
Agreed Syllabus Conference

MONDAY, 12TH FEBRUARY, 2007 at 19:00 HRS - CIVIC CENTRE, HIGH ROAD, WOOD GREEN, N22 8LE.

Group A: Christian Denominations and other Faiths represented in Haringey:

Mr Peter Ward, (Diocese of Westminster (RC)), Mr M. Ibrahim (Muslim Educational Trust), Mr Alli (North London Islamic Cultural Society), Ms Sarah Joy Leviten (Board of Deputies of British Jews), Mr Barnabus Mishi (Greek Orthodox), Ms B Parsons (Spiritual Assembly of the Bahai's), Karuna Gita (North London Buddhist Centre), Mr K Ranganathan (Hindu (Shiva) Temple Trust), Jenny Stonhold (United Reformed Church), Rev R Allaway (Baptist Churches), Ms M Huntley (Methodist), Peter Adeniyi (Pentecostal Churches), Mr N Kielczewski (Quaker).

Vacancies:

Salvation Army FCFC
Seventh Day Adventists

Group B: Church of England:

Mr E Griffith, Mrs J Jamieson, Mr G Mariner, Mr A Ryder, Revd Dr Jonathan Trigg.

Group C: Professional Associations:

Ms N Parmar (NUT), Mr G Johnson (NUT), Ms Aurelie Bivigou (NUT), Mr H Ward (NUT) Mr A Yarrow (ASCL),

Vacancies:

NUT
NASUWT

Group D: Local Education Authority Group:

Cllr E. Jones, Cllr L Santry, Cllr S. Rainger, Jennifer James, Livinius Emmanuel Onyearugbulem.

Co-opted Non-Voting Members:

Mr N Bacrac (British Humanist Association), Mr T Hall (Jehovah's Witness).

AGENDA

- 1. APOLOGIES**
- 2. MINUTES OF LAST MEETING & MATTERS ARISING (PAGES 1 - 4)**
- 3. MEMBERSHIP NEWS**
- 4. LOCAL AUTHORITY UPDATE**

- given by Barbara Breed

- 5. AGREED SYLLABUS PROGRESS UPDATE**
- 6. PHOTOGRAPHY FOR THE AGREED SYLLABUS**

Members are asked to come to the meeting with ideas about the following:

a) which local places of worship they feel should be photographed for inclusion in the syllabus materials (preferably no more than 1 for each faith- 2 or at the most 3 for Christianity) both interior & exterior. We will need contact details to pass on to the photographers.

b) which significant local places of worship should be included in a small borough map inside the syllabus folder - we will need addresses.

- 7. DESCRIPTION OF SACRE FOR THE SYLLABUS OUTLINE (PAGES 5 - 6)**
- 8. DISCUSSION OF KEY STAGE 3 OPTIONAL UNITS (PAGES 7 - 66)**
- 9. DISCUSSION OF INTERFAITH DIALOGUE UNIT (PAGES 67 - 84)**
- 10. ARRANGEMENT OF WORKING PARTIES FOR CHRISTIANITY, ISLAM AND HINDUISM**
- 11. DATE OF NEXT MEETING**

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30 January 2007

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**MINUTES OF THE AGREED SYLLABUS CONFERENCE
THURSDAY, 14 DECEMBER 2006**

Group A: Christian Denominations and other Faiths represented in Haringey:

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*Mr A Yarrow (ASCL),

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**MINUTES OF THE AGREED SYLLABUS CONFERENCE
THURSDAY, 14 DECEMBER 2006**

MINUTE NO.	SUBJECT/DECISION	ACTION BY
ASC1	<p>ELECTION OF CHAIR AND VICE-CHAIR FOR AGREED SYLLABUS CONFERENCE Jenny Stonhold was elected as Chair of the Agreed Syllabus Conference.</p> <p>Bob Allaway was elected as the Vice-Chair of the Agreed Syllabus Conference.</p>	
ASC2	<p>APOLOGIES</p> <p>Apologies were received from Ms N Parmar, Mr Alli and Mr G Mariner.</p> <p>Chair welcomed new member, Glenford Johnson (NUT rep) deputy head of RE at Hornsey School.</p>	
ASC3	<p>MINUTES OF LAST AGREED SYLLABUS CONFERENCE MEETING ON 1 NOVEMBER 2006</p> <p>The Chair summed up to members what had been discussed at the last Agreed Syllabus Conference meeting on 1 November. She explained to members that, as the last meeting had been inquorate, a quorate meeting would be needed to make any decisions on the way forward.</p> <p>A paper copy of the presentation made by Ms Chaplin at the 1 November meeting was provided to members.</p>	
ASC4	<p>DISCUSSION OF AGREED SYLLABUS</p> <p>Following discussion, members agreed that a syllabus structured in the form of units would be easier for teaching staff to use. It was decided that whether the syllabus would be done in half-termly or termly blocks would be a matter for teachers and schools to decide.</p> <p>There was discussion about whether Humanism was included in the Waltham Forest Syllabus. As GCSE syllabi include humanist perspectives it was suggested that humanism should be included in Key stage 3.</p> <p>After discussion it was agreed by all 4 sections present that Foundation, Key Stages 1, 2 & 3 would be purchased from Waltham Forest, with Haringey buying the rights to edit them. Also the Interfaith unit would be purchased from the author.</p> <p>Working groups would then need to work on adapting the units for Haringey & to include information on local religious sites and people.</p>	<p>Chair & D. Chaplin to contact Waltham Forest & Janette Karklins (Deputy Director of Children's Services).</p>

**MINUTES OF THE AGREED SYLLABUS CONFERENCE
THURSDAY, 14 DECEMBER 2006**

	RESOLVED:	
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	That SACRE request the LEA to authorise the necessary expenditure to purchase the rights to edit the syllabuses from Waltham Forest and Interfaith Unit	
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Jenny Stonhold
Chair

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Faith in Lambeth

In Lambeth a wide range of faiths are followed and over 200 Faith Groups are cited on the Lambeth Faith Group Database.

According to the 2001 census the six main religions in Lambeth are Christianity (58.8%), Islam (2.4%), Hinduism (1.3%), Buddhism (0.8%), Judaism (0.3%) and Sikhism (0.2%). Lambeth also has the highest proportion of people in the country with no religion at all (21.7%). These six religions form the basis of Lambeth's new RE Syllabus.

Lambeth's new RE Syllabus

Why a new RE Syllabus?

The Lambeth Standing Advisory Council on Religious Education (SACRE) is a local authority body which is responsible for the character of RE in Lambeth schools. SACRE appreciates the need for more support for schools in planning RE.

Who are the SACRE?

SACRE represents faith communities in the local authority and have been instrumental in the development of the Syllabus.

For more details on Lambeth's SACRE see www.lambeth.gov.uk/SACRE

Why use Lambeth's new RE Syllabus?

It is a requirement for us that schools implement the Agreed 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.

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 in preparation for adult life.

What's in the Lambeth new RE Syllabus?

The new Syllabus covers the details of what should be taught about Religious Education for all children and young people registered in Lambeth Schools.

Contents:

- Introduction
- Foundation Stage
- Key Stage 1 & 2
- Key Stage 3
- RE 10-19
- Assessment guidance

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How do people express their spirituality through the creative arts? Buddhism, Christianity, Hinduism and Islam – Year 8

About the unit

This unit suggests activities that can be used in teaching and learning about spirituality and the creative arts. It can be adapted to local circumstances and for different age groups. It illustrates the provision of the non-statutory national framework for religious education (RE) and can be used or adapted to deliver an agreed syllabus or other guidelines.

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 can be adapted for other religions and communities, according to your agreed syllabus or other guidelines.

This unit should take six to seven hours.

Prior learning

It is helpful if pupils have:

- studied the lives of Buddha, Jesus¹ and Muhammad² 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.

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

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

Future learning

Pupils could go on to:

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

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, *eg 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, *eg adoration, contemplation, devotion, meditation, prostration, veneration*
- Buddhism, *eg Buddharupa, icon*

- Hinduism, *eg murti*
- religious and human experience, *eg 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.

Articles of faith – suppliers of pictures of sacred images/representations used in Buddhist, Christian, and Hindu worship.

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, *eg 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.

Religion in evidence – 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.

Complete website addresses are available from the RE pages on the QCA website (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.

Teaching and learning activities

1. What does the term 'spiritual' mean?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that the term 'spiritual' has a range of meanings understand some of the important differences in the ways in which people express their spirituality between and within religious traditions reflect on the view that spirituality is a central aspect of what it means to be human. 	<ul style="list-style-type: none"> Ask the 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. Give the pupils a set of words that define aspects of a person, eg 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 – and give reasons for their choices. Ask the pupils to work on their own to consider the following questions. 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 ask the pupils to work in pairs and then in groups of four to compare their 	<p>Pupils:</p> <ul style="list-style-type: none"> ask questions and suggest answers to questions concerning interpretations of the term 'spiritual' compare and contrast ideas about spirituality from a range of sources evaluate the view that spirituality is a central aspect of what it means to be human. 	<ul style="list-style-type: none"> There are various commercially available visual learning or concept-mapping software (see 'Resources'). There are various publications that include information about mind mapping and brainstorming (see 'Resources'). Consider using contrasting quotations that express ideas about spirituality included in your agreed syllabus. There are various websites that include ideas for exploring the internet and spirituality (see 'Resources').

	<p>ideas about the meaning of the term spiritual. Use questioning techniques to draw out desired learning outcomes from a class discussion.</p> <ul style="list-style-type: none">• Ask the pupils to analyse a variety of quotations or statements that express ideas about spirituality, including those 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 the statements together under headings, or rank the statements according to their own preferences.• 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, eg on the internet.		
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2. What can we learn from the creative arts about spiritual responses to the natural world?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that the creative arts are used to communicate beliefs in similar and different ways understand that the natural world has inspired spiritual experiences, which have been expressed using artistic media reflect on their own and others' responses to the natural world and the universe. 	<ul style="list-style-type: none"> 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. Ask the pupils to share their responses in a class discussion. 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. 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. 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 	<p>Pupils:</p> <ul style="list-style-type: none"> explain differences and similarities between these artistic sources, making links between the art and the beliefs and religious traditions they have studied interpret and evaluate a range of artistic sources that express beliefs about the natural world express their own feelings about and insights into the natural world and the universe. 	<ul style="list-style-type: none"> 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. There are various websites that include ideas for exploring the internet and spirituality and text-marking activities to help analysis (see 'Resources'). There are various publications that promote higher-order questioning skills and offer guidance on developing interactive lessons (see 'Resources'). 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. Link to English: poetry, such as

	<p>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> <ul style="list-style-type: none"> • 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>'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'.</p>
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3. How can images of Jesus inspire hope in the lives of the oppressed?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know some Christian teachings that express ideas about hope, justice, liberation and oppression 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 reflect on the ways in which images of Jesus may be inspirational to some Christians reflect on their own ideas about the concept of hope in general and hopes for the future in particular. 	<ul style="list-style-type: none"> Lead 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'. Ask the pupils to work in groups, taking turns choosing a card and explaining 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. Ask the pupils to consider: Who are the oppressed? Discuss reasons for their views. Ask the pupils to examine images of Jesus from Latin America. They might begin by speculating about to whom a particular image might appeal to, and the reasons, connecting its relevance to the lives of the people. Ask the pupils to read about the social and political background of, or a statement by, the artist who created the particular image. Then ask the pupils to think about what might have motivated the artist to depict 	<p>Pupils:</p> <ul style="list-style-type: none"> ask questions and suggest answers to questions about injustice, oppression, hope and liberation make links between the beliefs expressed in the artwork and the social, historical and cultural context from which it arose suggest how and why art forms might make a difference to the lives of Christian individuals and communities express their hopes for the future. 	<ul style="list-style-type: none"> 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. There are various image packs that might be useful for this activity (see 'Resources'). 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. There are various publications that might be useful for this activity (see 'Resources'). Link to Speaking and Listening: Literacy across the curriculum, module 8 'listening'.

	<p>Jesus in this way.</p> <ul style="list-style-type: none"> • Ask the pupils to read biblical texts that express ideas about liberation from oppression and about hope and salvation (eg 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. • Ask the 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. • 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 their hopes for the future. 		
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4. How can music inspire Christian spirituality?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that different types of music are used in various ways within Christianity understand how music can be a powerful vehicle for worship reflect on their own and others' views about the value of different types of music in worship. 	<ul style="list-style-type: none"> Ask the pupils to come up with a list of reasons for listening to music, eg to relax, dance, keep up with the latest hits, be comforted or cheer up. Ask them to provide examples of the types of music they would select for each reason identified and explain their selections. Use the above activity to 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, eg some Muslims, regard music as a potentially negative force. The pupils might wish to share experiences of having felt moved by music. Play a range of music reflecting various Christian traditions, such as African American spirituals, Christian country music, choir music, gospel, modern chorus music, Gregorian chant, organ music, plainsong, Salvation Army band music or Taize. Ask the pupils to record their responses to the musical selections, asking questions including: How does this music make you feel? What mood does it suggest to you, and why? 	<p>Pupils:</p> <ul style="list-style-type: none"> describe some different types of music and how they are used as vehicles for worship within different Christian traditions use religious language, eg adoration, celebration, contemplation, devotion or praise, to explain how the use of this music might help believers develop their spirituality express insights into their own and others' views about the advantages and disadvantages of music in worship. 	<ul style="list-style-type: none"> Link to music: use of specific musical terminology.

	<ul style="list-style-type: none"> • Lead the pupils in a card-matching activity. One set of cards should include terms relating to mood or feeling, eg calm, jolly or repetitive, and another set should include terms relating to purpose, eg adoration, contemplation, meditation, devotion or praise. Ask the pupils to speculate: can they 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 the Christian tradition from which it comes? Ask them to explain their responses. Note that worshippers' preferences might relate to their personality and lifestyle as well as theology. • Consider showing the pupils video excerpts that show Christians of different traditions using music in worship. Ask them to note the key aspects of worship and how music is being used. The pupils could access online worship websites. • Ask the pupils to draw up a table of the potential advantages and disadvantages of using music in worship for individual believers and for religious communities. • Alternatively, ask the pupils to investigate why silence is central to Quaker worship. Ask them to consider how the Quaker understanding of worship as implied by silence differs from the Pentecostal understanding of worship as implied by 		
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	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.		
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5. Why do some people value the use of sacred images in worship?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that sacred images are an important aspect of worship within certain religious traditions and understand how they are used understand why using sacred images is meaningful for some believers reflect on their own and others' views about the value of images in worship. 	<ul style="list-style-type: none"> Begin by asking the pupils to consider: Is anything sacred to me? Present a range of artefacts or pictures of sacred images used in Buddhism, Christianity and Hinduism, eg Buddharupas, icons, statues of saints or murti. 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. The pupils should then decide who might use these images or artefacts and how they might use them. Ask the pupils to investigate why and how certain images are used in worship. The pupils should draw a table outlining 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 done as a group activity, with each group sending an 'envoy' to another to share their findings. Show the pupils video excerpts of 	<p>Pupils:</p> <ul style="list-style-type: none"> use religious language and gestures, eg contemplation, devotion, intercession, prostration and veneration, to compare and contrast the use of sacred images in two religions make links between the use of sacred images in worship, the feelings they are intended to inspire in believers and the beliefs they reflect express their own insights into the value of using sacred images and symbols in worship express insights into their own and others' 	<ul style="list-style-type: none"> There are various websites that include activities and devices that can be used for this activity. Link to history: religious changes and the study of Puritanism. 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).

	<p>worshippers using artefacts or images for meditation or contemplation and showing veneration and devotion to them. You might ask the 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 the pupils' reactions, encouraging them to give sensitive and empathetic responses.</p> <ul style="list-style-type: none"> • Using available resources, eg 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 such as Islam pre-Islamic Arabia and Christianity and Puritanism. • Ask the pupils to work in pairs or groups to create PowerPoint presentations about the different attitudes within and/or between religions towards the use of images in worship. Ask the pupils to account for the differing beliefs. 	<p>views about the advantages and disadvantages of using images in worship.</p>	
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Assessment activity

6. What are the benefits for believers and others of expressing religious beliefs and commitments through the creative arts?			
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.			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> 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 understand the potential of art, in different religious traditions, to promote understanding between communities reflect on their personal insights into a religious or spiritual theme. 	<ul style="list-style-type: none"> 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. <p>Task A</p> <ul style="list-style-type: none"> 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. <p>Task B</p> <ul style="list-style-type: none"> Ask the pupils to play the role of an artist, creating two artworks, eg paintings, poems or songs, which explore a theme. One piece should express pupils’ personal insights, and the other should express a different religious 	<p>Pupils:</p> <ul style="list-style-type: none"> describe, using examples, how different art forms are used by religious believers to express their faiths explain how learning about the use of art in different religious traditions might help promote understanding between communities explain how their own beliefs are reflected in their artwork. 	<ul style="list-style-type: none"> 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.

	<p>perspective chosen from one of the religious tradition studied. The theme could be one explored earlier in this unit, eg God as creator, the interconnectedness of the universe, the universal human family or ecology and the natural world.</p> <ul style="list-style-type: none"> 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: 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>Differentiated outcomes</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"> 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 use religious vocabulary to describe some forms of expression that might help express religious and spiritual ideas express their own beliefs and ideas about a religious or spiritual theme using an art form 			

- describe religious views or ideas about a religious or spiritual theme using an art form.

Pupils working at level 5 can:

- give reasons to support the view that learning about the creative arts in different religious traditions might help promote understanding between religious communities
- 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.

How can beliefs and values serve as a guide for moral decision making? Part B: Communities – Year 7

About the unit

This unit suggests activities that can be used in teaching and learning about how beliefs and values can guide communities in making moral decisions. It can be adapted to local circumstances and for different age groups. It illustrates the provision of the non-statutory national framework for religious education (RE) and can be used or adapted to deliver an agreed syllabus or other guidelines.

This transition unit is about the impact of beliefs and comprises two parts. This first part – about the impact of beliefs on individuals – is designed to be taught in the last half-term of year 6, and focuses on the way in which having different beliefs affects the lives of individuals (specifically, Christians, Hindus and Muslims). The second part – about the impact of beliefs on communities – is designed to be taught in the first half-term of year 7, and focuses on the way in which beliefs affect communities (specifically, the Christian, Jewish and Sikh communities).

This second part intends to deliver continuity and progression in pupils' learning from key stage 2 into key stage 3. It explores the difference religious beliefs make to communities and gives examples from Christianity, Judaism, Sikhism and human values not drawn from particular religious contexts. It also explores the themes of beliefs and concepts, authority, ethics and relationships and rights and responsibilities. Pupils have opportunities to encounter people from different religious groups, raise and discuss questions, evaluate ethical issues and reflect on and evaluate their own beliefs and values. They use ICT to communicate their ideas using an online discussion group.

This second part can be adapted for other religions and communities.

This second part should take six to seven hours.

Prior learning

It is helpful if pupils have:

- encountered a range of stories from Christianity, Judaism and Sikhism
- learnt about sacred texts in Christianity, Judaism and Sikhism and understand their importance for believers
- encountered and discussed ethical values, *eg love your neighbour, from sacred texts and*

stories

- considered the application of religious ideas to questions of daily life.

Future learning

Pupils could go on to:

- investigate beliefs and values in their own community or in historical, literary, scientific or technological issues.

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
- Learning from religion: 2a, 2b, 2c, 2d, 2e
- Religions and beliefs: 3a, 3b, 3d
- Themes: 3e, 3f, 3i, 3j
- Experiences and opportunities: 3m, 3o, 3p, 3q.

This unit could build on what children might have learnt about the importance of religion in people's lives, in year 6. The ideas explored in this unit could form the foundation for other material about moral decision making in year 8 and beyond.

Attitudes in the unit

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

Self-awareness

- becoming increasingly sensitive to the impact of their ideas and behaviour on other people, *eg when exploring a way to live peacefully together on their imaginary island*

Respect for all

- developing skills of listening and willingness to listen to others, *eg when sharing ideas about the features present in their perfect town*

Open-mindedness

- being willing to go beyond surface impressions, *eg when encountering stories from different religious and ethical traditions.*

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 3 could:

- make links between beliefs and sources, including religious stories and sacred texts
- begin to identify the impact religion has on believers' lives
- recognise similarities and differences in the values held by religions and beliefs
- make links between values and their own attitudes and behaviour
- make links between aspects of their own and others' experiences.

Pupils working at level 4 could:

- describe and show understanding of religious beliefs and sources
- describe the impact of religion on individuals and communities
- describe some similarities and differences in the values held by religions and beliefs
- describe what inspires them
- ask questions and suggest answers to questions of identity and belonging, applying their ideas to their own lives.

Pupils working at level 5 could:

- explain how sacred texts and stories are used to provide answers to ethical issues
- explain the impact of beliefs on individuals and communities
- understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this
- explain what inspires and influences them
- raise and suggest answers to questions of identity and belonging, relating their ideas to their own lives.

Vocabulary

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

religion in general, *eg sacred text, worship*

- Christianity, *eg baptism, parable, sin*
- Judaism, *eg mitzvah (plural mitzvot), shema, Tenakh, tzedaka*
- Sikhism, *eg amrit pahul, kirat karna, Kaur, khalsa, nam japna, sewa, Singh, vand chhakna*
- religious and human experience, *eg convention, empathy, interpretation, justice, kindness, reciprocity.*

Resources

Don't just do something, sit there – by Mary K Stone (1997), this book includes a range of activities that are the starting point for developing pupils' imaginative and reflective capacities.

'E-safety' – this page on Becta's *Schools* website includes information about internet safety.

'Newsround' – these pages on the CBBC website includes information on Newsround.

'Pathways of belief: Judaism' – produced by the BBC, this DVD includes material to help pupils understand the basic beliefs of Judaism.

'Presspack' – these pages on the CBBC website includes information on Presspack.

'Reflections: Strategies to support spiritual and moral development' – available from RE Today, this book contains ideas for reflective, participatory activities in religious education.

'Religion and ethics' – these pages on the BBC website include guides to the UK's religions, religious news, programming guides and audio links for Christianity, Judaism and Sikhism.

SikhNetwork – this website include Sikh stories.

Sikhs.org – this website includes information about Sikhism, including information on the 10 gurus, sacred text and Sikh names.

Complete website addresses are available from the RE pages on the QCA website (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.

Teaching and learning activities

1. What is your dream of an ideal town/community/world?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know some of the features that people, including themselves, might want in their ideal community understand the place of values in achieving change in a community reflect on their visions of an ideal community. 	<ul style="list-style-type: none"> As a starter activity, display a PowerPoint presentation that shows images of their local community. This presentation should show both physical features and characteristics as well as human-made features and behaviour. Ask the pupils to write down all the features that they see. Use the starter activity to generate a mind-map that describes the local community, starting with the ideas from the presentation. In pairs, ask the pupils to consider the town in which they live and identify three features of their town that they would retain and three they would like to get rid of to improve their town. Ask them to record these on a series of six blank cards. In groups of four, and using the recorded responses of the previous activity, ask the pupils to agree on five features/qualities in an ideal town, eg a town with sports facilities, trees and green spaces, beautiful buildings, no cars, no violence, respect for everyone. As a class, ask the pupils to discuss how their desired changes in the community might be brought about and by whom. <i>Would there be someone in charge of the process or could it be achieved by individuals?</i> Ask the pupils to contribute the charters, poems, songs or raps brought from their primary schools. Discuss, as a class, how far the values expressed in these would 	<p>Pupils:</p> <ul style="list-style-type: none"> describe and show understanding of what is considered by themselves and others as important in an ideal community describe what values would inspire them if they were setting up a small community suggest answers to questions about their ideal community. 	<ul style="list-style-type: none"> In the final lesson of the unit, each group of pupils must present a 'Newsround'-style report on how they have structured a peaceful community from the individual characters living on the island. There are various websites that include guidance on using 'guided fantasy' or 'guided visualisations' (see 'Resources'). Consider making reference to, or suggesting pupils research, the following: <i>Utopia</i> by Sir Thomas More, <i>Erewhon</i> by Samuel Butler, <i>1984</i> by George Orwell, <i>Lord of the flies</i> by William

	<p>contribute to an ideal town/community/world.</p> <ul style="list-style-type: none"> • Engage pupils in a guided fantasy exercise, introducing the idea of an island that needs to be developed into an ideal community. Ask the pupils to reflect on the geography of the island, its natural resources, how they might live in harmony with nature and with the other people on the island and what they could contribute to life on the island. • Introduce 'The island' task, as an assessment task for this unit. Organise the pupils into groups of five or six, giving each group the following character(s): an older person, two adults (one male and one female), two younger teenagers (11-15 years, one male and one female) and a child. Give each pupil a 'character card' that describes their role. • Explain the following scenario. They have been marooned, with about 150 others, after the plane they were travelling in had to make a forced landing on an island. Because the plane was off-course, and had lost radio contact, the passengers know it may be months or even years before they are found and rescued and so they decide to split into small groups to consider the question of how to constitute themselves as a community. The passengers must come up with their proposals to put to a full meeting of the marooned passengers concerning how they can best organise their community. • For homework, ask the pupils to watch the BBC's 'Newsround' to learn about the format of a 'press pack report', or log on to the BBC's website to learn about the format of a report. 		<p>Golding.</p> <ul style="list-style-type: none"> • There are various publications that include starting points for developing reflective techniques (see 'Resources'). • Link to PSHE: participating in discussions and group tasks. • Link to citizenship: individual and community/rights and responsibilities.
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2. How did Moses and the Jewish people try to create an ideal community in the Promised Land? (Case study)			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that Jewish people believe that the ten words (also known as the Ten Commandments) were given by God to Moses to guide the Jewish community understand why freedom from slavery and freedom to worship have been, and still are, a feature of society that many people value reflect on what they and their own communities might learn from the ten words. 	<ul style="list-style-type: none"> <i>Why was life in Egypt bad for the Israelites/Jewish people?</i> Recall the story in the book of Exodus in the Jewish Bible (Exodus 1-12) – how the Jewish people were slaves; their baby boys were killed; and the Pharaoh would not allow them freedom to worship God. <i>How did the Jewish people escape from slavery?</i> Explain to the pupils how God sent Moses to the Pharaoh to ask for the Jewish people to be set free. After the plagues, the Jewish people escaped to freedom but, as soon as they set out on the journey to the Promised Land, Canaan, they began to quarrel. God gave Moses ten words or laws for the Jewish community for them to live by in the new land. Explain to the pupils that while the ten words are the ‘headlines’, many Jewish people believe that God gave them 613 commandments about every imaginable aspect of life. Jewish people believe that these laws constitute an ‘agreement’. God has led the Jewish people from slavery and therefore they should follow his laws. Ask the pupils to classify a set of cards (each containing one of the commandments) into groups, explaining their classifications to the class. Then ask the pupils to sort the cards into the usual classifications: (1) worship of God, and (2) treatment of others. Ask the pupils to discuss the commandments – in particular, the commandments associated with the 	<p>Pupils:</p> <ul style="list-style-type: none"> make links between the story of Moses and the authority of the ten words explain why Jewish people and others value freedom from slavery and freedom to worship suggest answers to questions about the relevance of the ten words to their lives and the lives of others. 	<ul style="list-style-type: none"> There are various videos and websites that can be used to support this activity (see ‘Resources’). Be aware that background information about the Jewish people in Egypt, the escape to the Promised Land and the giving of the ten words should be summarised in no more than 10 minutes. Note that when a Bible is used for background information, a Jewish Bible should be used. Christian Bibles may interpret words and phrases in ways that are not Jewish. Jewish Bibles are available in English. Illustrated Jewish Bibles for children are available from major booksellers. Set up an online discussion group/forum with only named members of each group having

	<p>worship of God – and their relevance for society today.</p> <ul style="list-style-type: none"> • Invite a Jewish person to speak to the pupils about how beliefs are put into practice in daily life. Ask this person to talk, generally, about what being Jewish means to them and, specifically, about the following key ideas: worship of God – worship in the synagogue, reciting the Shema, keeping Shabbat and lighting Shabbat candles; rites of passage, particularly bar/bat mitzvah; treatment of others – keeping the commandments; tzedaka – charity/social justice, welcoming the stranger. • For homework, using an online discussion group/forum and working in their island task groups, ask the pupils to discuss: how far the ten words provide a model for an ideal community; and how their island community would respond to people/groups who wanted to worship God in ways in which others disagree. 		<p>access. The pupils will be able to log in and see their discussion as it unfolds, and respond to what other members say, either from within school or from a home or library where there is internet access. It is a good idea to check each post before it appears.</p> <ul style="list-style-type: none"> • If using an online discussion group/forum, make sure you share with pupils protocols for using the internet safely (see 'Resources'). • Followers of Orthodox Judaism believe that Gentiles should keep the seven commandments of the Noahide law.
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3. How do Christians try to make society better?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that Christians believe that humans are sinful and human society can never be perfect understand Christian teachings that help Christians live happier lives, both individually and in community reflect on what they and other communities might learn about the value of symbolic rituals for expressing identity and belonging. 	<ul style="list-style-type: none"> As a starter activity, display a painting of the story of Adam and Eve in the Garden of Eden alongside an image of an armed robbery or similar criminal activity. Ask the pupils what they think might be the link between the two. Explain that Christians believe that, by disobeying God, Adam brought sin into the perfect world that God had created. (See also year 6 transition unit, lesson 2.) Remind the pupils of the story of Adam and Eve in the Garden of Eden, which some would have learnt in the year 6 transition unit. Ask them what they might have learnt from that story about why Christians believe that humans and human society is imperfect. Tell the pupils that although Christians do not expect humans and human society to be perfect Christians do have beliefs and guidelines that help them to improve the community. Display on a whiteboard the text of Jesus¹ two great commandments: ...love the Lord your God with all your heart, with all your soul and with all your mind ...love your neighbour as yourself (Matthew 22:37-39). Drawing on the parable of the Good Samaritan, which some would have learnt in the transition unit in year 6, ask the pupils to discuss in pairs what 'loving your neighbour' might mean for Christians. Ask the pupils to suggest answers to Jesus' question about who was a 	<p>Pupils:</p> <ul style="list-style-type: none"> describe and show understanding of the reasons why Christians do not expect their communities to be perfect explain Jesus' two great commandments and the 'golden rule' suggest answers to questions about the value of baptism for many Christians. 	<ul style="list-style-type: none"> More able pupils could refer to Jesus' teaching in the Beatitudes, identify key teachings and rewrite them and create as rules for a community. Retain these for 'fact files' for future use. Stories about Adam and Eve and the 'golden rule' are found in the Jewish Bible. The principle enshrined in what is known as 'the Golden Rule' is found in most of the world's religions in some form. This idea can be further explored using a resource from the Interfaith Network UK (see 'Resources').

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

	<p>neighbour to the man who fell among thieves.</p> <ul style="list-style-type: none"> • Display on a whiteboard the text of Jesus' 'golden rule': do to others what you would have them do to you (Matthew 7:12). Invite the pupils to work on their own and then in groups of four to six, to agree five 'golden rules' on how they would like to be treated. Ask individuals to start by recording their five rules on post-its and take turns to stick their rule on a large piece of sugar paper, explaining their post-its to the rest of the group. When similar rules are identified, stick them on top of each other. • Ask the pupils to debate which five rules they think are the best. Encourage the pupils to respond to what other speakers say, perhaps using the sentence starter 'I agree/disagree with [name of last speaker] because ...'. Each group should report their findings to the class. • Either interview a Christian or watch a video/DVD to learn how Christians put their beliefs into practice. Ask this person questions about the impact of the two great commandments and the golden rule; what they understand by 'their neighbour' in a modern context; how they identify themselves as members of the Christian community through the ritual of baptism and the promises made at this time. • For homework, working in their 'island task' groups and using the online discussion group, ask the pupils to discuss: similarities and/or differences between rules/guidelines for living in the Christian and Jewish communities; how an initiation ritual such as baptism or bar/bat mitzvah can be used to identify yourself as a member of a community. 		
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4. How do Sikhs try to make society better?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know three key values for the Sikh community understand the impact that these values might have on a Sikh's life reflect on the wearing of symbols and taking common names as a way of expressing identity and belonging. 	<ul style="list-style-type: none"> Begin by using screenshots from the online discussion group/forum to encourage the pupils to share some of the key points from their discussions. Explain to the class that they are going to use a research strategy called 'QUADS' (see 'Points to note') to explore some Sikh values and to decide how these might contribute to their island community. Ask the pupils to work in groups made up of one representative of each of their island task groups, ie groups of older people, adult males, adult females, teenage males, teenage females, children. Give the groups a range of resources, eg textbooks, stories from the Sikh tradition (especially from the ten Gurus), DVDs/videos, access to Sikhs. Before the pupils start independent work, model how to use the QUADs grid. Ask each group to research one of the following Sikh values: remembering God (nam japna); working honestly to earn one's living (kirat karma); sharing with others (vand chhakna); service to others (sewa). Ask the pupils to consider the following questions to research. <i>How might people who are old, or who have very little money, be expected to live according to these values?</i> <i>Why might these values be important to Sikhs or to others?</i> <i>What might living by these values involve, eg Sikh</i> 	<p>Pupils:</p> <ul style="list-style-type: none"> describe and show understanding of key Sikh values explain how Sikh values might have an impact on a believer's life suggest answers to questions about the value of different ways of expressing identify and belonging. 	<ul style="list-style-type: none"> A QUADS grid is a means of planning, guiding and recording pupils' detailed research. Provide a table with four columns – Question – Answer – Details – Source. Pupils use these headings to structure the planning and recording process. Encourage pupils to formulate questions to research, and to record a brief summary in the 'Answers' column and a more detailed response in the 'Details' column. Pupils should record the source of their answer in the final column. There are various Sikh stories that can be used for this activity (see

	<p><i>customs and ceremonies such as Amrit pahul, worship in the Gurdwara, seating arrangements, sharing the langar, cleaning the shoes of others?</i></p> <p><i>What might be the challenges of living by these values? In what situation might these values have the greatest impact?</i></p> <p><i>When might a Sikh have opportunities to show that these values are important, eg in their community life and their personal life, as individuals and in their community, and what might they do, eg wear certain symbols (the 5 Ks), use certain names (Singh/Kaur and forenames)?</i></p> <ul style="list-style-type: none"> • Pupils now return to their mixed island task groups and share what they have learnt and discuss how these values might contribute to their own island community. • For homework, in their island task groups, and using the online discussion group, ask the pupils to discuss: similarities and differences between the guidelines for a community in Christianity, Judaism and Sikhism; the impact of wearing symbols as a means of expressing identity for the individual and community. 		<p>'Resources').</p>
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5. What have we learnt about the impact of beliefs on individuals and communities?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that beliefs impact on the lives of individuals and communities understand that religion may provide the source of the rules and conventions that guide individuals and communities reflect on how communities express identity and belonging. 	<ul style="list-style-type: none"> Ask the pupils to work in their island task groups, to consider the following questions in preparation for making their presentation in the form of a press pack report. Setting the scene. Ask the pupils to explain: the name of their island community and the reasons for that name; whether or not everyone will be a member of the community or whether some people will be excluded, and on what grounds; whether or not people will have to go through a ceremony or make certain promises before they can become a full member of the community; whether or not there should be a hierarchy within the community – should some people be more important or have more privileges than others?; whether or not the community has rules or conventions about doing good and not doing harm, eg that members are kind to all people and all animals or just some people and animals or just people and not animals; arrangements for people to seek justice if they believe someone has wronged them. Rules and guidelines. Ask the pupils to agree guidelines for the community and, where appropriate, identify the inspiration/source from which they have been selected. Ask them to agree how the guidelines are expressed to the community and how they will be passed on to future generations, eg as a charter of rules or through telling stories to exemplify the guidelines. <i>What rules and responsibilities are appropriate for the island community? How will they be enforced? How will children learn the guidelines? What happens if someone does not follow the guidelines, including any arrangements for people to seek</i> 	<p>Pupils:</p> <ul style="list-style-type: none"> explain the impact of beliefs on individuals and communities explain how sacred texts and stories are used by some individuals and communities to provide answers to ethical issues ask and suggest answers to questions of identity and belonging. 	

	<p><i>justice if they believe someone has wronged them?</i> Ask the pupils to select from a range of case studies as a means of exploring this issue, eg a person does not respect the views of others, treats others unfairly, steals food.</p> <ul style="list-style-type: none"> • <i>Will religion play a part in the community?</i> Ask the pupils to decide whether they will allow places of worship to be constructed, and explain the rationale behind this decision. The pupils should decide whether people will have time away from tasks to worship, again giving reasons that show they have considered more than one point of view. The pupils should decide how they will respond if one or more people have different views about whether religion should have a part in the island community life for anyone or everyone. • <i>How will community members express identity and belonging?</i> Ask the pupils to decide whether or not identity and belonging should be expressed: through initiation ceremonies, and what these would involve and why; through special dress and/or symbols, and what this would involve and why; by making promises, what these would be and why; or not expressed at all, with reasons. • Ask the pupils to decide, in their island task groups, which member will present which section of the report. All members must be involved in the presentation. 		
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Assessment activity

6. ‘Newsround’ presspack report on the island community

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.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> • know that communities have agreed rules or conventions for living together • understand that religion may or may not provide the source of those rules and conventions • reflect on how communities interpret sources and express identity and belonging. 	<ul style="list-style-type: none"> • Ask the pupils to present their decisions in the form of a ‘Newsround’ press pack report. • Ask the pupils, in their island task groups, to present their reports to the class. These may be recorded, either as audio or video files. • Ask the remaining groups to peer-assess each group’s presentation. A peer assessment should be made for each of the four areas in lesson 5 and could be based upon how well the groups ‘described’ their decisions or ‘explained’ their decisions. Clear explanations would achieve higher marks 	<p>Pupils:</p> <ul style="list-style-type: none"> • describe and show understanding of a set of guidelines for an island community • describe the way that religion may be a source of authority • ask and suggest answers to questions about identity and belonging. 	

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 3 can:

- make links between the beliefs/guidelines selected and their sources
- begin to identify the impact of religious belief on the community
- make links between values/guidelines and behaviour, including their own.

Pupils working at level 4 can:

- describe and show understanding of the beliefs/guidelines selected and their sources
- describe the impact of religion on communities
- ask and suggest answers to questions of identity and belonging, applying their ideas to their own lives.

Pupils working at level 5 can:

- explain how sacred texts and stories are used to provide answers to ethical issues
- explain the impact of beliefs/guidelines on communities
- ask and suggest answers to questions of identity and belonging, relating their ideas to their own lives.

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Humanism – Year 9

About the unit

This unit suggests activities that can be used in teaching and learning about creation and origins. It can be adapted to local circumstances and for different age groups. It illustrates the provision of the non-statutory national framework for religious education (RE) and can be used or adapted to deliver an agreed syllabus or other guidelines.

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 – according to your agreed syllabus or other guidelines.

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, *eg Galileo, Darwin and Dawkins*, and particular meeting points between science and religion, *eg*

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, *eg 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, *eg 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, *eg in relation to questions about creation and origins*

Appreciation and wonder

- recognising that knowledge is bounded by mystery, *eg 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
- 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:

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Atheism – Year 9

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

‘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.

RE today – this website provides professional support and curriculum ideas for teaching RE.

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.

How can we answer questions about creation and origins? Learning from religion and science: Christianity, Hinduism, Islam and Atheism – Year 9

University of Southern California – this university’s website offers a compendium of Muslim texts, including ‘Islam, knowledge and science and keyword search facility’ and a keyword search facility.

‘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/). 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.

Teaching and learning activities

1. Can we 'know' the truth? If so, how?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that people use the terms 'know' and 'true' in different ways understand that people have always had questions about the origins, meaning and purpose of the universe and human existence reflect on their own and others' questions about truth when viewing images of the universe. 	<ul style="list-style-type: none"> Ask the pupils to write any sentence the phrase 'I know' in it, eg I know that England will win the World Cup. Then ask them to swap sentences with their neighbour and replace 'know' with another verb, eg I hope that England will win the World Cup. Together with the class, make a list of different meanings of 'know': knowledge as certainty, knowledge as hope, knowledge as belief, knowledge as personal encounter, etc. Through discussion, analyse how scientists and religious people use the expression 'I know', eg 'I know the universe started with a big bang', when often they mean 'I have a theory' or 'I believe'. <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 	<p>Pupils:</p> <ul style="list-style-type: none"> suggest how people use the terms 'know' and 'true' suggest comments and questions raised by the images for the content of a website exploring questions about meaning, purpose, origins and destiny reflect on their own understanding of 'truth'. 	<ul style="list-style-type: none"> 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. Links to the science curriculum: Level 5 science: 'drawing conclusions consistent with evidence'. Consider teaching that is inter-departmental, enabling learners to benefit from interdisciplinary expertise. Opportunities for ICT: There are many web-based resources about the 'wonders of the universe' and firsthand accounts of different perspectives on religious and science questions. The pupils should have opportunities to use and develop their ICT skills, particularly in

	<p>or meditation.</p> <ul style="list-style-type: none"> • <i>How do we identify beliefs typical of different groups of people?</i> Organise the pupils into pairs. Give each pair a collection of statements that scientists, religious and non-religious people might hold. Ask the pupils to decide which groups of people made each statement and explain their choices to their partners. Ask the pupils whether there are any statements that fit in more than one category and what this tells them. Then, lead the pupils in a class discussion about which statements they believe to be true and why. • <i>Looking at the universe: What do we see?</i> Using a website containing images of space, and displaying the images on a whiteboard, ask the pupils to develop their own responses to some of the images. Encourage the pupils 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 the pupils to speculate about what Christians, Hindus, Muslims or atheists might say about these images. • Ask the 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'. • Ask the pupils to design a series of web pages for a website that aims to explore spiritual 		<p>interpreting information from the web. They should weigh the ways in which people's perspectives can impact on their interpretation and on their presentation. The pupils can exchange and share information in ways that are appropriate to the task, refining and presenting information, ideas and questions through well-chosen media.</p> <ul style="list-style-type: none"> • There are various publications that can be used for this lesson (see 'Resources'). • Links to key aims and values of the curriculum: this unit is about the pursuit of truth and mutual understanding. • The 'Leading in learning' (Secondary Strategy) training material contains guidance on the use of Information processing/relational diagrams and provides advice on the use of grids/frames/structures.
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	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.		
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2. Does a complexly functioning world imply a creator God?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know that, for many people, contemplation of the universe raises important questions about its origin and purpose reflect on the extent to which the existence of the universe provokes the question of the existence of a creator God. 	<ul style="list-style-type: none"> <i>What questions does the existence of the universe and human beings raise for us?</i> Ask the pupils to work in groups, looking at some examples/images of the complexity in the universe, and of the humanity. Ask the pupils 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 the pupils’ questions as reference points through the rest of the lesson. <i>To what extent does a world that functions in a very complex way imply a creator God?</i> Ask the pupils to work in pairs or small groups, making some initial responses to this key question. Responses should be imaginative and should begin to argue their case. Ask the pupils to share their initial thoughts, asking them to think carefully about the points they contribute. Introduce the 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. 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> The 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 	<p>Pupils:</p> <ul style="list-style-type: none"> investigate what ultimate questions are raised for people when looking at the universe 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> reflect on the beliefs and feelings of others in their responses to: <i>Does the world imply God?</i> 	<ul style="list-style-type: none"> The groups’ questions about the origins and purposes of human existence will need duplicating for the assessment task in lesson 6. Suggest to the pupils that their responses contain the phrase ‘I believe this because...’.

	writing frame to help the pupils plan their responses.		
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3. How do people account for their views about the origins of the universe?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know Christian and Islamic accounts of creation know the ways in which Hindus think about the origin of the world know the ways in which atheists think about the origin of the world understand the significance of accounts of creation for many believers reflect on the question: <i>Why are we here?</i>, from what they have learnt. 	<ul style="list-style-type: none"> <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 (eg Rig Veda X 129) and the Qur'an (eg in Surah 25:59, 7:54-56, 21:30-33). Consider presenting versions of these stories in a variety of media, eg 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. <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 	<p>Pupils:</p> <ul style="list-style-type: none"> investigate different creation accounts interpret what these account mean for believers analyse how believers' understanding about the origins of the world might affect their other attitudes and beliefs 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. 	<ul style="list-style-type: none"> This lesson should take a minimum of two hours to complete. 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

	<p>big bang theories through a PowerPoint presentation.</p> <ul style="list-style-type: none"> • <i>What do people say about questions of origins?</i> 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. 		<p>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.</p> <ul style="list-style-type: none"> • Links to literacy strategy – the pupils 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. • 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.' • 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.
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			<ul style="list-style-type: none">• Be aware that Islamic teaching about God sees him as a creator without partners.• Be aware that Hindus interpret their creation accounts in various ways.• Be aware that atheists do not believe in a transcendent meaning or purpose to life and respond to accounts of origins in various ways.
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4. What do people believe about the origins of the universe and human existence?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know how people express a range of beliefs about whether the universe shows signs of having been designed understand a range of responses to questions of origin and purpose reflect on the strengths and weaknesses of a range of contrasting viewpoints. 	<ul style="list-style-type: none"> <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. 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. <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. 	<p>Pupils:</p> <ul style="list-style-type: none"> explain the concepts of creation, intelligent design and evolution, showing the ability to identify key elements of religious and secular thinking compare and contrast different answers to questions about the origin of the universe and the purpose of human existence evaluate the strengths and weaknesses of a range of contrasting viewpoints. 	<ul style="list-style-type: none"> 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. 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. 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’.

	<ul style="list-style-type: none"> • A table of responses might include columns titled: Arguments and evidence for this view Arguments and evidence against this view My view of the strength and weaknesses of these arguments Rows titled: Result of natural selection? Child of god? Mystery? • 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. 		
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5. What is the relationship between religion and science for believers?			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> 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 understand how their own world view can affect their understanding of information reflect on one issue that religion and science tend to approach in different ways. 	<ul style="list-style-type: none"> <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. <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. <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 	<p>Pupils:</p> <ul style="list-style-type: none"> analyse accounts from scientists who are Christians, Hindus, Muslims or atheists about the importance of religious belief identify how their own world views and assumptions can affect their understanding of religion and questions about origins of the universe and human existence express insights into their own and other’s views on the interaction between scientific and religious ideas in discussions about one topical issue. 	<ul style="list-style-type: none"> 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.

	<p>and/or moral questions or problems raised by the article.</p> <ul style="list-style-type: none"> • 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. • 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. 		
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Assessment activity

6. Will humans ever really know for sure how the universe came about?			
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.			
Learning objectives	Teaching and learning	Learning outcomes	Points to note
<p>Pupils should:</p> <ul style="list-style-type: none"> know a range of responses to the question <i>How can we answer questions about origins?</i> understand some of the reasons for similarities and differences between the views of creation and origins considered in this unit reflect on the boundaries to human knowledge and on how religion and science might contribute to our awareness of these boundaries. 	<ul style="list-style-type: none"> Design a PowerPoint presentation with the title <i>Will humans ever really know for sure how the universe came about?</i> 	<p>Pupils:</p> <ul style="list-style-type: none"> explain a range of responses to the question <i>How can we answer questions about origins?</i> suggest possible reasons for similarities and differences between the views of creation and origins considered in this unit express their own views on the boundaries to human knowledge and how religion and science might contribute to our awareness of these boundaries. 	<ul style="list-style-type: none"> 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.

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:

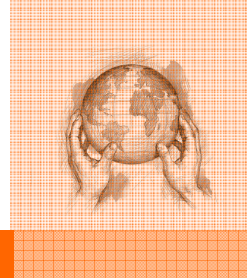
- provide a consistent and detailed analysis of a range of views within and between religions and beliefs about the origins of the universe and human beings and their implications for diverse communities and pluralistic societies
- evaluate the use of historical, cultural, social and philosophical ideas in a contextualised accounts of how Christian, Hindu, Muslim or atheist

scientists might comment on the idea that God created the universe

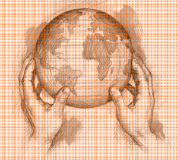
- analyse in depth a wide range of perspectives including their own in response to their learning about religious and non-religious views about creationism, intelligent design and evolution 'without God'
- evaluate the strengths and weakness of using philosophical methods to discuss questions about creation and origins.

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Inter faith Unit KS 3 – Talking Together – Inter faith engagement



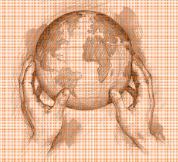
<p>What this unit contains</p>	<p><i>Session 1. “Why talking together?”</i> Pupils consider what can be gained from discussing religion, from engaging with people of different religions and from hearing the views and values of those who have no particular religious beliefs. Teachers will discover how 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 & 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 & 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 Lambeth.</p> <p><i>Session 6: review and evaluate the unit; investigate co-operation initiatives in Lambeth.</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>Where the unit fits and how it builds upon previous learning</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 Lambeth 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>



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<p>Extension activities – gifted & talented pupils</p>	<ul style="list-style-type: none"> ➤ 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. ➤ 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. ➤ Pupils collaborate with other classes to produce a high quality display for a central area in the school based on a map of Lambeth and demonstrating the multi-faith diversity of the borough. ➤ 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. ➤ 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 				
<p>Vocabulary</p> <table border="0"> <tr> <td>inter faith (<i>between religions</i>)</td> <td>intra faith (<i>within a religion</i>) dialogue</td> <td>denomination ecumenical diversity</td> <td>commitment stereotype prejudice</td> </tr> </table>	inter faith (<i>between religions</i>)	intra faith (<i>within a religion</i>) dialogue	denomination ecumenical diversity	commitment stereotype prejudice	<p>SMSC/Citizenship / Cross-Curricular Links</p> <ul style="list-style-type: none"> ➤ 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 ➤ The wider dimensions of small communities within the locality
inter faith (<i>between religions</i>)	intra faith (<i>within a religion</i>) dialogue	denomination ecumenical diversity	commitment stereotype prejudice		

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 – see ‘Guidance for visits’ on SACRE website: www.lambeth.gov.uk/sacre/ 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.



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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"> ➤ recognise similarities in practice and concepts; ➤ appreciate and respect differences; ➤ understand there are variations <i>within</i> each religion ➤ know the wider significance and implications for a person's lifestyle of religious teachings e.g. correlation of fasting and giving 	<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>Homework: 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>Resources</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>Food artefacts: 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 & paten; bottles (empty!) of Communion wine & Sabbath wine (for labels); dates from Arab country to break Ramadan fast; Zakat & Lent (charity) boxes; Buddhist monk's food bowl & spoon; Sikh langar dish; Fair Trade packets.</p> <p>Books / websites for researching artefacts & their use.</p>

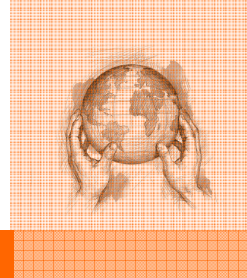


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Session 3 – Collaborating and empathising

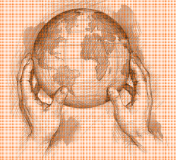
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><i>This session should foster creative interaction and trust between pupils through conversation and discussion of the religious dimension of everyday matters</i></p> <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ work collaboratively and think empathetically (imagining themselves in the shoes of someone from a religion or standpoint not their own) 	<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>either</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>or</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>Homework: 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>Resources</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>

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Session 4 – Exploring religion in the neighbourhood

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"> ➤ discover evidence of religion in the neighbourhood; ➤ know that there are centres of different religions in our locality; ➤ know that there are groups with different traditions <i>within</i> each religion e.g. Roman Catholic & Baptist churches and Jamyang (Tibetan) & Battersea (Japanese) Buddhist centres; ➤ develop research skills, plan an expedition collaboratively and consider questions that they would like to have answered. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>		<p><i>Prior to this session the teacher will need to have made preliminary arrangements for visiting 4 or 5 places of worship/religious landmarks, including letters home to seek permission and to invite parents to join the local walk next week. See Lambeth SACRE website for directory of places of worship in Lambeth and guidelines for visits. www.lambeth.gov.uk/sacre/</i></p> <p>Introduce the idea that a stranger from Alaska arrives in Lambeth and asks: “Where can I find evidence of religion?” Pupils brainstorm responses including people (clothes), buildings, names, street names, landmarks, holidays, art, music etc.</p> <p>Add church schools, war memorials, peace gardens, statues etc to wall map (pupils could make drawings or symbols). Check internet map of locality for street names etc</p> <p>Plan a half day / two hour religious walkabout to 4 or 5 local places of worship (including at least one that is not Christian). Plan to stop at each place for 15-20 minutes with a notebook and camera.</p> <p>List questions you want to find the answers to e.g. How is the building identified outside and inside? What worship/prayer meetings are offered? Times? What community activities? (Scouts/brownies / lunch club?). What charities are supported? Discuss and inform pupils of any requirements for visits e.g. head covering, removing shoes. If possible take a donation for each place visited.</p> <p>In groups, collect information from books and internet and personal knowledge of the different religions you will be visiting. Make notes. Additions to classroom Resource File. Share/review what’s been collected – maybe other classes have been adding cuttings to the file.</p> <p>Homework: Make a glossary of six key words for each religion involved in your visit.</p>	<p>NOTE <i>If visits off-site are impossible, pupils could research the websites of 4 or 5 places of worship in Lambeth. They could focus on worship patterns and service to the community.</i></p> <p><i>If possible, invite in representatives (might even be a pupil or staff member or neighbour) of one or two of the places of worship for next lesson. Ask them to bring in any leaflets of interest. In this session pupils could prepare an interview questionnaire.</i></p>



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Session 5 – Neighbourhood walkabout

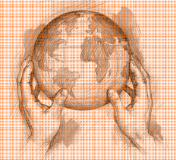
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ become familiar with locations of nearby places of worship and religious landmarks; ➤ understand that worship/spiritual fellowship are central to religious communities; ➤ understand that the concept of service to others is central to most religions; ➤ if time - know about the origins of local religious groups. 	<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"> 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? b) Information from notice boards about worship and other activities. Are there community activities? Charities supported? <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>Homework: either:</p> <ul style="list-style-type: none"> 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. Or b) Write a paragraph about how you <i>felt</i> being in one or more of the places of worship. <p>Optional extension work: 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>Resources</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>



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Session 6 – Religions co-operating

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> ➤ discover that religious people and groups work co-operatively with each other in Lambeth; ➤ consider how co-operation could be increased and improved; ➤ think reflectively about the ground covered in this unit. 	√ √ √ √ √	√ √ √	Invite a member of one of Lambeth’s Inter Faith groups to come and join your lesson. Add photos taken on walk, to the wall map. Present your findings from your outing, to your visitor. Hear from your visitor about the work that his/her organization undertakes. 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? Can you think of other ways to continue inter faith dialogue and engagement in the community? How about an inter faith school club? Maybe liaise with another school – maybe a ‘faith’ school? On the internet? Homework. Write down 4 of the most important things you have learned from this unit. What have you enjoyed most about this unit?	Resources Information leaflets from organizations in Lambeth: Lambeth Multi Faith Action Group (LAMAG) lambethfaith@yahoo.co.uk Clapham and Stockwell Faith Forum faith.forum@btinternet.com Council of Christians and Jews (CCJ) bbnorman@hotmail.com South London Inter Faith Group (SLIFG) thorleysarah@yahoo.co.uk Lambeth SACRE (Standing Advisory Council for RE) www.lambeth.gov.uk/sacre/ Lambeth Council Faith Steering Group DMAIlotey@lambeth.gov.uk



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Session 1 – Talking together quick quiz

QUICK QUIZ

1. Religion

Buddhist
Christian
Hindu
Jewish
Muslim
Sikh

Place of worship

mosque
synagogue
gurdwara
church
mandir
Temple

Festival

Easter
Eid
Hanukkah
Diwali
Baisakhi
Buddha Day

Scriptures

Torah
Bible
Guru Granth Sahib
Qur'an
Dhammapada
Vedas

4. SYMBOLS



Christian



Muslim



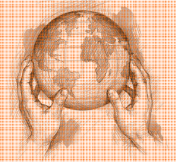
2. Ramadan is
Singh is
baptism is
a tallit is
'Om' is
a bikkhu (monk)

a Christian 'joining, belonging' ceremony
the Hindu sacred sound for God
the Muslim month of fasting
lives in a Buddhist monastery
a name given to all Sikh men
the prayer shawl worn by Jews

3. How many?

- Jewish/Christian commandments
- Pillars of Islam
- Sikh Gurus
- Days in the period of Lent (Christian)

- Sikh 'K' symbols
- Disciples chosen by Jesus
- Books in the Jewish Torah
- The Buddhist fold path (wheel)



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Session 1 – Talking together lesson resource

Photograph of Deborah Premraj



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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 Lambeth, 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 Lambeth to have people of other 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.



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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.

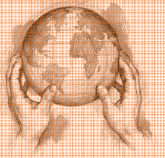
You could ‘warm up’ the conversation, by brainstorming ‘food’. Readers could be briefed and given the chance to practice beforehand. Sticky labels identifying each character can be helpful (note that each character’s name begins with the same letter as his/her religion – for easy identification). Pupils 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



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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?

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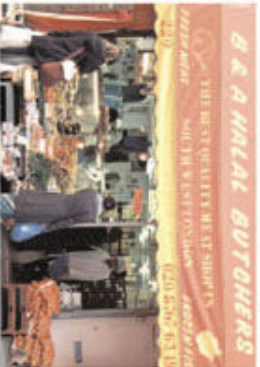
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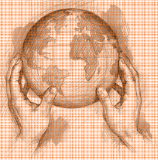
To Hindus, cows are the source of food and symbol of life: a gift from God. They are treated as holy and must not be harmed. Indeed many Hindus do not eat meat because they believe that all animals, as part of God's created world, should not be harmed. Many Buddhists are vegetarian for the same reason.



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.



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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.



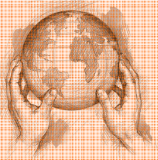
This is a Sikh 'langar'. Hospitality is an important part of Sikhism. Every gurdwara has a langar. All the food is vegetarian and is always free. Men and women share the work in the langar. When Sikhs go to a gurdwara they take contributions of food for the langar stove-cupboard.



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

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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 Tierney



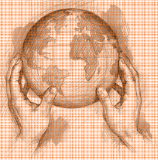
Waiting for the moment to break the fast at the Prophet's Mosque in Meednash in Saudi Arabia. At sunset every evening during the month of Ramadan, all over the world, Muslims gather to pray and to break the fast.



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.



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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).

OSurrah Thorley

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Internet contacts for some of the places of worship in and in easy reach of Lambeth

Streatham Baptist Church (Lewin Road)	http://www.lewin.org.uk/index.php
Balham Baptist Church	www.balhambaptist.co.uk/ (<i>evangelical</i>)
St George's Cathedral (Roman Catholic)	www.southwark-rc-cathedral.org.uk
St. Leonard's Streatham (Anglican)	www.stleonard-streatham.org.uk/
Salvation Army Croydon	www.croydoncitadel.org/fresh/default.asp
St. Marks Church Kennington (Anglican)	www.vauxhallsociety.org.uk/StMark.html
Southwark Cathedral (Anglican)	www.southwark.anglican.org/cathedral/
Greek Orthodox Cathedral Camberwell	www.nostos.com/church/ <i>Not specifically about the Camberwell Cathedral</i>
Calvary Temple Camberwell (Pentecostal)	www.upcgbi.org.uk/calvary_temple.htm
Ruach Ministries (Pentecostal)	www.ruach-ministries.co.uk/
St. Matthews Brixton (Anglican)	www.stmatthewsbrixton.org/
Salvation Army Camberwell	www.callnetuk.com/home/gwmw/
The London Peace Pagoda and Nipponzan Myohoji Temple	www.redbridgerenet.co.uk/peacepagoda/
Jamyang Buddhist Centre(Tibetan)	www.jamyang.co.uk
Kagyü Samye Dzung Tibetan Buddhist Centre (& garden)Waterloo*	www.london.samye.org
FWBO (Friends of the Western Buddhist Order)Croydon	buddhistcentrecroydon.org/
Tooting Islamic Centre	http://www.movinghere.org.uk/stories/story478/story478.htm
Balham Mosque	http://www.movinghere.org.uk/stories/story478/story478.htm
Hyderi Islamic Centre (Shi'a)	www.hyderi.org/ (<i>interesting but not easy for pupils to understand</i>)
Croydon Mosque	www.croydonmosque.org/
Swaminarayan Hindu Temple Streatham	http://www.shreeswaminarayan.org.uk/our_temple/other%20temples/isso.html
<i>Good info on Willesden Temple relates to Streatham one</i>	
South London Liberal Synagogue*	www.southlondon.org/
Sikh Khalsa Centre Tooting	http://www.movinghere.org.uk/stories/story479/story479.htm

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