1:02	4:47	7:53	9:51
Wed	13	4:00	1:01	4:48	7:54	9:54
Thu	14	4:00	1:01	4:48	7:54	9:54
Fri	15	3:54	1:01	4:50	7:58	9:59
<b>Sat</b>	16	3:51	1:01	4:50	7:59	10:01
Sun	17	3:51	1:01	4:50	7:59	10:01
Mon	18	3:48	1:01	4:51	8:01	10:04
Tue	19	3:42	1:00	4:53	8:04	10:09
Wed	20	3:38	1:00	4:53	8:06	10:12
Thu	21	3:38	1:00	4:53	8:06	10:12
Fri	22	3:32	12:59	4:55	8:09	10:17
Sat	23	3:29	12:59	4:56	8:11	10:20
Sun	24	3:25	12:59	4:56	8:13	10:23
Mon	25	3:25	12:59	4:56	8:13	10:23
Tue	26	3:19	12:59	4:58	8:16	10:28
Wed	27	3:15	12:59	4:58	8:18	10:31
Thu	28	3:15	12:59	4:58	8:18	10:31
Fri	29	3:12	12:58	4:59	8:19	10:34
Sat	30	3:05	12:58	5:00	8:23	10:40



### *Unit 4 Session 3 Information Sheet 5*

## **What the Qur'an says about being clean for prayer**

(Abbreviated requirements)

### **Cleanliness of body**

People who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.'

But if you are ill or on a journey ... and you find no water, then perform Tayammum with clean earth and rub your faces and hands.

Allah does not want to place you in difficulty, but He wants to purify you, and to complete His favour on you that you may be thankful.  
(Al-Ma'idah 5:6 )

### **Cleanliness of clothes**

a) And clean / purify your garments! (Al-Muddaththir 74:4)

b) O Children of Adam! Take your adornment (by wearing your clean clothes), while praying (Al-A'raf 7:31)

### **Cleanliness of place**

' and We commanded Ibrâhim and Ismâ'il that they should purify My House (the Ka'bah at Makkah) for those who are going around it, or staying, or bowing or prostrating themselves (there, in prayer).

(Al-Baqarah 2:125 )

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