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## Agreed Syllabus Conference

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MONDAY, 18TH JUNE, 2007 at 18:30 HRS - CIVIC CENTRE, HIGH ROAD, WOOD GREEN, N22 8LE.

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

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

**Group B: Church of England:**

Mrs J Jamieson, Mr Graham Marriner, Mr Albert Ryder, Revd Dr Jonathan Trigg, **Vacancy**.

**Group C: Professional Associations:**

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

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

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

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

Mr Norman Bacrac	British Humanist Association
Mr Tony Hall	Jehovah's Witness
Ms Dora-Marie Goulet	The Mennonites

**Advisor:**

Ms Denise Chaplin

## **AGENDA**

- 1. APOLOGIES**
- 2. MINUTES (PAGES 1 - 4)**

To agree the minutes of the meeting held on 23 May 2007.
- 3. TRANSITION UNIT KS2 (PAGES 5 - 46)**
- 4. QCA TRANSITION UNIT KS3 (PAGES 47 - 64)**
- 5. INTER FAITH DIALOGUE UNIT KS3 (PAGES 65 - 82)**
- 6. AGREED SYLLABUS ~ CHRISTIANITY KS3 (PAGES 83 - 138)**
- 7. AGREED SYLLABUS ~ HINDUISM KS3 (PAGES 139 - 152)**
- 8. AGREED SYLLABUS ~ JUDAISM (PAGES 153 - 164)**
- 9. HUMANISM UNIT (PAGES 165 - 168)**
- 10. AOB**

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11 June 2007

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
WEDNESDAY, 23 MAY 2007**

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

Ms Jenny Stonhold (Chair)	United Reformed Church
*Rev Robert Allaway (Vice-Chair)	Baptist Churches
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*Ms Soteroulla Nicolaidis	Greek Orthodox
*Mr K Ranganathan	Hindu (Shiva) Temple Trust
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\*Mr Graham Marriner,  
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Revd Dr Jonathan Trigg.

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Mr Horatio Ward (NUT)  
**Vacancy** (NUT)  
Mr Andy Yarrow (ASCL)  
\*Ms Susan Kambalu (NAS/UWT)

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

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

*Mr Norman Bacrac	British Humanist Association
Mr Tony Hall	Jehovah's Witness
Ms Dora-Marie Goulet	The Mennonites

**Advisor:**

\*Ms Denise Chaplin

\* **Members present**

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
WEDNESDAY, 23 MAY 2007**

<b>MINUTE NO.</b>	<b>SUBJECT/DECISION</b>	<b>ACTION BY</b>
<b>ASC34.</b>	<p><b>APOLOGIES</b></p> <p>Apologies for absence were received from:</p> <p>Group A:</p> <p>Ms Jenny Stonhold (Chair) for whom Rev Robert Allaway (Vice-Chair) was substituting.</p> <p>Group C:</p> <p>Mr Horatio Ward Mr Andy Yarrow</p> <p>Group D:</p> <p>Cllr Sheila Ranger</p>	
<b>ASC35.</b>	<p><b>MINUTES</b></p> <p>ASC 25</p> <p>It was noted that the first sentence should read "We were informed by Ms Chaplin that this unit was targeted at KS3 secondary pupils in years seven, eight and nine".</p> <p><b>RESOLVED</b></p> <p>That the minutes of the Agreed Syllabus Conference held on 24 April 2007 were approved subject to the above amendment.</p>	
<b>ASC36.</b>	<p><b>MEMBERSHIP UPDATE</b></p> <p>Members discussed the attendance report and agreed that there were members who had not attended for the whole of the municipal year 2006-07. Members requested that the totals column be updated and dates where members were not expected to have attended should be blocked out.</p> <p><b>RESOLVED</b></p> <p>That the above amendments be made to the attendance report.</p>	
<b>ASC37.</b>	<p><b>AGREED SYLLABUS ~ CHRISTIANITY KS2</b></p> <p>The Conference was asked to go through each of the units for the agreed syllabus Christianity KS2 units. On page 12 of the agenda Ms Chaplin informed the meeting that this part of the unit described in three columns and builds children's knowledge of the concepts.</p>	

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
WEDNESDAY, 23 MAY 2007**

	<p>The meeting agreed the Christianity KS2 Units 6-11.</p> <p>The Chair thanked Ms Chaplin for preparing the Christianity units.</p> <p>Ms Chaplin advised that at the next meeting of the Agreed Syllabus Conference they would be looking at Christianity and Hindu KS3.</p> <p><b>RESOLVED</b></p> <p>That the Christianity KS2 units 6-11 was agreed.</p>	
<b>ASC38.</b>	<p><b>AGREED SYLLABUS ~ HINDUISM PART 2</b></p> <p>Members were requested to go through the agreed syllabus for Hinduism Part 2, and agree the contents.</p> <p><b>RESOLVED</b></p> <p>That the agreed syllabus for Hinduism Part 2 was agreed.</p>	
<b>ASC39.</b>	<p><b>LAUNCH OF THE AGREED SYLLABUS</b></p> <p>Ms Barbara Breed tabled the invitations for the launch of the Agreed Syllabus and enquired whether members had any comments. Ms Breed also requested members to put forward ideas and suggestions for an event, light or live entertainment for example; singing, dancing or music which could be used as part of the launch. Any suggestions should be forwarded to Ms Breed. The Conference was further reminded to nominate anyone who should also be invited from their group or church to the Launch and provide their contact details to Ms Breed.</p> <p>Ms Breed advised the Conference that the current invitees were:</p> <ul style="list-style-type: none"> <li>• All SACRE members</li> <li>• All Headteachers</li> <li>• Senior Officers of the Council</li> <li>• Every RE Coordinator</li> <li>• Senior Priests</li> </ul> <p><b>RESOLVED</b></p> <p>That members should provide any comments, details of an event, and nominations for invitations to the launch to Ms Barbara Breed as soon as possible.</p>	
<b>ASC40.</b>	<p><b>AOB</b></p> <p>None received.</p>	
<b>ASC41.</b>	<p><b>DATE OF NEXT MEETING</b></p>	

**MINUTES OF THE AGREED SYLLABUS CONFERENCE  
WEDNESDAY, 23 MAY 2007**

The meeting was advised by Ms Chaplin that there were forthcoming working groups on the following:

Monday 4 June 2007 at 1:00pm there would be a meeting between Ms Sara Joy Leviten, Jewish representative and Ms Chaplin to edit the Hinduism KS3 unit. Following this there would be a working group to consider the Christianity KS3 unit.

Mr Bacrac was reminded to email Ms Chaplin the Humanist unit.

Jenny Stonhold  
Chair



# Transition Bridging Unit KS 2      Rules – Who Decides

## Key Stage 2:      Bridging Unit A: Who Decides? Rules

By the end of this unit, pupils should be able to:

### Level 3

#### **Attainment target 1**

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

#### **Attainment target 2**

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

### Level 4

#### **Attainment target 1**

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

#### **Attainment target 2**

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



# Transition Bridging Unit KS 2 Rules – Who Decides

<p><b>What this unit contains</b></p>	<p>Through this unit pupils will consider the implications of rules and responsibilities for belonging to communities and in particular of belonging to a faith community. Children will consider rules in religions and other sources of authority. This unit contains work on rules, laws and responsibilities in society and in Christianity, Islam and Judaism.</p>	
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This will be taught as the first, Primary school element of a bridging unit preceding work to be completed in secondary schools at the beginning of Year 7. It focuses on elements from the local Agreed Syllabus on rules and responsibilities and should be completed by all pupils leaving Year 6. Through this unit pupils will focus on key questions: What is a rule? Why do we have rules? Who makes the rules? Where are they found? When are rules/laws difficult to follow? What rules or guidelines for living do we have? What are our responsibilities?</p> <p>This unit contains 6 sequenced themes which can be taught throughout the Summer Term or in a more intense block in the final weeks of the term. The themes must be taught in the order shown to ensure coherence, continuity and progression.</p>	
<p><b>Extension activities – gifted &amp; talented pupils</b></p>	<ul style="list-style-type: none"> <li>➤ Discuss / consider 'Are all rules written down or are some unwritten?'</li> <li>➤ How and why is story a good means of expressing beliefs/values and passing them on to others?</li> <li>➤ Are any of the beliefs / values in Judaism and Islam expressed in Christianity?</li> </ul>	
<p><b>Vocabulary</b></p> <p>environment responsibilities morality respect writings Bible Qur'an authority</p> <p>sacred issues rule law religion consequences Christianity Judaism</p> <p>Islam obedience community society rights responsibility secular creator</p> <p>creation choice decision value creed commitment fair unfair</p>	<p><b>Cross-Curricular Links</b></p> <p><b>PSHE</b> – Circle Time. Personal lifestyle/choice. Personal Health <b>Music</b> – Writing Songs, raps etc. <b>SMSC/Citizenship</b> – Rules, laws, government, community, leisure activities, and topical events. <b>Geography</b> – Environmental issues, global citizenship. <b>Literacy</b> – Stories, creeds, poetry and newspaper articles. Drama, Speaking and Listening. <b>Art</b> – Banners, murals. <b>ICT</b> – Internet research – topical issues, presentation of work. <b>PE</b> – Invent games for playground, rules etc. <b>Science</b> – Natural world, recycling, materials.</p>	





# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 1 – Rules, Rules, Rules!

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider some key questions in relation to rules;</li> <li>➤ relate the breaking of rules to a local topical issue.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>Class discussion – What is a rule and where do we find rules? Then in pairs discuss the rules members of the class have kept so far today (could be noted on post-its) Feedback.</p> <p><b>Group activity</b> Give pupils different key questions about rules. When they have discussed and generated answers, report to class.</p> <p>Place group choices in a class display; note and discuss different group choices.</p> <p>As a class examine case study/studies of a particular issue/s e.g. drunk driving, theft, or school issues like parking on zigzag lines.</p> <p>In groups either: role play different characters in the scenario; hot seat as characters or prepare a ‘News Flash’ report –Discuss feelings of characters involved and how they are affected. Relate to key questions.</p> <p><b>Plenary</b> Feed back and discuss. From discussion, highlight some feelings / quotes from characters (could be displayed as stimulus for rest of unit of work.) Consider the following key questions: What is the result of rule breaking? Who does it hurt? How are our lives affected?</p>	<p>Listening Sharing Considering Collaboration Empathy Communication Causality Generalisation Evaluation</p>	<p><b>Resources</b> Sheet of Key Questions – teacher information sheet. Rules written on cards or A3 sheet. Each set of rules for a group could be on different coloured card. Post-it notes. <b>N.B.</b> Be aware that there will be differences in some unwritten rules e.g. some households may allow swearing, others not, etc.  Information about a topical issue, e.g. Newspaper articles Television / radio report BBC News website: <a href="http://www.bbc.co.uk/news">www.bbc.co.uk/news</a>  <b>N.B.</b> Backgrounds of pupils need to be borne in mind when selecting case study.</p>



# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 2 – The Traditional Christian/Jewish Creation Story

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the story of God, the Creator, as told in Genesis.</li> <li>➤ consider the following key questions:               <ul style="list-style-type: none"> <li>▪ what happens if rules aren't followed?</li> <li>▪ are there punishments?</li> <li>▪ when are rules difficult to follow?</li> </ul> </li> <li>➤ understand why this story is important to Christians / Jews.</li> <li>➤ consider the consequences of actions.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Recap key questions on rules and the consequences of rule breaking. Ask pupils to consider these ideas when watching the Judeo / Christian Creation story. Watch video and/or look at Christian Creation story in Bibles. In pairs discuss:</p> <ul style="list-style-type: none"> <li>▪ Have the characters broken any rules?</li> <li>▪ Who made the rules?</li> <li>▪ How did the rule maker react?</li> <li>▪ Do you think the rule breakers were treated fairly?</li> <li>▪ Do you think Eve/Adam realised the consequences of breaking the rules?</li> <li>▪ What does this story teach followers of the religion?</li> </ul> <p>Feed back to the class and as a class discuss:</p> <ul style="list-style-type: none"> <li>▪ How could rules be difficult to follow for the people in story and for followers of a religion? Why is this story important to Christians and Jews? Draw out particular ideas on the consequences caused by the rule – breaking in the Creation and in lives.</li> </ul> <p>In pairs, consider/ discuss quotes from story of The Creation in 'Testament'. Feedback ideas.</p> <p><b>Plenary</b></p> <p>Listen to song 'In the Beginning' from Children of Eden; reflect on the words used and how they relate to the theme and our lives. <i>(If CD is unavailable some reflective music can be played and the words read out).</i></p> <p>Set homework as preparation for next lesson.</p>	<p><b>Homework</b></p> <p>Think of a time when you have broken rules – did you realise the consequences?</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b></p> <p>Video – 'Testament' (BBC) and / or both 'Testament' the Animated Bible. -Adapted by Sally Humble- Johnson ISBN 0-7522-1041-6</p> <p>'Testament' Teachers' notes.</p> <p>'Creations and the Flood' or Video – Quest : Creation Stories 1) Christianity. Pupils' Book – Creation Stories Anthology (published by Channel 4 learning)</p> <p>'In the Beginning' words from CD of 'Children of Eden' by Stephen Schwartz <a href="http://www.musicalschwartz.co.uk/children-of-eden.htm">http://www.musicalschwartz.co.uk/children-of-eden.htm</a></p> <p>Broken rules and consequences sheet</p> <p>Testament quotation sheet <i>(Teachers may want to select different quotes appropriate to the ability of the children)</i></p>



# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 3 – A Modern Christian Creation story

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know a different version of the Christian/Judeo Creation story;</li> <li>➤ realise that there are consequences if rules are broken;</li> <li>➤ use art to interpret religious ideas;</li> <li>➤ understand how rules affect Christian/Jewish lives;</li> <li>➤ understand that everyone is responsible for taking care of the world and the consequences of not caring.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Discuss the consequences of rule breaking from end of last lesson.</p> <p>Introduce the idea of a modern version of the Christian creation story. The pupils will need to consider the consequences of rule breaking in the story.</p> <p>Read 'The Blessing Seed' around the class or to the class. Explore similarities / differences between this book and video/Bible version from last lesson.</p> <p>Using quotes from 'The Blessing Seed' either alone or in small groups :</p> <p>a. Create a piece of artwork to reflect the quote.</p> <p>or</p> <p>b. Refer back to lesson 1 and 'The Blessing Seed'. Decide 'How do Christians / Jews live in The World by The 10 Commandments?' and 'How should Christians treat the world?'</p> <p><b>Plenary</b>            Agree on a small project that could, in some way, help the environment, e.g. can recycling, picking up litter, care of playground equipment. Write class set of rules, list of responsibilities and consequences of not keeping the rules.</p>		<p><b>Resources</b></p> <p>'The Blessing Seed' – Caitlin Mathews, Barefoot Book ISBN 1-901223-70-1</p> <p>Quotes on cards or sheets.</p> <p>Art materials</p>



# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 4 – Guidelines for Living in Islam

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider the following Key Questions:               <ul style="list-style-type: none"> <li>▪ why is this story important to Muslims?</li> <li>▪ what values does it teach?</li> <li>▪ how could Muslims put these beliefs / values into practice in their daily lives?</li> </ul> </li> </ul>	√	√	<p>As a class read, tell, listen or watch on video a version of one selected Islamic story, ensuring that children understand it is a Muslim story.</p> <p><b>Discuss</b>            What is the message in the story? (The story might convey the importance of the prophet Muhammad (pbuh), how you should treat others, how you should treat living creatures)            Why do you think the story is important to Muslims?            How could Muslims put these beliefs/ values into practice in their daily lives?</p> <p>Give small groups of children the story of the crying camel. (One or two different stories may be used for this activity.)</p> <p>Pupils should share the story in their groups and identify the values or behaviour taught through this particular story.</p> <p>Feedback to the class and discuss the values identified in the stories and the implications for daily life of living according to these teachings. Are there similarities between this story and the first story shared in the lesson?</p> <p>Read some of the Qur'an quotes and discuss what the class can learn about Muslim behaviour from these rules.</p>	<p>Comparison, application, reflection, communication, interpretation, evaluation, making informed decisions.</p>	<p><b>Resources</b>            Possible Islamic stories:            The Prophet and the Old Woman. { Pathways of Belief : Islam Programme 1 – Allah, Creator and Provider.} Video and resource pack: (BBC Educational Publishing)            The story of the Crying Camel            Qur'an quotes            Sugar, Paper, Pens</p>



# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 5 – Statements of Belief and values

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupil should:</p> <ul style="list-style-type: none"> <li>➤ consider the following key questions:               <ul style="list-style-type: none"> <li>▪ How do people communicate their values,</li> <li>▪ Rules and responsibilities?</li> <li>▪ What is a 'creed'?</li> <li>▪ Who are they for?</li> <li>▪ Why do they need them?</li> <li>▪ How are they used?</li> <li>▪ Who created them?</li> <li>▪ What are our beliefs/values/principles for living?</li> </ul> </li> </ul>		<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Look at examples of secular 'creeds' or statements of belief or values by which to live, e.g. school 'mission' statement, Brockley Community Poem, 'Sunscreen Rap – Everybody's Free' by Baz Luhrmann. Highlight these on sheets.</p> <p>Examine examples of religious 'creeds' or statements of belief (e.g. The Apostles' Creed, the Shahadah the Shema and the Dalai Lama's Instructions for Life in the New Millennium.) What messages / values do these convey? Highlight these.</p> <p>Compare/contrast secular and religious 'creeds'/value statements. What do they have in common? How / when are they used? In what form are they expressed? E.g. hymn, statement, on cards, posters / banners.</p> <p>Pupils should now devise their beliefs / values / principles for living life: e.g. personal, care and treatment of others, the natural world within which we live. This could be done over a week by writing their beliefs / values / principles on strips of cards for interactive wall display, to be used as a resource for lesson 6.</p> <p>Children may wish to draw upon their personal /family's religious beliefs.</p>	<p>Reflection, expression, application, interpretation, comparing / contrasting. Speaking / listening, collaborative small group work</p>	<p><b>Resources</b>            Examples of secular creeds / statements of beliefs: - enlarged copies of materials attached to this unit or found on greetings cards or on CDs.            Highlighter pens.            Examples of religious creeds / statements of belief; enlarged copies of materials attached to this unit            Strips of card            Blotack</p>



# Transition Bridging Unit KS 2 Rules – Who Decides

## Theme 6 – Our Creed for Life

Unit Learning objectives	A T 1	A T 2	Suggested teaching activities	Skills	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider and find answers to the following Key Questions:               <ul style="list-style-type: none"> <li>▪ What are our beliefs / values / principles for living?</li> <li>▪ How can we express them / get our message across to others?</li> </ul> </li> </ul>	✓	✓	<p>Review and update beliefs / values / principles posted on display board during the week.</p> <p>How could these beliefs / values / principles be expressed? Identify different forms of expression: statements, poems, songs, raps, murals, banners, dance and drama.</p> <p>In small groups, pupils plan and design their 'creed'/value statement for sharing with others. (These could be used as part of their leavers' assembly and their leaving gift to each other and the school.)</p> <p>One quote from each 'creed' could be put together to form a class / Year 6 'creed' which could be depicted in a large class mural or other 2-dimensional form. This could finally be cut into pieces as a jigsaw with enough pieces for members of the class to each take one with them at the end of the year along with a copy of the complete creed. This will enable them to know how all the separate bits including their own joined together will make the unique statement from their class / year group.</p> <p>A selection of Class value statements could be made into bookmarks or other items and shared with the school community.</p> <p>Pupils should take individual copies of their creed to their secondary school, to be shared as 'Part Two' of this Bridging Unit.</p> <p>Discuss and complete Evaluation of unit</p>	<p>Reflection, expression, application, communication, developing confidence, collaboration.</p> <p>Discussion.</p> <p>Working in a range of groups</p> <p>Contributing to the class effort.</p>	<p><b>Resources</b></p> <p>Examples of poems, songs, raps, banners, with a message.</p> <p>Sugar paper for brainstorming.</p> <p>Equipment as required.</p> <p>Evaluation Sheet</p>



## *Theme1 Teacher Information Sheet* **Key Questions**

- What is a rule?
- Why do we have rules?
- Who makes the rules?
- Where are they found?
- Where do these rules come from?
- When are rules/laws difficult to follow?
- How do the rules affect their lives?
- What are our responsibilities?
- Who are rules for?
- Can rules be changed?
- Are rules the same everywhere?
- Do the rules from other places always match each other? If not, what difficulties arise?
- Are rules always written down? If not, how do we know they exist?
- What happens if they are not followed? (E.g. Punishments)
- What rules or guidelines for living do we have?
- What special rules do religious people follow?



# Transition Bridging Unit KS 2      Rules – Who Decides

## Theme 2 Activity Sheet 1

### Rules and Responsibilities in the traditional Christian/Jewish creation story

<p>A time when I broke a rule</p>	<p>The Consequences</p>
<p>The 1st rule ever broken according to the Christian and Jewish Creation Story</p>	<p>The Consequences</p>



# Transition Bridging Unit KS 2      Rules – Who Decides



## *Theme 2 Information Sheet 1*

### **In The Beginning**

This step is once again our first  
We set our feet upon a virgin land  
We hold the promise of the earth in our hands

No flood from heaven comes again  
No deluge will destroy and purify  
We hold the fate of man and men in our hands

Now at this dawn so green and glad  
I pray that we may long remember  
How lovely was the world we had in the beginning.

Of all the gifts we have received  
One is most precious and most terrible  
The will in each of us is free  
It's in our hands  
And if some day we hear a voice  
If he should speak again, our silent father  
If he will tell us is the choice  
Is in our hands

# Transition Bridging Unit KS 2      Rules – Who Decides



## *Theme 2 Information Sheet 1 – In The Beginning*

Our hands can choose to drop the knife  
Our hearts can choose to stop the hating  
For every moment of our life  
Is the beginning

There is no journey gone so far  
So far we cannot stop and change direction  
No doom is written in the stars  
It's in our hands

We cannot know what will occur  
Just make our journey worth the taking  
And pray we're wiser than we were  
In the beginning, it's the beginning

**NOW WE BEGIN**

*From 'Children of Eden' by Stephen Schwartz.*



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Theme 3 Information Sheet 2*

### **Quotations from ‘The Blessing Seed’**

*“You have a special duty. You will care for everything on Earth. Your special gift is to learn and to care.”*

*“The women listened to the song of ‘The Tree of Life’. It sang a song of laughter, a song of tears, a song of beginning and a song of coming home.”*

*“The four paths are called The Path of Wonder, The Path of Emptiness, The Path of Making and The Path of Coming Home.”*

*“When you look after the Earth, when you defend the helpless, when you speak for those that have no voice, when you enjoy and respect my creation, then you will be most like me”.*



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Theme 4 Story 1*

## **Story of the Crying Camel**

It was very hot and the people in Madinah were trying to keep cool. There were many beautiful gardens in the city with tall, shady trees. People came to the gardens to sit there to talk and enjoy cool, refreshing drinks. Prophet Muhammad (pbuh) was walking in one of the gardens. He greeted the people he knew as he walked along. But while he was walking, Muhammad (pbuh) heard a very strange noise that sounded a bit like someone crying and sobbing really loudly. Someone was obviously very sad.

As he came closer to the noise, Muhammad (pbuh) could see it was not a person making the sounds; it was a very sad camel. Muhammad (pbuh) felt very sorry for the camel. He could see why it was so sad. It was tied to a post, in the full sunshine where it was very hot. The camel looked very thirsty. Tears were running down its cheeks and it had been crying for a long time so its fur was very wet. Strangely no one else seemed to notice the camel's cries.

Muhammad (pbuh) stroked the camel and talked to it. Slowly it became calmer and soon the sobs stopped and the camel snorted with pleasure. The tears stopped running down its cheeks. Muhammad (pbuh) became angry. He searched the area asking, "Who owns this camel?" At last a voice said, "I do," and a man stepped out from under the shade of the biggest tree in the garden. Muhammad (pbuh) looked at the man. He was not hot or thirsty. He was also not thinking about his camel.

Muhammad (pbuh) spoke to him quietly and as he spoke, the man's head began to hang down. He realised what he had done. Muhammad (pbuh) reminded him that the camel was one of Allah's creatures. It would work hard for the man, carrying heavy loads and travelling to places far away. The man had a responsibility to care for the camel in return for its hard work.

The owner felt very ashamed. From that day on he looked after his animals with great care, and always made sure they had enough to eat and drink and the camel never cried again.



## Transition Bridging Unit KS 2      Rules – Who Decides

### Theme 4 Information Sheet 3

### Qur'an Quotes about how to behave

**Qur'an 61:14**

*People who believe – be helpers of Allah. Do good and give the good news*

**Qur'an 33:41**

*People who believe – remember Allah very often*

**Qur'an 49:11**

*People who believe – one group should not laugh and make fun of others . . . or give one another bad nicknames.*

**Qur'an 4:36**

*Pray to Allah . . . do good to your parents, family, people who need help, neighbours who are near . . .*

**Qur'an 5:8**

*People who believe . . . do not be unfair to people even if you don't like them*

**Qur'an 20:130**

*. . . be patient and always praise Allah, before the sun rises and before it sets*



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Theme 4 Information Sheet 3 – Qur'an Quotes*

***Qur'an 8:61***

*If people you have been fighting with want to make up then you should also make up and trust in Allah*

***Qur'an 9:71***

*People who believe look after one another, men and women. They encourage what is right and stop what is wrong. They pray regularly give charity and obey Allah and His messenger*

***Qur'an 7:31***

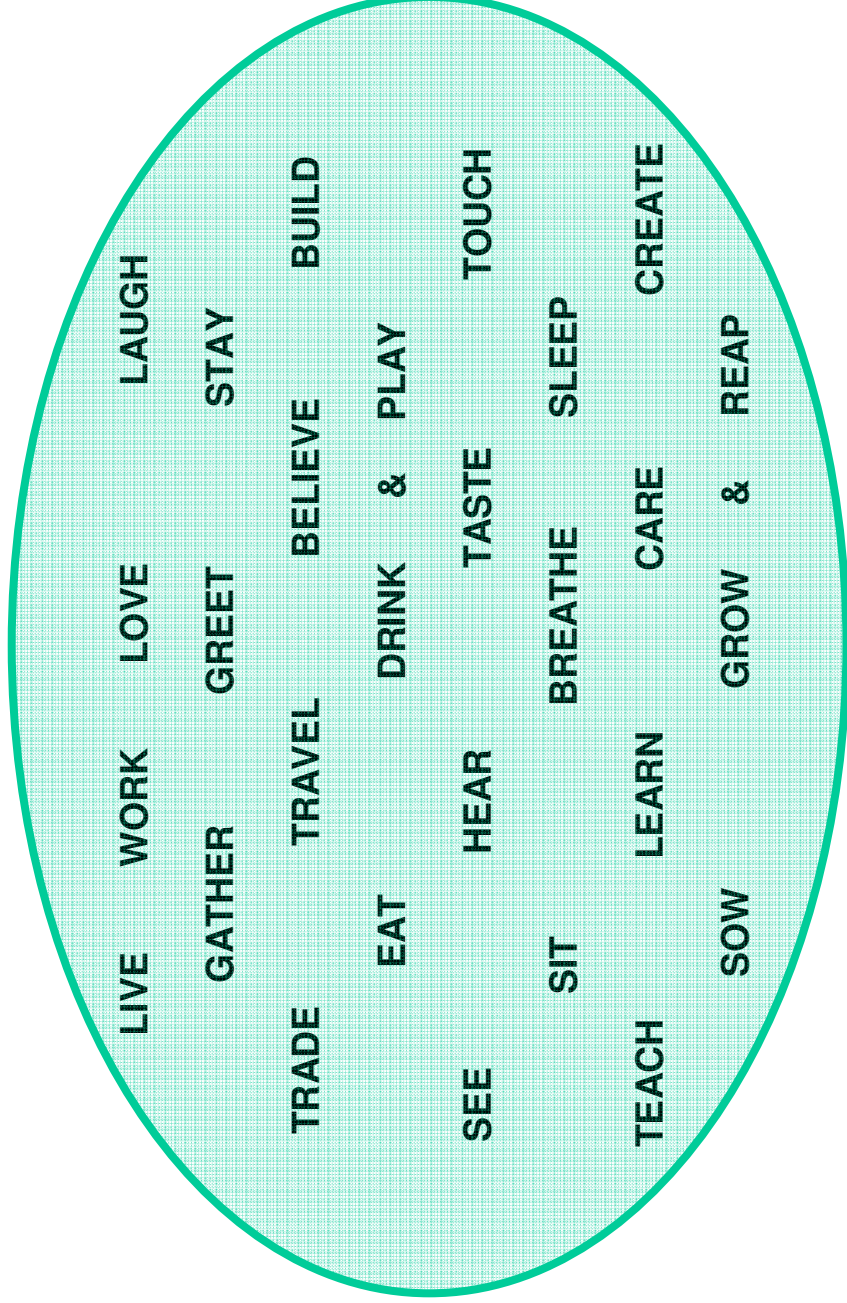
*Children of Adam – wear your best clothes every time and place when you pray.  
Eat and drink but do not waste from being greedy. Allah does not like people who waste.*



# Transition Bridging Unit KS 2      Rules – Who Decides

## Theme 5 Information Sheet 4

### Brockley Community Poem (Displayed in Shardeloes Road, Brockley)





## Transition Bridging Unit KS 2      Rules – Who Decides

### *Bridging Unit Information Sheet 5*

#### **Everybody's Free (to wear sunscreen) Mix**

**Song Lyrics:** Lee Perry –  
**Ladies and gentleman of the Class of '97.**

*If I could offer you only one tip for the future, sunscreen would be it. The long-term benefits of sunscreen have been proven by scientists, whereas the rest of my advice has no basis more reliable than my own meandering experience. I will dispense this advice now.*

#### ***backing music begins \****

*Enjoy the power and beauty of your youth. Oh, never mind. You will not understand the power and beauty of your youth until they've faded. But trust me, in 20 years, you'll look back at photos of yourself and recall in a way you can't grasp now how much possibility lay before you and how fabulous you really looked. You are not as fat as you imagine.*

*Don't worry about the future. Or worry, but know that worrying is as effective as trying to solve an algebra equation by chewing bubble gum. The real troubles in your life are apt to be things that never crossed your worried mind, the kind that blindsided you at 4pm on some idle Tuesday.*

*Do one thing every day that scares you.  
Sing.*





# Transition Bridging Unit KS 2    Rules – Who Decides

## *Bridging Unit Information Sheet 5 - Everybody's Free (to wear sunscreen) Mix*

*Don't be reckless with other people's hearts. Don't put up with people who are reckless with yours.  
Floss.*

*Don't waste your time on jealousy. Sometimes you're ahead, sometimes you're behind. The race is long and, in the end,  
it's only with yourself.*

*Remember compliments you receive. Forget the insults. If you succeed in doing this, tell me how.*

*Keep your old love letters. Throw away your old bank statements.*

*Stretch.*

*Don't feel guilty if you don't know what you want to do with your life. The most interesting people I know didn't know at 22  
what they wanted to do with their lives. Some of the most interesting 40-year-olds I know still don't.*





# Transition Bridging Unit KS 2      Rules – Who Decides

## *Bridging Unit Information Sheet 6*

### **The Optimist Creed**

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheer countenance

At all times and give every loving creature you meet a smile.

To give so much time to the improvement of yourself

That you have no time to criticise others.

To be too large for worry,

Too noble for anger,

Too strong for fear,

And too happy to permit the presence of trouble.



# Transition Bridging Unit KS 2      Rules – Who Decides

## *Bridging Unit Information Sheet 6*

### **Teen Creed**

Choose only a date,  
Who will make a good mate.

Be master of your habits,  
Or they will master you.

Don't be a show off when you drive,  
Drive with safety and arrive.

Don't let the crowd pressure you.  
Stand for something or  
You'll fall for anything.

Don't let your parents down  
They brought you up.

Be humble enough to obey,  
You may give orders someday.

Choose companions with care,  
You become what they are.

Guard your thoughts,  
What you think you are



# Transition Bridging Unit KS 2      Rules – Who Decides

## *Bridging Unit Information Sheet 7*

### **Life's little Instructions**

Sing in the shower. Treat everyone you meet like you want to be treated. Watch a sunrise at least once a year. Leave the toilet seat in the down position. Never refuse-home made brownies. Strive for excellence, not perfection. Plant a tree on your birthday. Learn 3 clean jokes. Return borrowed vehicles with the gas tank full. Compliment 3 people everyday. Never waste an opportunity to tell someone you love them. Leave everything a little better than you found it. Keep it simple. Think big thoughts but relish small pleasures. Become the most positive and enthusiastic person you know. Floss your teeth. Ask for a raise when you feel you've earned it. Be forgiving of yourself and others. Over tip waitresses. Say "thank you" a lot. Say "please" a lot.

Avoid negative people. Buy whatever kids are selling on card tables in their front yards. Wear polished shoes. Remember other people's birthdays. Commit yourself to constant improvement. Carry jump leads in your boot. Have a firm handshake. Send lots of Valentine cards and sign them, "Someone who thinks you're terrific." Look people in the eye. Be the first to say "hello". Use the good silver. Return all things you borrow. Make new friends but cherish the old ones. Keep secrets. Sing in a choir. Plant flowers every spring. Have a dog. Always accept an outstretched hand. Stop blaming others: take responsibility for every area of your life. Wave at kids on school buses. Be there when people need you. Feed a strangers' expired parking meter. Don't expect life to be fair. Never underestimate the power of love. Drink champagne for no reason at all. Live your life as an exclamation, not an explanation. Don't be afraid to say, "I made a mistake." Don't be afraid to say, "I don't know." Compliment even small improvements. Keep your promises (no matter what). Marry only for love. Rekindle old friendships. Count your blessings. Call your mother.

adapted from an original by H. Jackson Brown, Jr published by Portal Publications Ltd

Agreed Syllabus for Religious Education  
*Adapted from the Brunel University Religious Education and School Effectiveness Project*

**Information sheet**  
*Information sheet*

**BRIDGING UNIT 22**



# Transition Bridging Unit KS 2      Rules – Who Decides

## *Bridging Unit Information Sheet 8*

**If**

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired of waiting,  
Or being lied about, don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good, nor talk too wise.

If you can dream – and not make your dreams your  
master,  
If you can think – and not make thoughts your aim,  
If you can meet with Triumph and Disaster,  
And treat those two imposters just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to broken,  
And stoop and build 'em up with worn out tools.

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with Kings-nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute,  
With sixty seconds worth of distance run.  
Yours is the earth and everything that's in it,  
And-which is more-you'll be a Man, my son.

**By Rudyard Kipling**



*Bridging Unit Information Sheet 9*

**Believe in Yourself**

Believe in yourself  
And know that it's true –  
There is absolutely nothing  
That you cannot do!

First of all learn to love  
And to yourself be true,

For then you'll come to realise  
All that lies in you!

Reach for the distant stars –  
They are within your grasp  
And you shall find a happiness  
That throughout your life will last

Each star is waiting out there  
Shining just for you,

So remember this every day  
In all you say and do.

And, never allow a negative thought  
To creep into your mind,

For your every longed for dream  
You then are sure to find



*Bridging Unit Information Sheet 10*

**Follow Your Dreams**

**By Larry Chengges**

Follow your dreams  
wherever they lead  
don't be distracted  
by less worthy needs.

shelter them, nourish them,  
help them to grow.  
let your heart hold  
them down deep  
where dreams go.

follow your dreams  
pursue them with haste:  
life is too precious  
too fleeting to waste...

be faithful, be loyal,  
then all your life through  
the dreams that you follow  
will keep coming true



*Bridging Unit Information Sheet 11*

**Tapestry of Life**  
By Lynn New

And I shall weave the canvas of your life  
And let you choose the silks.  
Choose your colours well, to match the gifts  
I've chosen  
Pick them well, to suit the cloth that I have woven.  
Choose the brighter colours, to lift the natural grey.  
To heighten and to lift the spirit on the dullest day.  
Choose them for the softness of their touch,  
and in doing such  
Let them be in harmony: as the life you lead.  
Choose them to be strong, not tough or harsh  
like flax or tweed.  
Work them with love, all blending.  
Gently and caressing they will need no mending  
No regrets of colours chosen;  
Nor the tapestry I've woven.

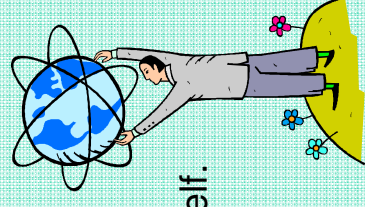




*Bridging Unit Information Sheet 12*

**Children  
Learn What They Live**

If a child lives with criticism	he learns to condemn.
If a child lives with hostility,	she learns to fight.
if a child lives with ridicule,	he learns to be shy.
If a child lives with shame,	she learns to feel guilty.
If a child lives with tolerance,	he learns to be patient.
If a child lives with encouragement,	she learns confidence.
If a child lives with praise,	he learns to appreciate.
If a child lives with fairness,	she learns justice.
If a child lives with security	he learns to have faith
If a child lives with approval,	she learns to like herself.
If a child lives with acceptance,	and friendship,





### *Bridging Unit Information Sheet 13*

### **Advice to My Child On Growing Up in Life..... By Larry S Chengges**

You are unique, my child... a wonderful addition to life for there is no one else like you.

You are important... believe it... know it...

Search your heart and be willing to try new things ... Don't be afraid to be different... follow your feelings and be proud... be happy...

Reflect your feelings, your hopes and your dreams.... you have much to contribute and other people can learn from you.  
Take your time... and please, don't hurry.

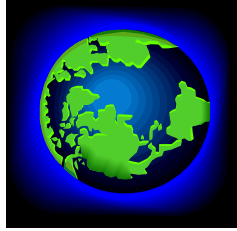
You must reach out and help others to grow.. for the more you give, the more you receive.

Your time on earth is a measure of progress, year by year... for each year will present new and different opportunities...

Enjoy what is beautiful in life, my child,  
and try to achieve the highest goals in life...to love,  
to care, to give, to share.



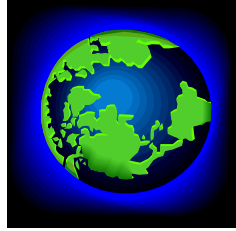
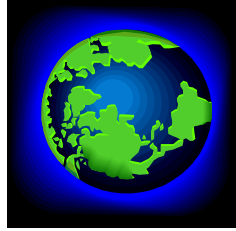
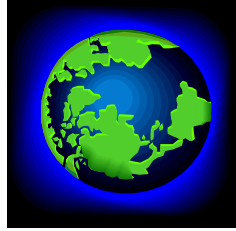
## Bridging Unit Information Sheet 14



### The World is our Classroom.

#### I've learned that.....

- i've learned that most of the things I worry about never happen.
- i've learned that every great achievement was once considered impossible.
- i've learned that you can't hide a piece of broccoli in a glass of milk.
- i've learned that if there were no problems there would be no opportunities.
- i've learned that it doesn't cost anything to be nice.
- i've learned that the important thing is not what others think of me but what I think of me.
- i've learned that even the simplest task can be meaningful if I do it in the right spirit.
- i've learned that in every face-to-face encounter, regardless of how brief we leave something behind.
- i've learned that whenever I decide something with kindness, I usually make the right decision.
- i've learned that if you spread the peas out on your plate, it looks like you ate more.
- i've learned that regardless of colour or age, we all need the same amounts of love.
- i've learned that education, experience and memories are 3 things that no one can take away from you.
- i've learned that motel mattresses are better on the side away from the phone.



Age 64

Age 47

Age 7

Age 19

Age 66

Age 38

Age 72

Age 45

Age 66

Age 6

Age 37

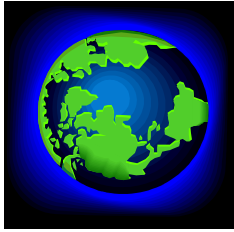
Age 67

Age 50

# Transition Bridging Unit KS 2 Rules – Who Decides



## *Bridging Unit Information Sheet 14 – The World is our Classroom*



I've learned that the simple things are often the most satisfying.

Age 63

I've learned that if you want to cheer yourself up you should try cheering up someone else.

Age 13

I've learned that successful living is like playing a violin-it must be practised daily.

Age 70

I've learned that if you laugh and drink soda pop at the same time, it will come out of your nose.

Age 7

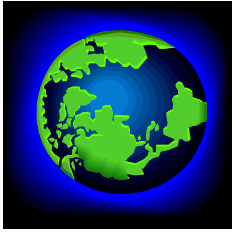
I've learned that a sunroof is worth the extra cost.

Age 29

I've learned that optimists live longer than pessimists. That's why I'm an optimist.

Age 8

I've learned that happiness is like perfume, you can't give it away without getting a little on yourself.



I've learned that when someone hurts your feelings, it's unimportant unless you persist in remembering it.

Age 68

I've learned that there's no elevator to success. You have to take the stairs.

Age 48

I've learned that if you smile at people, they will almost always smile back.

Age 81

I've learned that homemade Toll House cookies should be eaten while still warm.

Age 29

I've learned that we grow only when we push ourselves beyond what we already know.

Age 53

I've learned never to underestimate the potential and power of the human spirit.

Age 82

I've learned that everyone has something to teach.

Age 51

**H. Jackson Brown JR. Entries taken from book "Live and learn and Pass It On" By H. Jackson Brown JR**



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Bridging Unit Information Sheet 15*

#### **Live and learn and pass it on.**

#### **People age 5-95 share what they've learned about life, love and other good stuff.....**

- Age 52 - I've learned that I should make the little decisions with my head and the big decisions with my heart.
- Age 46 - I've learned that you can get by on charm for about 15 minutes. After that, you'd better know something.
- Age 78 - I've learned that to love and be loved is the greatest joy in the world.
- Age 14 - I've learned that lying in the green grass of an empty field makes you feel so good.
- Age 51 - I've learned that you shouldn't expect life's very best if you're not giving it your very best.
- Age 95 - I've learned that deciding whom you marry is the most important decision you'll ever make.
- Age 6 - I've learned that if you put a June bug down a girl's dress, she goes crazy.
- Age 54 - I've learned that you can't hug your kids too much.
- Age 60 - I've learned that if you depend on others to make you happy, you'll be endlessly disappointed.
- Age 37 - I've learned that children are the best teachers of creativity, persistence and unconditional love.
- Age 81 - I've learned that you should keep your promises no matter what.
- Age 51 - I've learned that you should fill your life with experience not excuses.
- Age 16 - I've learned that you can never have too many friends.
- Age 51 - I've learned that we are responsible for what we do, no matter how we feel.
- Age 64 - I've learned that if you wait until all conditions are perfect before you act, you'll never act.



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Bridging Unit Information Sheet 15 - Live and learn and pass it on.*

- Age 5    - I've learned that goldfish don't like Jell-O.
- Age 54    - I've learned that I cannot expect others to solve problems.
- Age 50    - I've learned that if you care, it shows.
- Age 72    - I've learned that it's just as important to forget a wrong, as it is to remember a kindness.
- Age 26    - I've learned that love will break your heart, but it's worth it
- Age 39    - I've learned that you should treasure your children for what they are, not for what you want them to be.
- Age 9    - I've learned that you can be in love with 4 girls at the same time.
- Age 85    - I've learned that it's never too late to improve yourself.
- Age 14    - I've learned that a good feeling gets even better when it's shared.
- Age 51    - I've learned that if love isn't taught in the home, it's difficult to learn it anywhere else.
- Age 45    - I've learned that it's better not to wait for a crisis to discover what's important in your life.
- Age 20    - I've learned that trust is the single most important factor in both personal and professional relationships.
- Age 51    - I've learned that you shouldn't do anything that wouldn't make your mother proud.
- Age 92    - I've learned that I still have a lot to learn.



## Transition Bridging Unit KS 2 Rules – Who Decides



### Bridging Unit Information Sheet 16

### Christian Creeds - The Apostles' Creed

*I believe in God the Father Almighty,  
creator of heaven and earth.*

*I believe in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended to the dead.*

*On the third day he rose again;  
He ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.*

*I believe in the Holy Spirit,  
The holy catholic church,  
The communion of saints,  
The forgiveness of sins,  
The resurrection of the body,  
And the life ever lasting.* Amen.



# Transition Bridging Unit KS 2      Rules – Who Decides

## *Bridging Unit Information Sheet 17*

### **A Jewish Statement of Belief**

#### **The Shema**

(abridged version for young children)

*Listen Israel, the Lord is our God, the Lord is one.*

*Let the name of His magnificent kingdom be blessed forever and ever.*

*You shall love the Lord your God with all your heart, with all your soul and with everything you have.*

*Let these words which I command you today, be on your heart.*

*Teach them carefully to your children.*

*Speak of them when you are sitting at home and when you are travelling. When you go to bed and when you get up.*

*Tie them on your arm as a sign and place as a sign between your eyes.*

*Write them on the doorposts of your house and on your gateposts.*

*Deuteronomy 6: 4-9*

### **A Muslim Statement of Belief**

#### **The Shahadah**

*“There is no God except Allah and Muhammad (pbuh) is the messenger of Allah”*





## Transition Bridging Unit KS 2    Rules – Who Decides

### *Bridging Unit Information Sheet 18*

### **Instructions for life in the new millennium from the Dalai Lama.**

- ❖ *Take into account that great love and great achievements involve great risk.*
- ❖ *When you lose, don't lose the lesson.*
- ❖ *Follow the three Rs: Respect for self, respect for others, responsibility for all your actions.*
- ❖ *Remember that not getting what you want is sometimes a wonderful stroke of luck.*
- ❖ *Learn the rules so that you know how to break them properly.*
- ❖ *Don't let a little dispute injure a great friendship.*
- ❖ *When you realise you've made a mistake, take immediate steps to correct it.*
- ❖ *Spend some time alone every day.*
- ❖ *Open your arms to change, but don't let go of your values.*
- ❖ *Remember that silence is sometimes the best answer.*
- ❖ *Live a good honourable life. Then when you get older and think back, you'll be able to enjoy it a second time.*
- ❖ *A loving atmosphere in your home is the foundation for your life.*
- ❖ *In disagreements with loved ones, deal only with the current situation. Don't bring up the past.*
- ❖ *Share your knowledge. It's a way to achieve immortality.*
- ❖ *Be gentle with the earth.*
- ❖ *Once a year, go someplace you've never been before.*
- ❖ *Remember that the best relationship is one in which your love for each other exceeds your need for each other.*
- ❖ *Judge your success by what you had to give up in order to get it.*
- ❖ *Approach love and cooking with reckless abandon.*



## Transition Bridging Unit KS 2      Rules – Who Decides

### *Theme 2 Information Sheet 19*

### **Roles and Responsibilities in the Christian Creation Story**

These are quotations taken from "Testament - The Animated Bible" (BBC)  
Read each quote carefully and think what each one means in relation to rules and responsibilities.

Consider the actions, thoughts and feelings of the different characters involved, the consequences in the story and what the Creation Story says to Christians.

***"The garden of Eden was a perfect world, in which even the tiger was their friend"***

***"It is the tree of all knowledge, evil as well as good," God said.***

***'Bite into that fruit and on that day Death will begin to hunt you down. "'***

***"Will you pick some fruit for us?' he asked.***

***'No,' she said.***

***'No?' The serpent's eyes clouded with surprise.***

***'But.....doesn't it make your mouth water?'"***

***"Now the serpent's eyes widened in astonishment.***

***'If God forbids this or that, Eden is no better than a prison.'***

***'Oh no,' Eve protested.***

***'We are free. "'***



## Transition Bridging Unit KS 2      Rules – Who Decides

### Theme 2 Information Sheet 19 Roles and Responsibilities in the Christian Creation Story

*"If we eat the fruit we will die.....' Eve said uncertainly. She could feel the invisible cloak of temptation wrapping around her,.....*

*As the serpent continued to wheedle, Eve found herself drawn towards the forbidden tree."*

*"Red juice trickled through her fingers like blood"*

*"Suddenly she felt horribly alone.....she could not bear this feeling of loneliness."*

*"This was Eve...his Eve...but she seemed different, distant, unreachable."*

*"The moment he had eaten, the fruit rotted in his hand.....then he shivered. For the first time ever, Adam felt shame."*

*"He had no name for this sickening feeling in his stomach, this scorching of his skin, but he did know that Eve and he were no longer the perfect creatures that God had made. They were spoiled. For ever."*

*"Eve groaned. 'Something has gone,' she cried. 'Something I knew.'*

*'That,' said God, 'is a pain that you - and your children - will ever shed. The pain you now feel is the mirror of mine.'"*



## Transition Bridging Unit KS 2      Rules – Who Decides

### Theme 2 Information Sheet 19 - Roles and Responsibilities in the Christian Creation Story

*'I made you a world,' God said to Adam and Eve. 'Now make your own.' Adam and Eve looked at one another in despair. They had already made their world....."*

*"'Will you curse me when it has no purpose?' asked God. 'No beauty?'"*

*"Tears sprang to their eyes. They knew the difference between beauty and ugliness now, between good and evil, innocence and guilt. If they strived, strived all the days of their lives, could they create perfection with their own hands? Could they ever lose their shame?"*

*"Adam and Eve hung their heads. Oh, what had they done?"*

*"'There is consolation....' God encouraged, '...in all that lies unused in your hearts. There will always be a memory of a memory. And there will be a way back.'"*

*"'He kept his promise,'*

*'He gave them what they, in their freedom, had chosen. Cruelty and death.'"*

*"For the first time, Adam and Eve experienced fear. The fabulous garden was suddenly filled with danger. The animals had become menacing, the sun burned too hot, the smell of death was in the air. Adam and Eve had spoiled God's perfect creation. Thorns sprang up, beast turned against beast, disease floated in on the wind."*



## Transition Bridging Unit KS 2    Rules – Who Decides

### Theme 2 Information Sheet 19 - Roles and Responsibilities in the Christian Creation Story

*"Frightened and ashamed, Adam and Eve seemed to stand alone against the world."*

*"He sighed. 'You have eaten of the fruit. My single commandment - and you have broken it.'"*

*"The serpent reasoned with me,' Eve protested. 'He made me listen.'  
'We had no arguments,' accused Adam"*

*"I did not give you the burden of understanding, only of obedience."*

*"The fruit had no power, no magic. It was the commandment that was important."*

*"And because the commandment was so easy to keep, the punishment was made so hard to bear."*

*"True freedom always has restraints."*

*"Will this world ever be home for us?"*

*"We are always drawn to home, but you have heard the story. Home must be in heaven now, no  
anywhere on earth."*





# Transition Bridging Unit KS 2    Rules – Who Decides

*Bridging Unit - 'Who Decides?' Children's Evaluation Sheet 1*

## Children's Evaluation Sheet

Name.....

1. Which part/s of this unit did you like? Why? .....  
.....  
.....
2. Which part/s of this unit didn't you like? Why? .....  
.....  
.....
3. Did you work best on your own or with others? Give reasons.....  
.....  
.....
4. Do you think that you participated well in the discussions?.....  
.....  
.....



# Transition Bridging Unit KS 2    Rules – Who Decides

## *Bridging Unit - 'Who Decides?' Children's Evaluation Sheet 2*

5. Is there anything else that you wanted to find out?.....  
.....  
.....
6. What have you learned by doing this unit?.....  
.....  
.....  
.....
7. What will you remember from doing this unit?.....  
.....  
.....



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## How can beliefs and values serve as a guide for moral decision making?

### Bridging Unit 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.

The Bridging units in the syllabus are about the impact of beliefs on people's lives. This 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 unit 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 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, *e.g. 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

The 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, *e.g. 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, *e.g. when sharing ideas about the features present in their perfect town*

### Open-mindedness

- being willing to go beyond surface impressions, *e.g. 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, *e.g. sacred text, worship*

- Christianity, *e.g. baptism, parable, sin*
- Judaism, *e.g. mitzvah (plural mitzvot), shema, Tenakh, tzedaka*
- Sikhism, *e.g. amrit pahul, kirat karna, Kaur, khalsa, nam japna, sewa, Singh, vand chhakna*
- religious and human experience, *e.g. 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 Video/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/](http://www.qca.org.uk/re/)). QCA monitors and updates these website addresses, but accepts no responsibility for their content.

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

<b>Session 1: What is your dream of an ideal town/community/world?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know some of the features that people, including themselves, might want in their ideal community</li> <li>understand the place of values in achieving change in a community</li> <li>reflect on their visions of an ideal community.</li> </ul>	<p>As a starter activity, display a PowerPoint presentation showing images of the local community. This should show physical features and characteristics as well as human-made features and behaviour. Ask pupils to record all the features that they see.</p> <p>Use the starter activity to generate a mind-map that describes the local community, starting with the ideas from the presentation.</p> <p>In pairs, ask pupils to identify three features of Haringey that they would retain and three they would like to get rid of to improve the town. Ask them to record these on a series of six blank cards.</p> <p>In groups of four, using the notes from the previous activity, ask the pupils to agree on five features/qualities in an ideal town, e.g. a town with sports facilities, trees and green spaces, beautiful buildings, no cars, no violence, respect for everyone.</p> <p>As a class 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></p> <p>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 contribute to an ideal town/community/world.</p> <p>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.</p> <p>Introduce 'The island' task, as an assessment task for this unit.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>describe and show understanding of what is considered by themselves and others as important in an ideal community</li> <li>describe what values would inspire them if they were setting up a small community</li> <li>suggest answers to questions about their ideal community.</li> </ul>	<p>In the final lesson of the unit, each group of pupils must present a 'Newsround' style report, hearing from individual characters living on the island on how they have structured a peaceful community.</p> <p>There are various websites that include guidance on using 'guided fantasy' or 'guided visualisations' (see 'Resources').</p> <p>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 Golding.</p> <p>There are various publications that include starting points for developing reflective techniques (see 'Resources').</p> <p>Link to PSHE: participating in discussions and group tasks.</p>

	<p>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.</p> <p>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.</p> <p>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>		<p>Link to citizenship: individual and community/rights and responsibilities.</p>
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<b>Session 2: How did Moses and the Jewish people try to create an ideal community in the Promised Land? (Case study)</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that Jewish people believe that the ten Commandments were given by God to Moses to guide the Jewish community</li> <li>understand why freedom from slavery and freedom to worship have been, and still are, a feature of society that many people value</li> <li>reflect on what they and their own communities might learn from the ten words.</li> </ul>	<p><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.</p> <p><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 commandments for the Jewish community for them to live by in the new land.</p> <p>Explain to the pupils that while the ten commandments 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.</p> <p>Activity: Pupils 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.</p> <p>Ask the pupils to discuss the commandments – in particular, the commandments associated with the worship of God – and their relevance for society today.</p> <p>You could invite a Jewish person to speak to the pupils</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>make links between the story of Moses and the authority of the ten commandments</li> <li>explain why Jewish people and others value freedom from slavery and freedom to worship</li> <li>suggest answers to questions about the relevance of the ten commandments to their lives and the lives of others.</li> </ul>	<p>See Resources for videos and websites that can be used to support this activity.</p> <p>Be aware that background information about the Jewish people in Egypt, the escape to the Promised Land and the giving of the ten commandments should be summarised in no more than 10 minutes.</p> <p>Note that when a Bible is used for background information, a Jewish Bible should be used (Chumash). Christian Bibles may interpret words and phrases in ways that are not Jewish. Jewish Bibles are available in Hebrew with English translation &amp; footnotes. Illustrated Jewish Bibles for children are available from major booksellers.</p> <p>Set up an online discussion group/forum with only named members of each group having access. The pupils will be able to log in and see their discussion as it unfolds, and respond to what other members</p>

	<p>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 including keeping the commandments; charity/social justice, welcoming the stranger.</p> <p><b>Homework</b></p> <p>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>		<p>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> <p>If using an online discussion group/forum, make sure you share with pupils protocols for using the internet safely (see 'Resources').</p> <p>Followers of Orthodox Judaism believe that Gentiles should keep the seven commandments of the Noachide law.</p>
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<b>Session 3: How do Christians try to make society better?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know that Christians believe that humans are sinful and human society can never be perfect</li> <li>understand Christian teachings that help Christians live happier lives, both individually and in community</li> <li>reflect on what they and other communities might learn about the value of symbolic rituals for expressing identity and belonging.</li> </ul>	<p>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 Bridging unit)</p> <p>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.</p> <p>Tell the pupils that although Christians do not expect humans and human society to be perfect, Christians have beliefs and guidelines that help them to improve the community.</p> <p>Display on a whiteboard the text of Jesus<sup>1</sup> 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).</p> <p>Drawing on the parable of the Good Samaritan, which some would have learnt in the primary school, 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 neighbour to the man who fell among thieves.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>describe and show understanding of the reasons why Christians do not expect their communities to be perfect</li> <li>explain Jesus' two great commandments and the 'golden rule'</li> <li>suggest answers to questions about the value of baptism for many Christians.</li> </ul>	<p>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.</p> <p>Stories about Adam and Eve and the 'golden rule' are found in the Jewish Bible.</p> <p>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').</p>

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

	<p>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.</p> <p>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.</p> <p>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.</p> <p><b>Homework</b></p> <p>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.</p>		
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<b>Session 4: How do Sikhs try to make society better?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>know three key values for the Sikh community</li> <li>understand the impact that these values might have on a Sikh's life</li> <li>reflect on the wearing of symbols and taking common names as a way of expressing identity and belonging.</li> </ul>	<p>Begin by using screenshots from the online discussion group/forum to encourage the pupils to share some of the key points from their discussions.</p> <p>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.</p> <p>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 karna); sharing with others (vand chhakna); service to others (sewa).</p> <p>Ask the pupils to consider the following questions to research.</p> <p>How might people who are old, or who have very little money, be expected to live according to these values?</p> <p>Why might these values be important to Sikhs or to others?</p> <p>What might living by these values involve, e.g. Sikh customs and ceremonies such as worship in the Gurdwara, seating arrangements, sharing the langar, cleaning the shoes of</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>describe and show understanding of key Sikh values</li> <li>explain how Sikh values might have an impact on a believer's life</li> <li>suggest answers to questions about the value of different ways of expressing identify and belonging.</li> </ul>	<p>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.</p> <p>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.</p> <p>There are various Sikh stories that can be used for this activity (see Resources).</p>

	<p>others?</p> <p>What might be the challenges of living by these values? In what situation might these values have the greatest impact?</p> <p>When might a Sikh have opportunities to show that these values are important, e.g. in their community life and their personal life, as individuals and in their community, and what might they do, e.g. wear certain symbols (the 5 Ks), use certain names (Singh/Kaur and forenames)?</p> <p>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.</p> <p><b>Homework</b></p> <p>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>		
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<b>Session 5: What have we learnt about the impact of beliefs on individuals and communities?</b>			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>• know that beliefs impact on the lives of individuals and communities</li> <li>• understand that religion may provide the source of the rules and conventions that guide individuals and communities</li> <li>• reflect on how communities express identity and belonging.</li> </ul>	<p>Pupils should 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.</p> <p><u>Setting the scene.</u> 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, e.g. 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.</p> <p><u>Rules and guidelines.</u> 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, e.g. 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 justice if they believe someone has wronged them?</i> Ask pupils to select from a range</p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• explain the impact of beliefs on individuals and communities</li> <li>• explain how sacred texts and stories are used by some individuals and communities to provide answers to ethical issues</li> <li>• ask and suggest answers to questions of identity and belonging.</li> </ul>	

	<p>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> <p><u>Will religion play a part in the community?</u> Pupils should 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.</p> <p><u>How will community members express identity and belonging?</u> 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.</p> <p>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.</p>		
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**Assessment activity**

<b>Session 6: ‘Newsround’ presspack report on the island community</b>			
There are opportunities for assessment for learning throughout this unit. However, in this activity, there are particular opportunities to collect evidence of what children know, understand and can do, using the learning objectives and outcomes and relating them to the level descriptions as appropriate.			
<b>Learning objectives</b>	<b>Teaching and learning</b>	<b>Learning outcomes</b>	<b>Points to note</b>
Pupils should: <ul style="list-style-type: none"> <li>• know that communities have agreed rules or conventions for living together</li> <li>• understand that religion may or may not provide the source of those rules and conventions</li> <li>• reflect on how communities interpret sources and express identity and belonging.</li> </ul>	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.  The remaining groups should 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	Pupils: <ul style="list-style-type: none"> <li>• describe and show understanding of a set of guidelines for an island community</li> <li>• describe the way that religion may be a source of authority</li> <li>• ask and suggest answers to questions about identity and belonging.</li> </ul>	

### **Differentiated outcomes**

#### Level Descriptors for the Assessment Activity

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

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

<p><b>What this unit contains</b></p> <p><i>Session 1.</i> “Why talking together? Pupils consider what can be gained from discussing religion, from engaging with people of different religions and from hearing the views and values of those who have no particular religious beliefs. Teachers will discover how the pupils’ backgrounds and experiences will contribute to this unit. Pupils will consider issues of stereotyping and prejudice and how that might affect our relationships. Begin a vocabulary/glossary and start a classroom Resource File.</p> <p><i>Sessions 2 &amp; 3: engaging in conversation – developing trust, sharing, collaborating and empathising.</i> Explore the religious dimension of matters which are relevant to pupils in their everyday lives. Focus on food, (rules, customs, and symbolism) – with optional extension to festivals. Observe how and where the religions interweave and overlap. Common ground and differences. Pupils ‘read’ together a play script conversation and follow up with discussion and investigation of artefacts. This session will provide an opportunity to raise awareness of diversity and stereotyping within a religion as well as between religions. Invite in adult visitor(s) with religious commitment.</p> <p><i>Sessions 4 &amp; 5: exploring the diversity of religion in our own locality.</i> By sharing pupil and staff knowledge, chart a wall map of the locality with religious landmarks. Arrange a local walk to discover the different faith communities, their buildings, their worship patterns and their community activities. If this is really impossible, research websites of places of worship in Haringey.</p> <p><i>Session 6: review and evaluate the unit; investigate co-operation initiatives in the local area.</i> Presentations. Concluding inquiry about how local religious communities are co-operating, through discussion with a member of a local inter faith group. (Is there a school-based inter faith ‘club’?).</p>	<p><b>Where the unit fits and how it builds upon previous learning</b></p> <p>This should be taught in the spring term of year 7. As pupils are still settling in, having come from different feeder schools and with different prior experiences, it will enable them to contribute their knowledge, exchange ideas and get to know each other better, to trust each other in an informal, relevant, cutting-edge and thoughtful way. It will raise awareness of the diversity of religious communities in Haringey and how they interact. It will also help teachers to assess the experience and knowledge each pupil already has and thereby plan future teaching more effectively.</p>
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<p><b>Extension activities – gifted &amp; talented pupils</b></p> <ul style="list-style-type: none"> <li>➤ Pupils could write inter religious conversations or play scripts of their own, starting from questions about clothes or festivals and ‘perform’ them to another class. Include views and values of pupils without specific religious beliefs.</li> <li>➤ Pupils could engage in a deeper investigation of two local places of worship; they could research and prepare a presentation on the history of their presence in the neighbourhood and their buildings, their members’ worship practices and their service to the wider community.</li> <li>➤ Pupils collaborate with other classes to produce a high quality display for a central area in the school based on a map of Haringey and demonstrating the multi-faith diversity of the borough.</li> <li>➤ Pupils might consider how to teach an inter faith unit in a school in the countryside where there are only Christian places of worship to visit.</li> <li>➤ Play ‘The Diversity Game’ a game aimed at helping people to deepen their understanding of each other, to celebrate difference and share values. Available from the Festival Shop Ltd, 56, Poplar Rd., Birmingham B14 7AG tel: 0121 444 0444</li> </ul>	<p><b>Extension activities – gifted &amp; talented pupils</b></p> <ul style="list-style-type: none"> <li>➤ Pupils could write inter religious conversations or play scripts of their own, starting from questions about clothes or festivals and ‘perform’ them to another class. Include views and values of pupils without specific religious beliefs.</li> <li>➤ Pupils could engage in a deeper investigation of two local places of worship; they could research and prepare a presentation on the history of their presence in the neighbourhood and their buildings, their members’ worship practices and their service to the wider community.</li> <li>➤ Pupils collaborate with other classes to produce a high quality display for a central area in the school based on a map of Haringey and demonstrating the multi-faith diversity of the borough.</li> <li>➤ Pupils might consider how to teach an inter faith unit in a school in the countryside where there are only Christian places of worship to visit.</li> <li>➤ Play ‘The Diversity Game’ a game aimed at helping people to deepen their understanding of each other, to celebrate difference and share values. Available from the Festival Shop Ltd, 56, Poplar Rd., Birmingham B14 7AG tel: 0121 444 0444</li> </ul>
<p><b>Vocabulary</b></p> <p>inter faith (<i>between religions</i>)</p> <p>intra faith (<i>within a religion</i>) dialogue</p> <p>denomination ecumenical diversity</p> <p>commitment stereotype prejudice</p>	<p><b>SMSC/Citizenship / Cross-Curricular Links</b></p> <ul style="list-style-type: none"> <li>➤ This unit provides opportunities for cross curricular work linking with many subjects, for example geography, drama, citizenship, local history, art, architecture, science, health, pshe and ICT</li> <li>➤ The wider dimensions of small communities within the locality</li> </ul>

**Note. Before starting this unit:** Invite adults or older pupils with religious commitment, to join in sessions 2 and 3. Arrange visits to 4 or 5 local places of worship (for session 5). Remember risk assessment and consider a donation for each place of worship visited. Invite parents to join the walk (session 5). Invite a member of an Inter Faith Group for session 6. Send for information leaflets from the Inter Faith organizations listed for session 6.



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

## Session 1 – Talking together

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ understand the concept of 'inter faith dialogue' i.e. 'talking together', as a complement to 'learning about religions;</li> <li>➤ consider why it is good to talk with people of differing religious beliefs;</li> <li>➤ consider what diversity there is in their class and neighbourhood;</li> <li>➤ begin to understand what 'stereotyping' and 'prejudice' mean.</li> </ul>	<p>✓</p>	<p>✓</p>	<p>All pupils complete a 'Quick Quiz' to check their <i>knowledge</i> of some basic facts about the six major world religions ('learning about'). This is mainly for their interest and need not necessarily be marked.</p> <p>Brainstorm / mind-map: WHY should we not only learn about religions, beliefs and moral standpoints, but also talk and engage with people who have differing faith positions or none? Why should they communicate Share answers.</p> <p>Discover (sensitively) the diversity of religious belief in the class and neighbourhood. On a wall map of Haringey, pin on the names and locations of places of worship starting with those known to the pupils and staff.</p> <p>Examine the photograph of Deborah Premraj. Ask: Where does she come from? What is her religion? Explain that no, she is not a Hindu; she's an Indian Christian priest performing a dance to welcome the birth of Jesus.</p> <p>Consider the impact of stereotyping (and prejudice). How might it affect our friendships, our school and neighbourhood? Soon after 9/11, a Sikh was murdered in Canada because Osama Bin Laden (who calls himself a Muslim) wears a turban i.e. not everyone who wears a turban is a Sikh.</p> <p>In small groups look at some selected news cuttings of religious news and discuss whether the reporting is negative (fostering prejudice or stereotyping) or positive.</p> <p>Start a class Resource File of news reports about religious news. Also start building a glossary of useful words – maybe as a decorative border to the wall map.</p> <p><b>Homework:</b> Read paragraph 'Why?' Maybe discuss it with family members. Record two comments of your own. Start collecting news cuttings for class Resource File</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b></p> <p>'Talking Together: conversations about religion' by Sarah Thorley. Pub. John Hunt. ISBN: 1-84298-110-2 (ideally, enough copies for one between two pupils). Available from Articles of Faith</p> <p>Quick Quiz</p> <p>Flipchart / paper for mind map</p> <p>Resource File</p> <p>News cuttings including negative stereotyping</p> <p>Photograph: Deborah Premraj</p> <p>Wall map of Haringey, pins etc</p> <p>'Why?' paragraph</p> <p>Teacher's note: teacher should know (from school records) the religious affiliations of pupils and speak to them individually (beforehand if possible) to find out their willingness to share personal experiences. There should be no obligation for pupils to answer personal questions but the unit will be most successful if pupils feel able to share honestly and trust each other.</p>



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

## Session 2 – Developing trust and sharing experiences

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources



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

<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>✓</p>	<p>Share homework comments and add any further information to wall map and news-cuttings to Resource File.</p>	<p><b>Resources</b> ‘Talking together’ books or copies for each pupil, of the 4 page conversation ‘In the dinner hall’ Introductory / discussion prompts Invite adult guest with a religious commitment to join in discussion.</p>
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ recognise similarities in practice and concepts;</li> </ul>	<p>✓</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. Photographs and captions reinforce this. Six pupils read aloud the conversation script. <i>Afterwards the class can ‘read’ the pictures and captions together. Note that these children are not wholly typical of faiths and that there are other interesting things to find out about attitudes and practices not referenced in this conversation – particularly Jewish practices.</i></p>	<p><b>Food artefacts:</b> packets/tins of kosher food; Seder dish; Hindu puja tray with fruit; photo of (sacred) cows in India; photo of halal butcher shop and kosher section in supermarket; Christian harvest festival service sheet; Communion chalice &amp; paten; bottles (empty!) of Communion wine &amp; Sabbath wine (for labels); dates from Arab country to break Ramadan fast; Zakat &amp; Lent (charity) boxes; Buddhist monk’s food bowl &amp; spoon; Sikh langar dish; Fair Trade packets. Books / websites for researching artefacts &amp; their use.</p>
<ul style="list-style-type: none"> <li>➤ appreciate and respect differences;</li> </ul>	<p>✓</p>	<p><b>Discussion:</b> 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). Note that Judith’s family are not observant Jews and her response is typical of secular and liberal Jews. She does not explain much about Jewish food laws and you might like to explore these in more depth after reading the play. How might an Orthodox Jew have responded differently during the conversation?</p>	
<ul style="list-style-type: none"> <li>➤ understand there are variations <i>within</i> each religion</li> </ul>	<p>✓</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>	
<ul style="list-style-type: none"> <li>➤ know the wider significance and implications for a person’s lifestyle of religious teachings e.g. correlation of fasting and giving</li> </ul>	<p>✓</p>	<p><b>Homework:</b> Take home ‘food’ conversation. Choose two of the questions on page 4 to answer; then answer question 9 and this one: Is there any time in your own life when you give up something (your time? money? food?) so that someone else can have more?</p>	



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

## Session 3 – Collaborating and empathising

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p><i>This session should foster creative interaction and trust between pupils through conversation and discussion of the religious dimension of everyday matters</i></p> <p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ work collaboratively and think empathetically (imagining themselves in the shoes of someone from a religion or standpoint not their own)</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>In groups of four, pupils could write a play script with four imaginary characters from three different religions and one of no religion similar to last week's food conversation.</p> <p><b>either</b> extend the food conversation starting with the question: 'Do we think there are some foods (e.g. meats) – and drinks, tobacco and drugs – that should be forbidden for religious reasons? Why? or Why not?' (consider God's laws/will for us, harming or spoiling creation, being selfish, greedy, not valuing our bodies)</p> <p><b>or</b> using their knowledge and experience, and information from reference books and/or from the internet, write a new <i>short</i> conversation on the subject of festivals. For consideration - Which are the main festivals? Are they all happy occasions or are some solemn or sad anniversaries? What kind of things do they have in common? Special worship/prayers? Special food? Cards or presents? New clothes? Special music? Dancing? Street processions? What if they fall not at a weekend? Time off school or work? Can we join in each others festivals? How do we celebrate if we do not belong to a religion?</p> <p>Plenary: groups to read their scripts to the whole class</p> <p>As a class, decide if there are any new words for the glossary.</p> <p><b>Homework:</b> Collect information about/make a list of signs of religion in the neighbourhood. Look out, on your way home, for religious landmarks, street names etc – ask neighbours.</p>	<p><b>Resources</b></p> <p>Copies of last week's food conversation (for reference).</p> <p>Teachings from religions about moderation or prohibitions on food, drink, alcohol and drugs</p> <p>Basic information about festivals of six main religions.</p> <p>If possible, invite in one or two adults (parents?) with a religious commitment, to help the groups</p>	





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

## Session 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"> <li>➤ discover evidence of religion in your neighbourhood;</li> <li>➤ know that there are centres of many religions in the locality;</li> <li>➤ know that there are groups with different traditions <i>within</i> each religion e.g. Roman Catholic &amp; Baptist churches;</li> <li>➤ develop research skills, plan an expedition collaboratively and consider questions that they would like to have answered.</li> </ul>	<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.</i></p> <p>Introduce the idea that a stranger from Alaska arrives in Haringey and asks: “Where can I find evidence of religion here?” Pupils brainstorm responses including people (clothes), buildings, names, street names, shops, 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><b>Homework:</b> Make a glossary of six key words for each religion involved in your visit.</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>NOTE</b> If visits off-site are impossible, pupils could research the websites of 4 or 5 places of worship in Haringey. They could focus on worship patterns and service to the community.</p> <p>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.</p>	



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

## Session 5 – Neighbourhood walkabout

Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ become familiar with locations of nearby places of worship and religious landmarks;</li> <li>➤ understand that worship/spiritual fellowship are central to religious communities;</li> <li>➤ understand that the concept of service to others is central to most religions;</li> <li>➤ if time - know about the origins of local religious groups.</li> </ul>	<p style="text-align: center;">A T 2</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</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> <ol style="list-style-type: none"> <li>a) How it is identified outside and inside. Its size, age (approx), layout of building e.g. seating /pews? moveable chairs? Musical instruments? Why is it like it is?</li> <li>b) Information from notice boards about worship and other activities. Are there community activities? Charities supported?</li> </ol> <p>Each group could collect one copy of free information/leaflets about the building and its community activities/charities (i.e. don't walk off with 30 copies!).</p> <p><b>Homework: either:</b></p> <p>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.</p> <p>Or</p> <p>b) Write a paragraph about how you <i>felt</i> being in one or more of the places of worship.</p> <p><b>Optional extension work:</b> in groups (back at school/home): identify relevant questions and research one building or community to discover its history. Make a display of your findings or add them to the class Resource File. Make a timeline to show their dates of origin. Present your findings at a school assembly</p>	<p><b>Resources</b></p> <p>Notebooks Camera Spare head coverings</p> <p>If you have been unable to go out to make visits to places of worship, continue the website research started last lesson. Interview visitors from places of worship. Make a display of findings.</p>



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

## Session 6 – Religions co-operating

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ discover that religious people and groups work co-operatively with each other in Haringey;</li> <li>➤ consider how co-operation could be increased and improved;</li> <li>➤ think reflectively about the ground covered in this unit.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p>	<p>Invite a member of one of Haringey’s Inter Faith groups to come and join your lesson.</p> <p>Add photos taken on walk, to the wall map. Present your findings from your outing, to your visitor.</p> <p>Hear from your visitor about the work that his/her organization undertakes.</p> <p>Discuss whether inter faith dialogue and engagement is a good thing. How does it contribute to society? To peace and harmony between neighbours? Are there any disadvantages?</p> <p>Can you think of other ways to continue inter faith dialogue and engagement in the community?</p> <p>How about an inter faith school club? Maybe liaise with another school – maybe a ‘faith’ school? On the internet?</p> <p><b>Homework.</b> Write down 4 of the most important things you have learned from this unit. What have you enjoyed most about this unit?</p>	<p><b>Resources</b></p> <p>Information leaflets from organizations:</p> <p>The Peace Alliance: <a href="http://www.peacealliance.org.uk/about.html">http://www.peacealliance.org.uk/about.html</a></p> <p>Network Haringey (Christian denominations) <a href="http://www.prayharin.hey.org.uk/">http://www.prayharin.hey.org.uk/</a></p> <p>Council of Christians and Jews (CCJ) <a href="http://www.cci.org.uk/">http://www.cci.org.uk/</a></p> <p>North London Inter Faith Group <a href="http://www.northlondoninterfaith.org.uk/aboutus.html">http://www.northlondoninterfaith.org.uk/aboutus.html</a></p> <p>Haringey SACRE (Standing Advisory Council for RE)</p>



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

## Session 1 – Talking together quick quiz

### QUICK QUIZ

Religion	Place of worship	Festival	Scriptures
Buddhist	mosque	Easter	Torah
Christian	synagogue	Eid	Bible
Hindu	gurdwara	Hannukah	Guru Granth Sahib
Jewish	church	Dwali	Qur'an
Muslim	mandir	Baisakhi	Dhammapada
Sikh	temple	Buddha Day	Vedas

- Ramadan is a Christian 'joining, belonging' ceremony  
 Singh is the Hindu sacred sound for God  
 baptism is the Muslim month of fasting  
 a tallit is lives in a Buddhist monastery  
 'Om' is a name given to all Sikh men  
 a bikkhu (monk) the prayer shawl worn by Jews

- 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)

4. SYMBOLS

			Christian
			Muslim



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

*Session 1 – Talking together lesson resource*

*Photograph of Deborah Premraj*



Agreed Syllabus for Religious Education

Lesson resource

Inter faith dialogue 11



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

## Session 1 – Talking together

### Homework

- Read this paragraph. Maybe discuss it with members of your family.
- Write down two comments of your own.
- Begin to collect some news cuttings about religious news for class Resources File.

### WHY?

We can learn about other religions from teachers, from books and from the internet.

We also hear about religion from newspapers and TV, but often they give us misleading information and only bad publicity about religious activities. So why should we make an effort to talk *with* people of other religions? To talk *and* to listen?

Living in Britain, issues of religion come up on the news every day. Living in Haringey, every one of us is affected by issues of religion; probably every one of us meets and speaks to someone every day, who belongs to a religion – on the bus, in shops, at the doctors' surgery, in school, amongst our neighbours, in the park . . . If we *don't* talk to people who are different from us, that's when misunderstanding comes in, which can lead to fear and arguments and even violence.

If we really talk – and really *listen* to each other, we will find many similarities, many beliefs and values and activities that we share. We will also find differences and we need to respect differences; this is not easy, some differences go deep. But if we insist "I've got it right and you're wrong" then the conversation comes to an end, friendship can't continue and often trouble starts.

Perhaps we can concentrate on what we share, rather than how we compare. Can we invite our 'other faith' neighbours to *join in* the fun or the solemnity of each others' festivals? Visit each others' places of worship? What else?

We are so fortunate in Haringey to have people of so many religions all around us. Let's learn from them. Let's keep talking and learn to trust each other. Let's find out how we can do things together – for our own enrichment and for the sake of peace in our neighbourhoods.



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

## Session 2 – Developing trust and sharing experiences – support materials

### Notes for teachers in preparation for reading the conversation ‘In the dinner hall’

The starting point is not a ‘religious topic’, however the ordinary act of eating food together, is a way in to exploring the religious dimensions of food. Although the conversation is artificial, it should act as a trigger for genuine discussion and the pictures have been deliberately chosen to bring a sense of reality to the conversation. The captions give back-up information and answer some of the questions touched on in the conversation. Questions at the end and the ‘Stretch yourself’ section allow for differentiation.

Notice the diversity within the religions (in this conversation, within Buddhist, Christian and Jewish practices) as well as between the religions. There is no one way of being a ‘Christian’ or a ‘Jew’ or a ‘Buddhist’. Just as the creative silence of a Quaker Meeting is different from the exuberant praise of a Pentecostal service, so there is no one way of being a Jew or a Buddhist. Similarly, just as there are Christian families from far-away places like Nigeria, Cyprus and the Caribbean – with very different customs, so there are Muslims from such diverse countries as Egypt, Pakistan and Bosnia. Some customs which may be perceived as religious are in fact cultural.

You could ‘warm up’ the conversation, by brainstorming ‘food’. Readers could be briefed and given the chance to practice beforehand. Sticky labels identifying each character can be helpful (note that each character’s name begins with the same letter as his/her religion – for easy identification). Pupils could be asked beforehand, to bring in their own food ‘artefacts’ or family photographs of celebrations with food, to show and share.

Hopefully in the follow-up discussion, pupils will feel able to raise issues that are relevant to them and their daily lives, will clarify some puzzles, challenge some prejudices and expand horizons.

**IN THE DINNER HALL:** Meet the characters. These are imaginary characters who will reflect something of the diversity of the religions of people living around us.

- **Owen’s** family does not belong to any particular religion. They have always lived in Britain.
- **Hansa** is a Hindu. Her family came to Britain in 1980 from the city of Mumbai in south India.
- **Bimi** (short for Bimali) – her family is Buddhist. They came to Britain from Sri Lanka 12 years ago.
- **Judith** is a Jew. Her family came to Britain from Poland in 1939, to escape from the Nazis.
- **Candice** is Christian. Her family came to Britain from Barbados in the Caribbean 42 years ago.
- **Masood** is a Muslim. His family came from Egypt to Britain 8 years ago.

Extracts from ‘Talking Together’ copyright Sarah Thorley



## 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?



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



Buddhist monks and nuns usually receive food bought and cooked and served to them by lay (ordinary) people. It is an honour for people to give them food and an opportunity to be generous. Generosity is an important teaching in Buddhism.



Meat eaten by Muslims is bought from 'halal' butchers. Halal means allowed – the animals must be killed swiftly by cutting the jugular vein and saying the name of Allah. Allah is the Arabic word for God.





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

**Judith.** No they don't, along with a whole lot of other things that are forbidden. It's in the Torah. And the food Jews eat should be prepared in a special way. It's called 'kosher'. My family isn't that strict about it though.

**Bimi.** 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*?

**Bimi.** 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.

**Bimi.** 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.

**Bimi.** 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 store-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.



## 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!



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



Muslims celebrate the festival of Eid at the end of Ramadan. In the morning all the men and some of the women come to the mosque to pray. Boys are collecting zakat – this is money to give to people in need.



Most Hindus have a shrine in their home with statues and pictures of gods and goddesses and other holy objects. Here a woman offers her food at the shrine, to be blessed, before the family meal.



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

**FOOD.** Food and drink is pretty central to everyone's life. We can't do without food. 'We are what we eat' was the title of a TV programme – and that's true if you think about it.

- Food and meals are an important part of many religious activities. That's partly about bringing people together, often to give thanks for the gifts of God.
- Giving and sharing of certain foods also often has a deeper symbolic meaning. Such rituals may have traditional meanings which go back centuries.
- Every religion has something to say about food and about eating – or not eating too much, not being greedy. Every religion teaches about justice, which includes sharing the food that we have with those who do not have enough.
- Religions also speak out about the misuse of food and alcohol, tobacco and drugs.

### What do you know? What do you think?

1. Why doesn't Hansa eat a beefburger for her dinner?
2. Which three children are vegetarian?
3. *What do you think* about being vegetarian? Why?
4. Find three pictures which show generosity being practised. Which three religions do they show?
5. *Do you think* there are some foods – and drinks, tobacco and drugs – that should be forbidden for religious reasons? Why?
6. What will Bimi'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 gurdwara, 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.

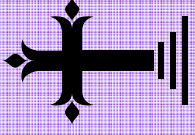


A Jewish family share the annual Passover meal. They thank God for when their ancestors, the Israelites, were freed from slavery more than 3000 years ago in Egypt. All the food on the table has symbolic meaning. For example the bowl of salt water is a symbol for the tears of misery of the slaves. You can read the story in Exodus chapters 12-14 in the Torah (also in a copy of the Christian Bible).

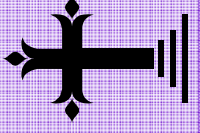
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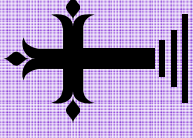
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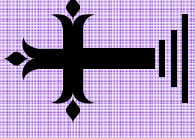
God	Christian Teaching	The Christian Community
<p>➤ <b>Christians believe:</b></p> <p>in the Holy Trinity, consisting of:</p> <ul style="list-style-type: none"> <li>▪ the Father - creator, sustainer,</li> <li>▪ the Son - born incarnate to reveal the love and will of God, redeemer of humanity,</li> <li>▪ the Holy Spirit - guide, comforter, giver of understanding &amp; insight;</li> </ul> <p>Jesus was the Messiah:</p> <ul style="list-style-type: none"> <li>▪ Jesus' life, death &amp; resurrection in a Jewish context,</li> <li>▪ How the life of Jesus was portrayed as fulfilment of Old Testament Messianic prophecies.</li> </ul>	<p>➤ <b>The Bible</b></p> <ul style="list-style-type: none"> <li>◆ Christian beliefs that humanity is made in God's image.</li> <li>◆ Teaches Christians to recognise the unique value of individuals.</li> <li>◆ The Gospels as Good News.</li> <li>◆ Contains stories and events from the life of Jesus</li> <li>◆ selected passages about Jesus including those dealing with His birth, baptism, temptations, relationships with people, suffering, death, resurrection &amp; ascension.</li> </ul>	<p>➤ <b>The Christian Life Journey</b></p> <ul style="list-style-type: none"> <li>◆ Beliefs about life and death.</li> <li>◆ The value of life                             <ul style="list-style-type: none"> <li>▪ personal relationships, individual commitment, life choices.</li> </ul> </li> <li>◆ Personal &amp; corporate Christian values as a response to Jesus' teaching &amp; how this is demonstrated through:                             <ul style="list-style-type: none"> <li>▪ love of 'neighbour';</li> <li>▪ social issues, e.g. crime, the use of resources;</li> <li>▪ national and global issues, e.g. poverty, justice;</li> <li>▪ individuals &amp; organisations being motivated by specific teaching of Jesus.</li> </ul> </li> <li>◆ The global Christian community                             <ul style="list-style-type: none"> <li>▪ Terminology of the church e.g. denomination, orthodox, catholic, protestant.</li> <li>▪ Why different Christian denominations exist.</li> <li>▪ Issues which unite as well as separate Christian groups.</li> </ul> </li> </ul>



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry



<p><b>What this unit contains</b></p>	<p>In this unit pupils will investigate events in Jesus' life: birth, visits to the Temple for dedication (8 days) and Passover (12 years), baptism, wilderness temptations and His relationship with people in the community, His death, resurrection appearances and Ascension. They will consider Jesus' Divine and human nature.</p>
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit builds on knowledge introduced across the Primary phase and further develops pupils' understanding of Jesus' Divinity and Humanity and fulfilment of Jewish prophecies of the Messiah from Unit 9.</p>
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Consider how belief in Jesus as a sacrifice influences the beliefs of Christians about life and death.</li> <li>➤ Investigate viewpoints on the possibility of miracles happening today.</li> <li>➤ Investigate Jewish Messianic beliefs and compare Messianic expectations with Jesus' life.</li> </ul>
<p><b>Vocabulary</b></p> <p>Messiah Jesus prophecy</p> <p>humanity divinity fulfilment</p> <p>Temple symbolism Baptism</p> <p>Dedication Passover Jerusalem</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Concept of Divinity</li> <li>➤ Concept of incarnation and the involvement of God in the world</li> <li>➤ Being an outcast in society or belonging</li> <li>➤ Responsibility to put beliefs into practice</li> </ul>

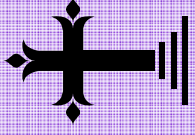


# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 1

Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the chronology of Jesus' life story;</li> <li>➤ know that Jesus was born and brought up as a Jew;</li> <li>➤ know that Jesus' birth was acknowledged by some as more than that of an ordinary boy.</li> </ul>	<p>✓ ✓ ✓ ✓ ✓</p>	<p>Explain that during this unit pupils will find out more about Jesus' life and look for evidence of His humanity, His divinity and the purpose for which Christians believe He was sent. Ensure pupils are clear about what humanity and divinity mean in relation to Jesus' identity.</p> <p>In a whole class brainstorming session, recall and place in chronological order existing knowledge about Jesus. Make individual record when order is agreed.</p> <p>Hand out copies of Luke's account of Jesus' naming, circumcision and Mary's purification visit to the Temple. Discuss this as evidence of Jesus' religious background as a Jew.</p> <p>Hand out the unit worksheet, discuss the example entry and how this expands work done in a similar way in Unit 9. In groups decide what might be entered for the Temple visit event. Feed back and agree. Complete answers on individual worksheet. (5 minutes)</p> <p>Explore Simeon's revelation and consider who he said Jesus was and the evidence from Simeon of why Jesus had been sent.</p> <p>Hand out the second portion from St. Luke and set the homework:</p> <ol style="list-style-type: none"> <li>1. Explore Simeon's words in 2 34-35. What do you think he was prophesying?</li> <li>2. Read Luke 2 41-52 and prepare your suggestions for what should be entered on the worksheet about this story.</li> </ol>	<p><b>Resources</b> St Luke 2 21-35</p> <p>Worksheet – Jesus, God &amp; Man</p> <p>St Luke 2 41-52</p>

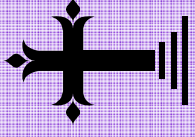




# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 2

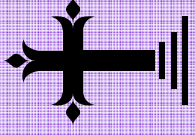
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jesus was aware that He was God's son;</li> <li>➤ know that Jesus was baptised by John the Baptist and that this signified the start of His work and God's recognition of Him;</li> <li>➤ know that Jesus spent time in the wilderness, preparing himself for His work and that during that time the devil tempted Him</li> </ul>	<p>✓</p>	<p>✓</p>	<p>Recap previous lesson and discuss and agree answers from the homework. Ensure the discussion addresses who Jesus' father was (His divinity). Note that as a Jew He was celebrating Passover and explain that many people think He had just been through the Bar Mitzvah ceremony. Recall what pupils know about Bar Mitzvah.</p> <p>Record agreed answers on the worksheet and add this event to the chronology of Jesus' life. Briefly record what Mary learnt about her son from this event. Watch the section of the video from Mary recalling Jesus in the Temple and the Nativity to the end of the Temptations. What do Christians believe that the Temptations show and how did Jesus resist? What message does this give to Christians today? – record answers.</p> <p>In groups of 5 devise a short acted scene showing how someone can be tempted. Teachers might give pupils a pre-set scenario for this. Each role-play presented to the class should show how at a point of decision temptation was overcome.</p> <p>Plenary: Discuss role-plays and explore further how the baptism and temptation stories show Jesus' dual nature. Record.</p> <p>Set homework.</p> <ol style="list-style-type: none"> <li>1. John is called 'The Baptist' – how did he get that name?</li> <li>2. What took place at Jesus' Baptism that convinced John that his cousin was the Messiah?</li> <li>3. Why did John think Jesus had been sent to earth?</li> <li>4. Why do some people believe it is important to have a public ceremony to show you intend to live differently?</li> <li>5. Have you or anyone else you know made the decision to do this? How might it be difficult to keep to?</li> </ol>	<p><b>Resources</b> Video: <i>The Miracle Maker</i></p>



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 3

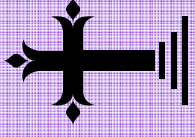
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that incidents in the gospels show that Jesus had powers beyond those of an ordinary man;</li> <li>➤ know that Jesus helped those on the margins of society;</li> <li>➤ know that Jesus shared joy, sadness and experiences with others as a human.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Set pupils into groups, each group to have one of the 'stories' listed in the Resources column to investigate. Share the learning intentions of the lesson and explain that groups have 25 minutes to become experts in their 'story' and then they will feed back to the class.</p> <p>At the end of the working time feed back to the class, summarising the story and the learning points.</p> <p>Plenary: Draw together and relate to the theme of humanity and divinity on the unit worksheet. Agree entries and record.</p> <p><b>Set homework:</b></p> <p>a) Many of the example stories today focused on miracles. List them. What do you think a miracle is?</p> <p>b) What miracles do people think occur today? Find an example from a newspaper or website to bring to the next lesson.</p> <p>c) How did people respond to Jesus' powers?</p>	<p><b>Resources</b></p> <p>Textual information, videos, websites and Bible references for:</p> <ul style="list-style-type: none"> <li>▪ The wedding at Cana (John 2:1-11)</li> <li>▪ The healing of a paralysed man (Luke 5: 12-26)</li> <li>▪ The woman who anointed Jesus (Luke 7:36-50)</li> <li>▪ 10 Lepers are healed (Luke 17:12-19)</li> <li>▪ Healing a crippled woman (Luke 13:10-17)</li> <li>▪ Cure of a woman with a haemorrhage and Jairus' daughter (Luke 8:40-56)</li> <li>▪ Loaves &amp; Fishes (Matthew 14:13-21)</li> </ul>



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 4

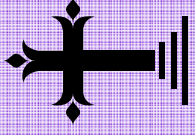
Learning objectives	A T 2		Suggested teaching activities	Sensitivities, points to note, resources
	A T 1	A T 2		
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jesus challenged the religious authorities by claiming to do things they believed only God could do;</li> <li>➤ know that Jesus did not observe the Shabbat requirements strictly.</li> </ul>	√	√	<p>Recall some of the stories from the previous lesson where Jesus had annoyed the religious authorities. Watch a section from a Video showing the authorities criticising Jesus for this behaviour.</p> <p>Look at the list of forbidden acts for Shabbat (as found in Judaism Units) and read the passage from Luke 6, which explores 2 incidents where Jesus' actions on the Sabbath put Him into conflict with the religious authorities. Jesus knew how the most religious people viewed any work on the Sabbath – what was He telling them about God through these actions?</p> <p>In small groups discuss:</p> <ul style="list-style-type: none"> <li>▪ How did Jesus' actions challenge the religious leaders?</li> <li>▪ Why did he do this?</li> <li>▪ Was it because He was a rebel or was it for some other reason?</li> </ul> <p>Feed back and discuss answers around the class.</p> <p>Record how these show Jesus' nature on the worksheet and then record a personal response to these examples.</p> <p>Set Homework:</p> <ol style="list-style-type: none"> <li>a) How did the video scenes or the passages you read reflect Jesus' dual role?</li> <li>b) What do you think these stories tell us about how Jesus saw the purpose for which he came?</li> <li>c) Was Jesus religious?</li> </ol>	<p><b>Resources</b></p> <p>Video  <i>Miracle Maker or Jesus of Nazareth Part 3</i>            Luke 6 1-11</p>



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 5

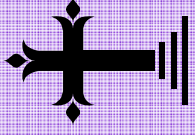
Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know how Jesus' 'agony' in the garden of Gethsemane demonstrates His dual nature.</li> </ul>	<p>✓</p>	<p>Recall the story of the Last Supper and then watch on a video Jesus' final meal with His friends. What did Jesus' words aim to explain to them about what He knew about the purpose for His life and what was going to happen next?</p> <p>Watch the next section of the video, taking particular notice of Jesus foreknowledge of His fate (divine) and his dread of experiencing it (humanity).</p> <p>How does the video try to explore Jesus' feelings?</p> <p>Create a peaceful reflective environment in the room. Perhaps play pupils a part of Handel's Messiah as a stimulus. Then ensuring pupils are able to be comfortable set them to produce some reflective writing:</p> <ul style="list-style-type: none"> <li>▪ Why do you think Jesus decided in the garden to go on with what was going to happen rather than run away?</li> <li>▪ How do you think He was feeling?</li> </ul> <p>Homework: Read the words Jesus said from the cross:</p> <ul style="list-style-type: none"> <li>▪ How do they demonstrate His nature?</li> <li>▪ How do they explore the purpose of Jesus' life?</li> </ul>	<p><b>Resources</b> Video <i>Miracle Maker or Jesus of Nazareth</i></p> <p>List of Jesus' words from the cross</p>



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know how Jesus appeared to His disciples and friends on several occasions after His death;</li> </ul>	✓		Let pupils work in pairs to investigate resurrection appearances of Jesus – give each pair one of Jesus' appearances. They should then feed back to the class briefly summarising what was shown about Humanity, Divinity and Messiahship through each appearance.	<b>Resources</b> Brief textual accounts of resurrection appearances Video showing the ascension
<ul style="list-style-type: none"> <li>➤ know that Christians believe that these accounts explore Jesus' dual nature;</li> </ul>	✓		Watch a video version of Jesus' ascension & discuss.  <b>Assessment task</b> Who was Jesus? Responses should address the following: Jesus dual nature (with examples) The meaning of incarnation in Christianity	
<ul style="list-style-type: none"> <li>➤ know that Christians believe that Jesus ascended into heaven and how they understand this.</li> </ul>	✓		More able pupils might also address the question: Did Jesus come to the world or to the Jews? – making reference to Prophecies and Messianic beliefs.  All students should also make a personal response to this question in the light of their own beliefs and studies.	



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 1

### Jesus, God and Man.

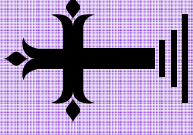
Event	What evidence does this story give about Jesus' humanity?	What evidence does this story give about Jesus' Divinity?
<p><b>Example</b> Jesus' birth story</p>	<p>He was born of a human mother who had been pregnant for 9 months. Jesus was treated as a baby and was vulnerable, needing care and protection</p>	<p>Jesus was born because the Holy Spirit willed this He did not have a human father Angels and a 'star' announced His birth Jesus' birth had been 'foretold' by Prophets</p>

# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 4

### ***The 39 forbidden categories of work listed in the Talmud are:***

- |                            |  |
|----------------------------|--|
| ploughing                  | tearing  |
| sowing                     | trapping or hunting  |
| reaping                    | slaughtering   |
| sheaf-making               | skinning   |
| threshing                  | tanning  |
| winnowing                  | scraping belts   |
| selecting                  | marking out  |
| sifting                    | cutting to shape   |
| grinding                   | writing  |
| kneading                   | erasing  |
| baking                     | building   |
| sheep-shearing             | demolishing  |
| bleaching                  | lighting a fire  |
| combining raw materials    | putting a fire out   |
| dyeing                     | the final hammer-blow ( <i>putting the finishing touch to a newly manufactured article</i> ) |
| spinning                   | carrying from a private to a public area ( <i>and vice versa</i> )                           |
| various weaving operations | sewing   |
| separating into threads    | untying a knot   |
| tying a knot               |  |



# CHRISTIANITY KS 3 Unit 12: Jesus' life and ministry

## Unit 12 Session 5

### *Jesus' words from the cross:*

#### **First Word**

"Father, forgive them, for they do not know what they are doing." *Luke 23:34*

#### **Second Word**

Jesus spoke to the thief who was being crucified next to Him.

"Truly I say to you, today you shall be with me in paradise." *Luke 23:43*

#### **Third Word**

Jesus spoke to His mother Mary and His disciple John who were standing together nearby.

"Dear woman, Behold, your son!" *John 19:26* and "Behold, your mother!" *John 19:27*

#### **Fourth Word**

About the ninth hour Jesus cried out to His Father with a loud voice.

"Eli, Eli, Lama Sabachthani?" which means, "My God, my God, why hast thou forsaken me?" *Matthew 27:46*

#### **Fifth Word**

Jesus, knowing that all things had already been accomplished, in order that the scripture might be fulfilled, exclaimed his human thirst.  
"I am thirsty." *John 19:28*

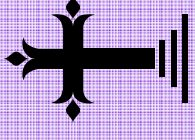
#### **Sixth Word**

"It is finished." *John 19:30*

#### **Seventh Word**

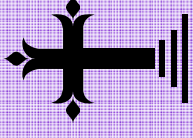
Jesus cried out to His Father with a loud voice.

"Father, into Thy hands I commit my spirit." *Luke 23:46*

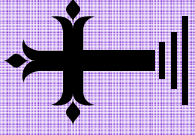




# CHRISTIANITY KS 3 Unit 13: The Christian journey of life



<p><b>What this unit contains</b></p>	<p>Beliefs about life and death, personal relationships, individual commitment, life choices, roles in the family, love of 'neighbour'. Things which unite Christians – Baptism.</p>
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit builds on knowledge introduced in the Primary phase.</p>
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Consider how belief in Jesus as a sacrifice influences the beliefs of Christians about life and death.</li> <li>➤ Compare Christian beliefs about death and the afterlife with that of another religion that they have studied.</li> <li>➤ Discuss the belief in a vocation with a committed Christian.</li> <li>➤ Research the seven sacraments recognised by the Roman Catholic church.</li> </ul>
<p><b>Vocabulary</b></p> <p>Baptism Confirmation Holy</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging</li> <li>➤ Beliefs about the meaning of life and death.</li> <li>➤ Living life and making life choices according to one's values</li> </ul>
<p>community Priest sacrament</p>	<p>Communion belonging</p>

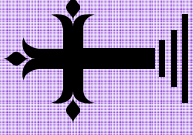


# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the Christian stages of life;</li> <li>➤ know that Christians from different branches of the church celebrate belonging in a different way;</li> <li>➤ know what happens in a Christian baptism service;</li> <li>➤ know and understand the role of godparents;</li> <li>➤ consider how being a godparent can be a serious undertaking.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Recall what pupils know already about the rites of passage that mark stages of life in Christianity and make a class list. Explain what the unit will cover.</p> <p>Introduce the Christian Journey of Life diagram. Explain to pupils that there are variations in the ways different denominations admit people to membership but most celebrate Baptism and Holy Communion (also known as Eucharist, Mass or the Lord's Supper) which they believe were introduced by Jesus. With pupils recall the times in Jesus' life when he was baptised himself and when he shared his last meal with his disciples.</p> <p>Watch a video of a Christian infant Baptism service, e.g. <i>Roman Catholic or Church of England</i>. As they watch, pupils note what is required of the parents and godparents. At the end discuss notes.</p> <p>As a class read the 'Different people different promises' information sheet that explores the Church of England's baptism service. Discuss the Christian beliefs that the service shows and note what this service means to Christians, why water is used in the service, what the water symbolises and what is required from parents and godparents in the service.</p> <p>Agree what being a godparent means in practice if they take their vows seriously. Record individual list of things godparents should try to do and the qualities Christian parents would look for when choosing a godparent for their baby</p> <p><b>Set homework:</b> Interview someone who has either been to or participated in a Christian baptism service: What was the experience like for them and what is their view about the role and responsibility of a godparent? Or List what you consider are the attitudes, beliefs and values important for Christians when choosing godparents for a baby.</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b> Stages of life diagram Video – e.g. '<i>Pathways of belief</i>', '<i>Believe it or not</i>'. '<i>Different people different promises</i>' information sheet. (Vows and promises made in baptism services.) <b>Teacher Note</b> In Christianity special rituals mark movement through different stages of life. These are believed to bring individuals more deeply into a relationship with the church and serve as a "visible outward sign" of an inner change. The officially recognised 'sacraments' are actions believed by Christians to have been instituted by Jesus himself. Pupils who are active members of these churches may know several. In the Eastern Orthodox tradition the baby receives, Baptism, Confirmation and communion at the same time.</p>

# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

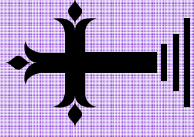


## Unit 13 session 2

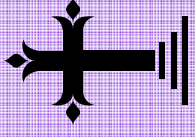
Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Christians from different branches of the church celebrate belonging in a different way;</li> <li>➤ know about the content of baptism &amp; dedication services.</li> </ul>	<p>✓ ✓ ✓ ✓</p>	<p>Recall work from previous lesson and share results of the homework.</p> <p>As a class study what happens at a dedication service, e.g. <i>Baptist, Pentecostal or house church</i>.</p> <p>Create a table to analyse similarities and differences between the Baptism and dedication services. Why do Christian churches have different services?</p> <p>Record why some Christians mark the birth of a child in these ways.</p> <p>Describe the content of a baptism and dedication service and explain the symbolism.</p> <p><b>Homework</b></p> <p>a) Evaluate the different services, explaining their own views.</p> <p>b) Distinguish between the features of different denominational practices of welcoming a baby.</p>	<p><b>Resources</b></p> <p>Video – e.g. ‘<i>Pathways of belief</i>’, ‘<i>Believe it or not</i>’.</p> <p>‘Speaking for Ourselves’ (RMEP) Clip C2</p> <p>‘Different people different promises’ information sheet. (Vows and promises made in baptism services.)</p> <p><a href="http://www.cofe.anglican.org/lifeevents/baptismconfirm/">http://www.cofe.anglican.org/lifeevents/baptismconfirm/</a></p> <p>Prayer over the Water – from the C of E liturgy of Baptism</p> <p>Note: some churches may talk about infant blessing or thanksgiving instead of dedication.</p>

# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 3



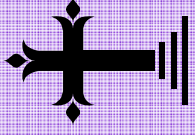
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider the impact of the growing independence of a child on the family;</li> <li>➤ know the content of a confirmation and believers' baptism ceremony;</li> <li>➤ understand the purpose of the ceremonies and the differences between the services.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>As a class discuss the difference between a child and a teenager. Read some extracts from articles or selected problem page /agony aunt letters on the theme of teenage difficulties with parents. Discuss pupils' responses, e.g. What things do teenagers often object to and why? Why is there often conflict between parents and teenagers? In what ways do teenagers want to be independent?</p> <p>Do pupils think that teenagers who are part of a religious family would have more or fewer difficulties as they grow older? Is this the same in all religions?</p> <p>Recap existing knowledge about ceremonies in religions, particularly Christianity, which mark a child becoming an adult. At what age do pupils think a person could make their own choices about religious commitment? At what age can someone take responsibility for their behaviour?</p> <p>Act out a confirmation service as a class. Look in greater detail at what is said by the bishop and the candidates, and talk about its meaning. Ask the pupils to identify the link between confirmation and baptism.</p> <p>Watch a video of a believer's baptism service, noting down how this service differs from confirmation. Explain why people are immersed in water, and why these Christians do not believe in infant baptism.</p> <p><b>Homework:</b> choose one of the following:</p> <ol style="list-style-type: none"> <li>1. Write a dialogue between a young person who has just been confirmed and one who has been baptised, explaining their reasons for going through this ritual and describing their feelings.</li> <li>2. Decide who in your faith could be a role model to inspire you to live a good life in your faith. Explain why you made this choice.</li> </ol>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b></p> <p>Letters or up-to-date articles, e.g. extracts from a magazine problem page</p> <p>Confirmation order of service.</p> <p>Video of a believer's baptism 'Speaking for ourselves' Clip C3</p> <p><a href="http://michigan.csichurch.com/Confirmation.html">http://michigan.csichurch.com/Confirmation.html</a></p> <p><a href="http://www.danishchurch.vancouver.bc.ca/service/confirmationbilingual.html">http://www.danishchurch.vancouver.bc.ca/service/confirmationbilingual.html</a></p> <p><a href="http://re-xx.ucsm.ac.uk/gcsere/revision/xtianity/ch2/4/2.html">http://re-xx.ucsm.ac.uk/gcsere/revision/xtianity/ch2/4/2.html</a></p> <p><a href="http://www.beliefnet.com/index/index_10191.html">http://www.beliefnet.com/index/index_10191.html</a></p> <p><a href="http://www.request.org.uk/main/dowhat/confirmation/confirmation02.htm">http://www.request.org.uk/main/dowhat/confirmation/confirmation02.htm</a></p> <p>Note: These sacramental ceremonies do not take place at this age in the Orthodox, Salvationist and Quaker traditions.</p>	



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Sessions 4 & 5

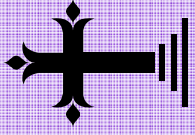
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that for believers there are many life choices;</li> <li>➤ know about choices of religious vocation for men and women, celibacy in holy orders, marriage within the church</li> <li>➤ know the promises/vows made for these choices;</li> <li>➤ consider what a vocation might be</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>		<p>Set pupils into groups, each group to investigate a different Christian life choice and report back at the end of the lesson.</p> <p>Groups should focus on:</p> <ul style="list-style-type: none"> <li>▪ Religious vocation in different denominations, recalling that holy orders are considered a sacrament in some parts of the Christian church.</li> <li>▪ Women's ministry.</li> <li>▪ Celibacy in holy orders.</li> <li>▪ Christian marriage.</li> <li>▪ Living a Christian life in a family.</li> <li>▪ Living a Christian life as a single person</li> </ul> <p>Pupils should record what they believe a vocation to be.</p> <p>At the end of session 5 Share and organise responses to the pupils' research. Classify under the headings of 'religious' and 'non-religious'. In small groups (3 minutes) discuss how the responses help clarify their own thoughts or influence them to a change of view. Set homework, explaining that in the next lesson pupils will consider Christian views on death and the afterlife.</p> <p><b>Homework</b> Survey opinions about life after death from a group of your choosing (parents, friends, members of a faith community). Classify responses by religion, age etc.</p>	<p><b>Resources</b>  <a href="http://mb-soft.com/believe/text/orders.htm">http://mb-soft.com/believe/text/orders.htm</a>  <a href="http://www.orthodoxphotos.com/readings/temple/degrees.shtml">http://www.orthodoxphotos.com/readings/temple/degrees.shtml</a>  <a href="http://stbrigidskilbirnie.com/Pages/orders.html">http://stbrigidskilbirnie.com/Pages/orders.html</a></p>



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

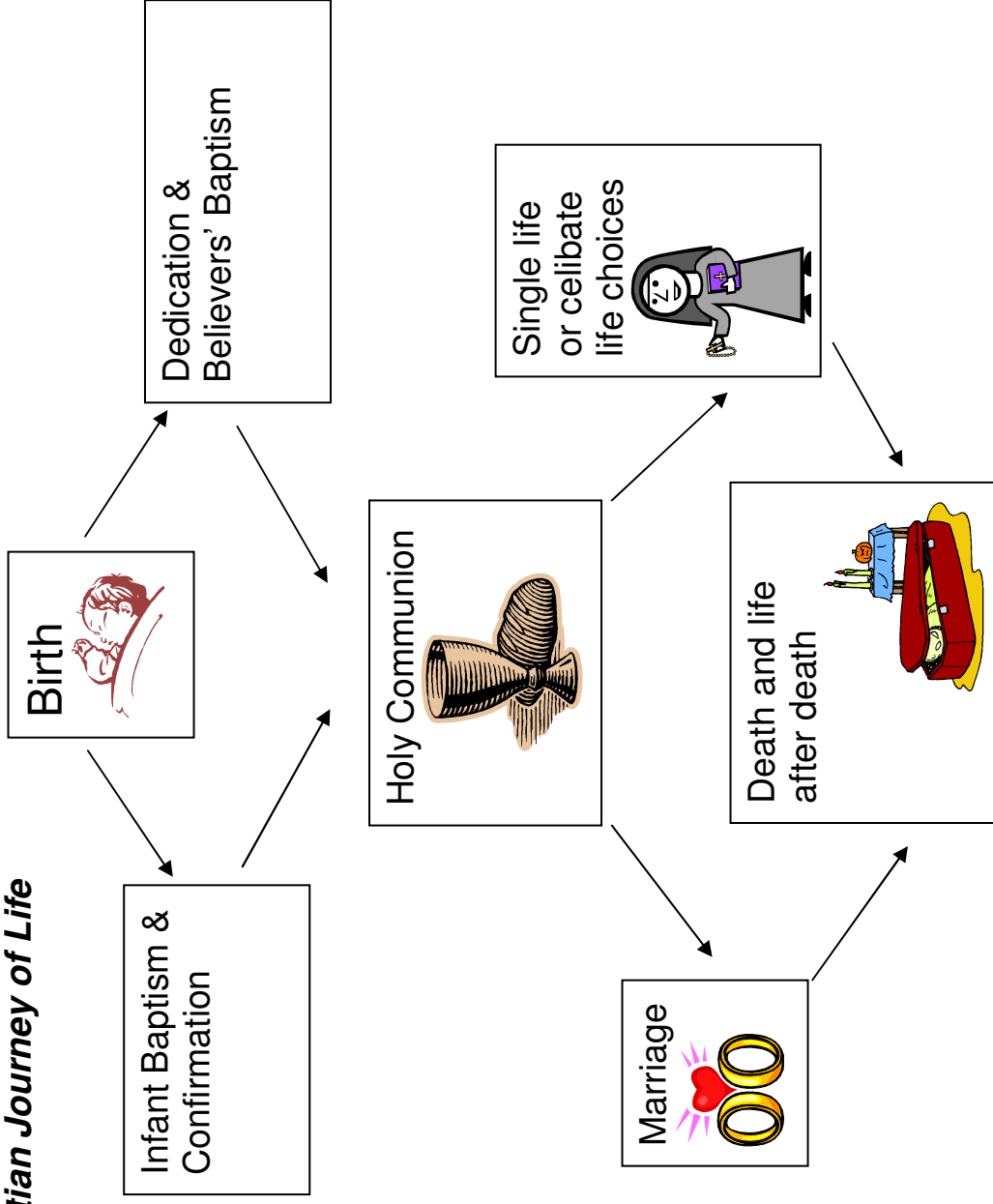
## Unit 13 Session 6

Learning objectives	A T 1		A T 2		Suggested teaching activities	Sensitivities, points to note, resources
	A	T	A	T		
Pupils should: <ul style="list-style-type: none"> <li>➤ know Christian beliefs about death and life after death</li> <li>➤ know some Christian funeral practices;</li> <li>➤ consider the journey of life from a Christian perspective.</li> </ul>	✓				<p><i>It would be useful if a Christian minister could be present in this lesson to explain to pupils how the funeral service demonstrates Christian beliefs in life after death and enables the Christian community to support the bereaved family.</i></p> <p>As a class discuss the reasons why there can be no 'right' answers to the questions they have asked in their homework, only beliefs. Discuss responses.</p> <p>Recall Christian beliefs about Easter and about life after death. Explain that not all Christian Funerals are the same but brainstorm what pupils know already about what happens at a funeral. Perhaps they can recall a state funeral that they might have seen.</p> <p>Read through one of the sets of notes about a Christian funeral, watch a video or talk to a minister about the service. Ensure that pupils appreciate that belief in a life after death does not stop the bereaved family from being very sad and needing support to come to terms with their loss.</p> <p>Read the poem 'Birth is a beginning and death a destination'. Pupils should unpick the meaning of the various images for a Christian and for themselves.</p> <p><b>Homework / Assessment</b> Make a creative response to the poem 'birth is a beginning and death a destination' in the light of what you now know about Christian rites of passage and sacraments.</p>	<p><b>Resources</b> Video: 'Speaking for Ourselves' Clip C5 &amp; Worksheet. <a href="http://www.cofe.anglican.org/worship/liturgy/commonworship/texts/funeral/funeralfront.html">http://www.cofe.anglican.org/worship/liturgy/commonworship/texts/funeral/funeralfront.html</a></p> <p><b>N.B.</b> Be sensitive to the needs and feelings of pupils who may be experiencing bereavement.</p> <p>Please note there are many Christian cultural and denominational differences that need to be taken into account during this unit.</p>
	✓	✓				
	✓			✓		

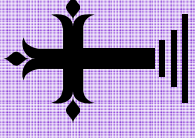


# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 1 Christian Journey of Life



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life



## Unit 13 Sessions 1 & 2 Parents and promises

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### **Different people, different promises**

There are three different sets of statements in the baptism service -

- ◆ The promises made by parents, godparents and family.
- ◆ The commitment made by the person being baptized. When the person is a child, these promises are made by proxy: parents and godparents speak on the child's behalf. However, they are still understood as the children's promises, for which, as they grow older, they will be responsible.
- ◆ The affirmation of faith which is shared by the person being baptized as well as by the whole church. Again, parents and godparents speak on behalf of a child too young to answer with understanding.

### **The promises of (god) parents**

This first set of promises, which come after opening prayer, at least one reading from the Bible, and a sermon or talk, are the ones which set the scene for the whole baptism service. They contain the basis on which the church baptizes people too young to answer for themselves.

### **The first question to the church**

*Faith is the gift of God to his people.*

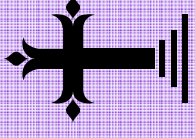
*In baptism the Lord is adding to our number those whom he is calling. People of God, will you welcome these children/candidates and uphold them in their new life in Christ?*

**With the help of God, we will**

*This reminds us that we are none of us alone in the journey of life, but we are all supported by others in following our choices. The church is that group of people who support one another in following Jesus Christ, and so they are first asked to take up their responsibility for this new member.*



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life



## **The questions to parents and godparents**

*Parents and godparents, the Church receives these children with joy. Today we are trusting God for their growth in faith. Will you pray for them, draw them by your example into the community of faith and walk with them in the way of Christ?*

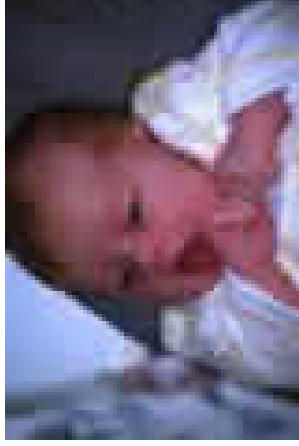
***With the help of God, we will.***

*In baptism these children begin their journey in faith. You speak for them today. Will you care for them, and help them to take their place within the life and worship of Christ's Church?*

***With the help of God, we will.***

## **Parents and godparents make a commitment to:**

- pray for the child;
- by word and example help the child become a worshipping member of the church;
- care for the child and bring them up to be a responsible adult Christian;
- be a companion on life's journey, trying to both to shape their own character and the child's, so that it is like Christ's.



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 2

### Prayer over the Water

*The ministers and candidates gather at the baptismal font. A canticle, psalm, hymn or litany may be used.*

*The president stands before the water of baptism and says (optional seasonal and responsive forms are provided)*

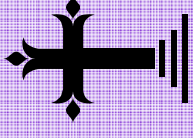
**All** Praise God who made heaven and earth,  
**who keeps his promise for ever.**

**All** Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

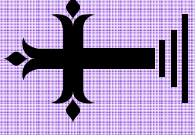
We thank you, almighty God, for the gift of water  
to sustain, refresh and cleanse all life.

Over water the Holy Spirit moved in the beginning of creation.  
Through water you led the children of Israel  
from slavery in Egypt to freedom in the Promised Land.  
In water your Son Jesus received the baptism of John  
and was anointed by the Holy Spirit as the Messiah, the Christ,  
to lead us from the death of sin to newness of life.

We thank you, Father, for the water of baptism.  
In it we are buried with Christ in his death.  
By it we share in his resurrection.



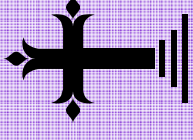
# CHRISTIANITY KS 3    Unit 13: The Christian journey of life



Through it we are reborn by the Holy Spirit.  
Therefore, in joyful obedience to your Son,  
we baptize into his fellowship those who come to him in faith.

Now sanctify this water that, by the power of your Holy Spirit,  
they may be cleansed from sin and born again.  
Renewed in your image, may they walk by the light of faith  
and continue for ever in the risen life of Jesus Christ our Lord;  
to whom with you and the Holy Spirit  
be all honour and glory, now and for ever.

**All**  
**Amen.**



## Unit 13 Session 3

### Confirmation in the Roman Catholic Church

(from Roman Catholic information sheet)

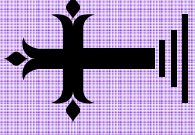
In the Roman Catholic Church confirmation is celebrated at different ages according to the rules of the local bishop (generally between 10 and 14 years old), but adults who are baptised are always confirmed immediately afterwards. Whereas baptism enters you into the community, without your consent in the case of a child, confirmation is an affirmation that you want to remain in it. It is an adult commitment which reaffirms your baptismal promises. A traditional way of speaking is that it makes you a soldier of Christ. This means that you are committed to working and fighting for your faith. Every confirmed Catholic (and Christian) is a missionary entrusted with the task of spreading their faith. We say that they must give Christian witness. Witness is a term used by Christians to mean a public declaration of their faith. This can be by word or example. For instance, a Christian who demonstrates against a bad law gives Christian witness.

### The Ceremony of Confirmation

1. It takes place during **mass**.
2. The celebrant is usually a **bishop**, but may be a priest who has received special permission.
3. Each candidate has a **sponsor** who affirms that they are willing to be confirmed.
4. Each candidate **renews the promises** of their baptism
5. The celebrant **lays hands** on the candidates, while praying that the Holy Spirit be brought down upon them. He does this by stretching his hands over them - he does not actually touch them at this point.
6. The candidates approach the celebrant one at a time. The sponsor's right hand is placed on the candidate's shoulder.
7. The candidate has chosen a saint's **name** which the sponsor gives to the celebrant.
8. The celebrant anoints the candidate with **chrism**, a sign of strength, and says, "**(Confirmation name) be sealed with the gift of the Holy Spirit.**" The candidate replies "Amen"
9. The **mass** continues with the presentation of gifts.

# CHRISTIANITY KS 3

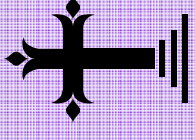
## Unit 13: The Christian journey of life



### *Chrism*

Chrism is an important symbol. It is a sign of strength. The Christian is being given the strength of Christ to fight for good. From ancient times people were marked out for a special task by being anointed. They were identified as servants of a particular Lord by having that Lord's sign written or marked on them in some way. In confirmation Christians are being marked out as Christ's people, members of the People of God. They are commissioned to a special task, spreading to gospel and fighting against evil. Confirmation is a sign that they are ready to take up their Christian vocation.

Christians believe that they receive the gift of the Holy Spirit. The Holy Spirit is the power of God, the Third Person of the Trinity, who makes Christians holy and gives them the strength and the love of God in their lives. They believe that the Holy Spirit's presence in their lives will produce certain benefits. These they call the gifts and fruits of the Holy Spirit. The presence of the Holy Spirit is intended to bring people closer to God, enable them to love God more and to be stronger in the practice of the Christian life.



## Unit 13 Session 6 Christian Death Rites – the Roman Catholic Church

Sometimes, when a person is dying, a priest or minister will come to their bedside to pray with them and to try to help them prepare for death. In the Roman Catholic Church, the priest will put holy oil on a person's head; this is the sacrament of the sick.

When a person dies their body is placed in a coffin. Sometimes this coffin is left open so that relatives can say a final goodbye to the person. The coffin is then usually taken to a church, where a priest will read from the Bible. The priest will also say a few words about the person which are designed to comfort the mourners and then say prayers, hoping that the person will now be in heaven.

In a Roman Catholic Church, prayers are said for the dead person's soul.

Next the coffin is taken from the church, either for burial or **cremation**.

At a **crematorium**, more prayers are said and the coffin is then taken away to be cremated. Later the ashes are returned to relatives to be buried or scattered.

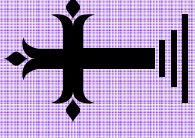
At a funeral the coffin is lowered into the ground and then covered with earth. Later a gravestone may be placed there giving some details of the person's life.

At both services the priest or minister will probably say,

*'We commit this body to the ground, earth to earth, ashes to ashes, dust to dust.'*

This reminds people that we are all human and made by God and also recalls that God made the world at creation.

Candles are sometimes lit to remind people that Jesus was the Light of the World and that because of Jesus Christians can be saved from their sins and go to heaven.



### ***Unit 13 Session 6***

#### ***Christian Death Rites 2 – the Church of England***

A funeral marks the close of a human life on earth. It is the opportunity for friends and family to express their grief, to give thanks for the life which has now completed its journey in this world and to commend the person into God's keeping.

The Church of England funeral service can be very short and quiet with only a few members of the family present or an occasion of great solemnity with music, hymns and a packed church. Whether in a parish church or a crematorium chapel, it can be the plain funeral service from Common Worship or with the addition of hymns, favourite prayers and readings, an address. It can also sometimes be set into the context of a Communion Service.

#### ***Questions of life and death***

The funeral service will reflect the personality of the one who has died and the circumstances of their death. Feelings of grief, gratitude, joy and sadness often intermingle.

Funeral services always raise profound questions about the meaning of life and death. Jesus believed in a life-giving God: 'the God of the living, not of the dead.' Christians believe that Christ's resurrection is the triumph of good over evil and of life over death and has made eternal life available to humans.

What happens after death is a mystery but Christians believe that everybody will be judged by God. What heaven is like, the Bible and the church do not say too precisely but Christians believe that they will enjoy the presence and love of God and of the whole company of heaven. They believe that whatever is wonderful about life here on earth is only a glimpse of the glory of the life that is to come.

# CHRISTIANITY KS 3

## Unit 13: The Christian journey of life

### **The funeral service**

The service begins with the priest or other minister reading aloud such reassuring sentences from the scriptures as:

*'I am the resurrection and the life,' saith the Lord; 'he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die,' and: 'I know that my Redeemer liveth ...'*

A psalm - often The Lord is my Shepherd - follows and passages from the Bible are read telling of God's care and of the hope of eternal life after death. There may be a sermon remembering the life and work of the dead person and the great Christian beliefs about life beyond death. This can comfort the mourners but sometimes it is felt that the service and the readings from the Bible convey all that needs to be said.

If the family wishes it, a Communion service follows. The prayers recall the promise of the resurrection, entrust the dead person to the love and mercy of God and ask for comfort and strength for those who mourn.

### **The committal**

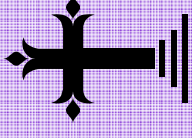
The committal is a particularly solemn moment of the funeral service. It takes place either at the graveside or, in the case of a cremation, in the crematorium chapel or in church before the hearse leaves for the crematorium.

In the cemetery or churchyard, the family will gather round the open grave into which the coffin is lowered and they will hear the words:

*'We therefore commit his (or her) body to the ground; earth to earth, ashes to ashes, dust to dust; in the sure and certain hope of the Resurrection to eternal life.'*

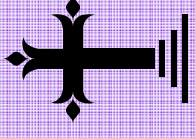
Handfuls of earth are then scattered on the coffin.

In a crematorium, the words of committal may be accompanied by the closing of a curtain to hide the coffin from view or the coffin is moved slowly out of sight. The committal can be a very emotional moment. Many who are suffering grief find that, even in their sadness, the words of prayer can lift them towards the experience of Christian rejoicing in the knowledge of life beyond death.





# CHRISTIANITY KS 3 Unit 13: The Christian journey of life



## Unit 13 Session 6 Prayers of entrusting and commending from Common Worship

Lord Jesus, our redeemer,  
you willingly gave yourself up to death,  
so that all might be saved and pass from death to  
life.

By dying you unlocked the gates of life  
for all those who believe in you.

So we commend *N* into your arms of mercy,  
believing that, with sins forgiven,  
*he/she* will share a place of happiness, light and  
peace  
in the kingdom of your glory for ever. **Amen.**

*N* has fallen asleep in the peace of Christ.  
We entrust *him/her*, with faith and hope in everlasting life,  
to the love and mercy of our Father  
and surround *him/her* with our love and prayer.  
In baptism, *he/she* was made by adoption a child of God.  
At the Eucharist *he/she* was sustained and fed.  
God now welcomes *him/her* to his table in heaven  
to share in eternal life with all the saints. **Amen**

Heavenly Father,  
your Son Jesus Christ is the firstborn from the dead.  
We believe that he will raise up the bodies of his faithful people to be like his in glory.  
We commend *N* to your mercy  
and pray that as you gather *him/her* to yourself,  
you will give to us your blessing of peace;  
through Jesus Christ our Lord, who died and rose again to save us,  
and is now alive and reigns with you and the Holy Spirit in glory for ever. **Amen.**

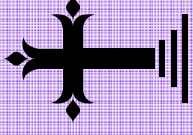
# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 6 Prayers of entrusting and commending from Common Worship

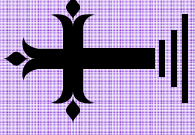
God our creator and redeemer,  
by your power Christ conquered death and returned to you in glory,  
bearing in his body the marks of his passion.  
Confident of your victory and claiming his promises,  
we entrust *N* into your keeping in the name of Jesus our Lord,  
who, though he died, is now alive  
and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Almighty God, as you bring us face to face with our mortality,  
we thank you for making each one of us in your own image  
and giving us gifts in body, mind and spirit.  
We thank you now as we honour the memory of *N* ,  
whom you gave to us and have taken away.  
We entrust *him/her* to your mercy,  
and pray that you will show us the path of life,  
and the fullness of joy in your presence through all eternity. **Amen.**

Almighty God, in your great love  
you crafted us by your hand and breathed life into us by your Spirit.  
Although we became a rebellious people, you did not abandon us to our sin.  
In your tender mercy you sent your Son to restore in us your image.  
In obedience to your will he gave up his life for us, bearing in his body our sins on the cross.  
By your mighty power you raised him from the grave and exalted him to the throne of glory.  
Rejoicing in his victory and trusting in your promise  
to make alive all who turn to Christ, we commend *N* to your mercy  
and we join with all your faithful people and the whole company of heaven  
in the one unending song of praise: glory and wisdom and honour  
be to our God for ever and ever. **Amen**



# CHRISTIANITY KS 3 Unit 13: The Christian journey of life



## Unit 13 Session 6 Prayers of entrusting and commending from Common Worship

### At the time of death

Into your hands, Lord,  
our faithful creator and most loving redeemer,  
we commend your child *N* ,  
for *he/she* is yours in death as in life.

In your great mercy  
fulfil in *him/her* the purpose of your love;  
gather *him/her* to yourself in gentleness and peace,  
that, rejoicing in the light and refreshment of your presence,  
*he/she* may enjoy that rest which you have prepared  
for your faithful servants;  
through Jesus Christ our Lord. **Amen.**

Into your hands, O merciful Saviour,  
we commend your servant *N* .  
Acknowledge, we pray, a sheep of your own fold,  
a lamb of your own flock,  
a sinner of your own redeeming.  
Enfold *him/her* in the arms of your mercy,  
in the blessed rest of everlasting peace  
and in the glorious company of the saints in light.  
**Amen.**

# CHRISTIANITY KS 3 Unit 13: The Christian journey of life

## Unit 13 Session 6

Birth is a beginning and death a destination  
And life is a journey:  
From childhood to maturity  
and youth to age;

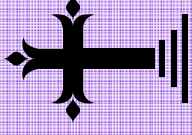
From innocence to awareness  
and ignorance to knowing;  
From weakness to strength or  
from strength to weakness  
and often back again;

From defeat to defeat to defeat  
until looking backwards or ahead  
We see that victory lies not  
at some high point along the way  
but in having made the journey  
step by step, a sacred pilgrimage.

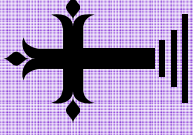
From health to sickness  
and we pray to health again.  
From offense to forgiveness  
from loneliness to love  
from joy to gratitude  
from pain to compassion  
from grief to understanding, from fear to faith.

Birth is a beginning and death a destination  
And life is a journey;  
A sacred journey to life everlasting

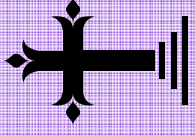
©Author Unknown - Journey of Hearts A Healing Place in CyberSpace



# CHRISTIANITY KS 3 Unit 14: The Global Christian Community



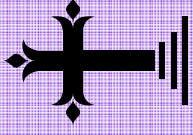
<p><b>What this unit contains</b></p>	<p>Development of the church: main groups including catholic, protestant &amp; orthodox. Different Christian denominations. Beliefs that unite Christian groups: issues and traditions that distinguish, unite and separate different denominations.</p>
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit develops pupils' understanding about the diversity of the Christian church worldwide and builds on knowledge and understanding of Jesus historical identity in unit 12. Through this unit pupils will consider how it is that from a small group of Jews the church has grown to the size and diversity that is the Christian family today.</p>
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Explore the influence of British racism on the development of majority black churches in the UK.</li> <li>➤ Examine ways in which the denominations are distributed across the world and investigate how this relates to the missionary journeys associated with the discovery of the 'new world'.</li> <li>➤ Identify the main beliefs Christians hold in relation to the birth of Christ. Research how these beliefs are celebrated in churches at Christmas in 2 different continents to investigate cultural influences, e.g. India, Russia, Greece, Egypt or Mexico.</li> <li>➤ Investigate modern day Evangelism and how the media is now being used to send the Gospel around the world.</li> </ul>
<p><b>Vocabulary</b></p> <p>Church Catholic Church of England Quaker Methodist denomination</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging</li> <li>➤ The worldwide community of a faith.</li> <li>➤ Multicultural imagery of a faith.</li> </ul> <p>imagery incarnation Saviour Prince of peace</p> <p>Lamb of God Redeemer Minister priest symbol icon</p> <p>Protestant Coptic Orthodox Lord's supper Mass Communion</p>



# CHRISTIANITY KS 3 Unit 14: The Global Christian Community

## Unit 14 Session 1

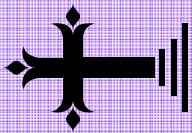
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Christianity is a global religion;</li> <li>➤ know that the story of Jesus has been interpreted by different cultures;</li> <li>➤ understand that although many representations of Jesus are 'European,' He is also represented as belonging to cultures around the world.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Explain that during this unit pupils will find out about the Christian family locally and worldwide.</p> <p>Pose the question – what did Jesus really look like? Why is Jesus represented in different ways around the world? How did this all start?</p> <p>Read Matthew 28 16-20. Discuss what this meant at the start of the Christian church. And the concept of mission. What has happened since the time of the first Christians? Discuss where Christians can be found in the world. Show pupils maps (internet sites indicated) of the spread of Christianity.</p> <p>Show pupils the acetates or selected sections from the CD of different images of Jesus from 'The Christ we Share'.</p> <p>Discuss why it is important that people represent Jesus in different ways. What are the different images of Jesus saying about Christianity?</p> <p>Read the 'Who was Jesus?' sheet around the class, discuss to clarify the meaning and write a short, reflective, personal response.</p> <p>Set homework:</p> <p>Considering different images of Jesus:</p> <ol style="list-style-type: none"> <li>a) What colour is he represented as being?</li> <li>b) What colour was he in all probability?</li> <li>c) Is Jesus represented as suffering, teaching or triumphant?</li> <li>d) What do these images say to Christians?</li> </ol>	<p><b>Resources</b></p> <p><i>The Christ we Share</i> – acetates 5,6,7,8,10,13, 14, 17, 21,24,32</p> <p>Church Missionary Society (<a href="http://www.cms-uk.org/resources2.htm">http://www.cms-uk.org/resources2.htm</a>)</p> <p>Matthew 28 16-20</p> <p><a href="http://www.pbs.org/wgbh/pages/frontline/shows/religion/maps/christ.html">http://www.pbs.org/wgbh/pages/frontline/shows/religion/maps/christ.html</a></p> <p><a href="http://www.loyno.edu/~seduffy/SpreadofChristianityMap.html">http://www.loyno.edu/~seduffy/SpreadofChristianityMap.html</a></p> <p><a href="http://www.rejesus.co.uk/expression/faces_jesus/index.html">http://www.rejesus.co.uk/expression/faces_jesus/index.html</a></p> <p>Who was Jesus?</p>	



# CHRISTIANITY KS 3 Unit 14: The Global Christian Community

## Unit 14 sessions 2 - 4

Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know contemporary evidence of Jesus' death and the early Christians written by Josephus;</li> <li>➤ know about the first Christians and how their experiences prepared them for mission;</li> <li>➤ begin to consider how Christianity became the world religion it is today;</li> <li>➤ know that the Christian church is made up of a wide range of denominations;</li> <li>➤ know key facts about a range of denominations including links between these historically and recently.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>As a class recall what is known of the end of Jesus' life and consider who the first Christians were. Talk about the feelings of the disciples when Jesus was arrested and executed and then when He rose again. How might they have felt during the time He appeared to them after the resurrection? How might they have felt when they heard what He said in Matthew 28?</p> <p>Read what Josephus, a contemporary historian had to say about what the first Christians did as corroborating evidence.</p> <p>Explain that pupils are going to find out about different Christian denominations to try to piece together how the small groups of early Christians could be the beginning of such an amazing, diverse group of Christians and expressions of Christianity today. Through their study they will investigate those things that all Christians agree and those that are different. They will also look at the spread of Christianity across the world. Groups of up to 5 pupils will use the questions as a guide and during the next 2 lessons find out what they can about their denomination. Each group will deliver a multimedia presentation in session 4 and the class will then consider what the denominations have in common and what is different between them.</p> <p>Teachers should select churches from the following lists for groups for study.</p> <p><b>1) Orthodox churches:</b> Russian Orthodox, Greek Orthodox, Coptic Christians  <b>2) Roman Catholic church</b>  <b>3) Protestant Churches:</b> Church of England*, The Society of Friends (Quakers) Salvation Army, Methodists, Seventh Day Adventists, Independent churches, Baptists, Pentecostals</p> <p>Homework Sessions 2,3: Research work on denomination of choice.            Session 4: What do the churches studied have in common and what is different?</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b>            Josephus information sheet.            Matthew 28 16-20</p> <p><a href="http://www1.salvationarmy.org/faq/www_sa.nsf">http://www1.salvationarmy.org/faq/www_sa.nsf</a>  <a href="http://www.quaker.org.uk/">http://www.quaker.org.uk/</a>  <a href="http://www.methodist.org.uk/index.cfm?fuseaction=welcome.content&amp;cmid=12">http://www.methodist.org.uk/index.cfm?fuseaction=welcome.content&amp;cmid=12</a>  <a href="http://www.england.anglican.org">http://www.england.anglican.org</a></p> <p><b>N.B.</b>  <i>It is important that pupils realise that the early church began with a group of Jews who believed that Jesus was their Messiah; they did not consider they were at the start of a new religion.</i></p> <p>* there are a range of Church of England expressions ranging from high to low.</p>

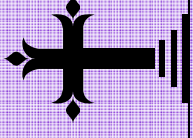


# CHRISTIANITY KS 3 Unit 14: The Global Christian Community

## Unit 14 Sessions 5 & 6

Learning objectives	A	T	1	2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know about the Christian denominations present in the locality.</li> </ul>	✓	✓	✓	✓	<p>Give pairs of pupils access to a range of resources and a section of a map of Haringey Borough; during these 2 lessons they are to find out about as many local Christian places of worship as they can in order to profile the local Christian community. Website <a href="http://www.locallife.co.uk/haringey/christianity/asp">http://www.locallife.co.uk/haringey/christianity/asp</a> Is a good starting point.</p> <p>By the end of the second lesson pupils should re-construct the maps into a display with captions / notes and arrows indicating the churches they have found. WebPages from some of these churches could be printed to provide more information about the range of denominations and particular buildings.</p> <p>Returning to the groups studied at the start of the unit relate local places to these wider denominations.</p> <p>Record a summary of your view of the Christian community worldwide. Reflect on what unites all of these groups and whether it is more important than those things that divide them.</p> <p><b>Homework &amp; Assessment Task</b></p> <p>Research the local Christian places of worship on your route to school and near your home. Give information to the appropriate groups working in your area. Are the churches Catholic, Orthodox, Protestant, Pentecostal, Baptist, Methodist etc</p> <p>Identify, and simply explain, key beliefs and practices of the churches you research.</p>	<p><b>Resources</b></p> <p>Map of the local area split into sections.</p> <p>Local telephone directories.</p> <p>Directory of places of worship.</p> <p>Local newspaper.</p> <p>List of local churches.</p> <p><a href="http://www.findachurch.co.uk">http://www.findachurch.co.uk</a></p> <p><a href="http://www.locallife.co.uk/haringey/christianity/asp">http://www.locallife.co.uk/haringey/christianity/asp</a></p> <p><a href="http://www.st-james.org.uk/">http://www.st-james.org.uk/</a></p> <p><a href="http://www.woodgreenparish.com/SMWG.htm">http://www.woodgreenparish.com/SMWG.htm</a></p> <p><a href="http://www.mhmc.org.uk/">http://www.mhmc.org.uk/</a></p> <p><a href="http://www.thegopspelcentre.co.uk">http://www.thegopspelcentre.co.uk</a></p> <p><a href="http://www.faithmiraclecentre.org.uk">www.faithmiraclecentre.org.uk</a></p> <p><a href="http://www.dominioncentre.org">www.dominioncentre.org</a></p>





## Unit 14 Session 3

### Josephus - An Eyewitness to Christianity

Josephus was a historian who lived from 37 A.D. to about 100 A.D. He was a member of the priestly aristocracy of the Jews, and was taken hostage by the Roman Empire in the great Jewish revolt of 66-70 A.D.

Josephus spent the rest of his life in or around Rome as an advisor and historian to three emperors, Vespasian, Titus and Domitian. For centuries, the works of Josephus were more widely read in Europe than any book other than the Bible. They are invaluable sources of eyewitness testimony to the development of Western civilization, including the foundation and growth of Christianity in the 1st Century.

### The Evidence of Josephus

*'At this time there was a wise man who was called Jesus, and his conduct was good, and he was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon their loyalty to him. They reported that he had appeared to them three days after his crucifixion, and that he was alive. Accordingly they believed that he was the Messiah, concerning whom the Prophets have recounted wonders.'*

# CHRISTIANITY KS 3 Unit 14: The Global Christian Community

## Unit 14 Session 3

### *Matthew's Gospel - Chapter 28 verses 16-20*

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them.

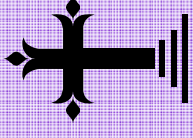
When they saw him, they worshipped, but they doubted.

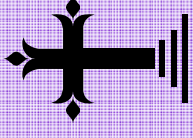
Then Jesus approached and said to them, "All power in heaven and on earth has been given to me.

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Teaching them to observe all that I have commanded you.

And behold, I am with you always, until the end of the age."





### *Unit 14 Session 1*

## ***Who was Jesus?***

Here is a man who was born in an obscure village, the child of an unmarried peasant woman. He worked in a carpenter's shop until he was thirty and then for three years he was a travelling preacher.

He never wrote a book. He never went to college or university. He never held public office. He never owned a house. He never had a family. He never set foot inside a big city. He never travelled more than 200 miles away from the place of his birth. He never did one of the things that usually go with greatness. He had nothing to recommend him but himself.

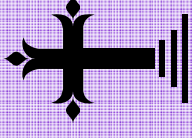
While he was still a young man the tide of public opinion turned against him. His friends ran away. One if them denied he knew him. He was turned over to his enemies. He went through a mockery of a trial. He was nailed to a cross between two thieves. While he was dying his executioners gambled for the only piece of property he owned on this earth, his coat.

When he was dead he was laid in a borrowed grave through the pity of a friend.

Two thousand years have come and gone, and today he is the central figure of the human race.

I am far within the mark when I say, that all the armies that ever marched, and all the navies that were ever built and all the parliaments that ever met and all the kings that ever reigned, put together have not affected the life of man on earth as powerfully as that one solitary life.

# CHRISTIANITY KS 3 Unit 14: The Global Christian Community



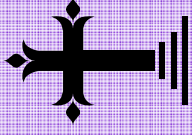
## Unit 14 Project outline

For each denomination being studied pupils could research the following:

- A brief historical origin of the denomination
- Links with other denominations
- A study of a typical place of worship (local if possible) including address, architectural features, layout, 'furniture' symbolism, use of images.
- Worship style – is it formal or informal, who leads? What rituals take place?
- How often can Christians in the congregation meet together apart from set services?
- Does this denomination share communion / mass/ Lord's supper? Describe in outline what happens and what symbolism is associated with this service.
- Use of music and/or dance.
- Is there an officiating minister? – could / is this post being taken by a woman?
- Are there opportunities for women to be involved in services? If so how?
- Does anyone wear special clothes? If not, why not? If so, why?
- Identify the main beliefs that Christians from this denomination hold about Christmas and Easter.
- Show how the church you have chosen celebrates their beliefs through their Christmas and Easter ceremonies, worship and rituals. Explain and describe these and link them to key beliefs.
- Does this church have links with others around the world and if so, how is worship or the celebration of festivals in other countries influenced by the culture of that country?

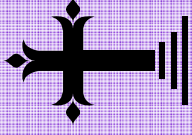
**Final Activity:** Having investigated this particular denomination and understood its emphasis, design a suitable poster, symbol, piece of sculpture or banner for the Church that portrays a key belief, ritual or practice.

# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues



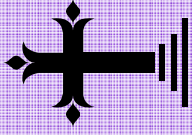
<p><b>What this unit contains</b></p>	<p>Personal and corporate responses to Christian values as a response to Jesus' teaching and how this is demonstrated through love of neighbour, social issues, e.g. work, crime, the use of resources, global issues, e.g. poverty, justice. Individuals and organisations being motivated by specific teachings of Jesus.</p>		
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This unit builds on knowledge introduced in the Primary phase units which deal with Jesus' teachings and particularly Unit 11.</p>		
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Examine one contemporary issue where Christian forgiveness has been exemplified.</li> <li>➤ Consider personal viewpoints on capital punishment – is it ever right?</li> <li>➤ Reflecting on a recent international conflict, how is an individual's conscience about killing 'one's neighbour' treated by the media.</li> </ul>		
<table border="1" style="width: 100%;"> <tr> <td data-bbox="954 1077 1294 1375"> <p><b>Vocabulary</b></p> <p>value forgiveness trespass prison reform</p> <p>belonging Elizabeth Fry sentence abolition</p> <p>pacifism conscientious objector civil rights Oscar Romero</p> <p>value forgiveness trespass prison reform</p> </td> <td data-bbox="954 96 1294 1077"> <p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ This unit links to the QCA Citizenship unit 13: How do we deal with conflict?</li> <li>➤ Belonging.</li> <li>➤ Conflict and the importance of resolving this personally and in society.</li> <li>➤ Prison as punishment or reformer.</li> <li>➤ The role of conscience and belief in civil responsibilities.</li> </ul> </td> </tr> </table>		<p><b>Vocabulary</b></p> <p>value forgiveness trespass prison reform</p> <p>belonging Elizabeth Fry sentence abolition</p> <p>pacifism conscientious objector civil rights Oscar Romero</p> <p>value forgiveness trespass prison reform</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ This unit links to the QCA Citizenship unit 13: How do we deal with conflict?</li> <li>➤ Belonging.</li> <li>➤ Conflict and the importance of resolving this personally and in society.</li> <li>➤ Prison as punishment or reformer.</li> <li>➤ The role of conscience and belief in civil responsibilities.</li> </ul>
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# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues



## Unit 15 Session 1

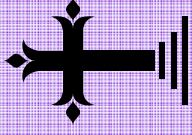
Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know the teachings of Jesus regarding forgiveness;</li> <li>➤ know that forgiving is not always easy and that it may have a big impact on people;</li> <li>➤ about forgiving and forgetting and the importance of the link between repentance and forgiveness;</li> <li>➤ know that Christians have tried to relate Jesus' teachings to their own lives.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Explain that during this unit pupils will consider how Christians try to put Jesus' teachings into practice in their lives. In this lesson pupils will consider Jesus' teachings on forgiveness. Record how it feels to forgive, or not; or to be forgiven, or not; and explain how difficult this might be for people.</p> <p>As a class recall what pupils know already about Jesus' teachings about how Christians should behave towards others in the world. These might include caring for others /loving your neighbour (the Good Samaritan) being honest, etc.</p> <p>Discuss views / attitudes. Recall Jesus' story of the lost son with the class. Complete the Lost son chart in pairs and discuss the complex links of forgiveness that the story raises.</p> <p>Focus on Jesus' teachings about forgiveness and read selected gospel verses. Jesus didn't only expect others to forgive. He forgave Himself. Point out Jesus' words from the cross. Watch one or both examples in the 'Forgiveness' section of the 'Test of Time' video and afterwards discuss the issues raised. How is it possible to forgive someone for such terrible actions? Read the Archbishop of Canterbury's Christmas sermon extract and consider the examples of the two Christian families he refers to.</p> <p>Set homework: Answer the following questions from your own perspective and suggest how a Christian's viewpoint might be different.</p> <ul style="list-style-type: none"> <li>◆ Why is it sometimes difficult to be generous in offering forgiveness?</li> <li>◆ How it become easier?</li> <li>◆ Can we expect others to forgive us if we will not forgive them?</li> <li>◆ What happens if we forgive but do not forget?</li> </ul>	<p><b>Resources</b></p> <p>'The Lost Son' chart  <a href="http://www.request.org.uk/mai">http://www.request.org.uk/mai</a>  <a href="http://www.request.org.uk/mai">n/bible/jesus/lostson/lostson01.htm</a></p> <p>Video 'Test of Time' programme on Forgiveness (BBC)</p> <p>Quotations from the Archbishop of Canterbury's Christmas sermon 2005</p> <p>Menonite Centre  <a href="http://www.menno.org.uk">www.menno.org.uk</a></p> <p>Other resources:  <a href="http://www.frtommilane.com/stories/forgiveness/Gavin_Power.htm">http://www.frtommilane.com/stories/forgiveness/Gavin_Power.htm</a></p>



# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 13 session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know Jesus' teachings on justice;</li> <li>➤ know about the Christian belief that justice is important to God;</li> <li>➤ know that they are different from the purpose of prison.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Recall work from previous lesson and share results of the homework. Consider how some acts that need to be forgiven are criminal and discuss the difference between acts against someone personally and acts that are illegal. Sometimes these are the same thing. Does this mean Christians do not believe in legal punishments?</p> <p>What is justice? Define 'justice' in pairs, and share personal experiences of justice with whole class. When Jesus met with someone breaking the law what did He have to say?</p> <p>Christians believe Jesus was more concerned with a person's inward honesty and morality than outward show of being good. He taught that although keeping the law was important, what people were inside was more important. He said criminal thoughts were as wrong as deeds themselves. He was critical of those who judged others' crimes while ignoring their own.</p> <p>Discuss Jesus' words: "Do not look at the speck in your brother's eye and ignore the log in your own."</p> <p>Jesus was criticised for mixing with those thought of as sinners - tax collectors, prostitutes and cheats. He taught that it was important to God that people changed their ways and he had come to help them do this. Jesus also showed his teachings by example, e.g. on the cross he asked God to forgive his murderers "Forgive them Father! They don't know what they are doing." Does this mean Christians should not believe in capital punishment? Should Christians not believe in punishment at all? Discuss in small groups and feed back responses to the class.</p> <p>Discuss: what is the purpose of putting people into prison? After a whole-class brainstorm, share the views on the 'purposes of prison' sheet and compare with pupils' views. Discuss whether pupils agree with the reasons.</p> <p>Homework: What might be a Christian viewpoint on punishing law-breakers? Interview a Christian that you know and ask how faith influences his/ her views. Whatever reasons you have for agreeing to prison, how do you feel prisoners should be treated?</p>	<p><b>Resources</b> Purposes of prison information sheet.</p> <p>Prison Fellowship UK: <a href="http://www.prisonfellowship.org.uk">www.prisonfellowship.org.uk</a></p>

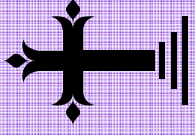


# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 15 Session 3

Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ recall how Elizabeth Fry worked for prison reform;</li> <li>➤ consider personal responses to the effectiveness of prison.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Discuss the outcomes of the homework, taking time to reflect on different perspectives and perceptions of the moral dilemma of punishments.</p> <p>As prisons and legal punishments exist, what help could a Christian give to a person who is in prison?</p> <p>In groups investigate the story of Elizabeth Fry, a Christian woman who worked for prison reform for women. Elizabeth was a Quaker and there are strong links between the Quakers and Tottenham.</p> <p>a) Why was Elizabeth Fry a woman of courage and faith?</p> <p>b) Were Elizabeth's actions right?</p> <p>c) Should prisons be harsh environments and why?</p> <p>Pupils should decide if they think prison is an effective way of dealing with criminals and record their viewpoints, backing this up with reasons.</p> <p><b>Homework</b> Find a newspaper article or web article about someone in prison or someone who has been in prison.</p> <p>Was their sentence a fair one? How might Jesus have dealt with this person?</p>	<p><b>Resources</b>  <a href="http://www.elizabethfry.ca/fryhomepage.html">http://www.elizabethfry.ca/fryhomepage.html</a>  <a href="http://www.elizabethfry.ca/caefs_e.htm">http://www.elizabethfry.ca/caefs_e.htm</a>  <a href="http://www.ccjf.org/">http://www.ccjf.org/</a>                      Elizabeth Fry factsheet  <a href="http://www.cnn.com/2002/WORLD/europe/07/19/shipman.victims/index.html">http://www.cnn.com/2002/WORLD/europe/07/19/shipman.victims/index.html</a>                      Bruce Castle Museum website has resources about the Quakers.                      Christian Police Association comics:  <a href="http://www.copsandrobbers.org.uk">www.copsandrobbers.org.uk</a></p>

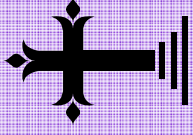




# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 15 Session 4

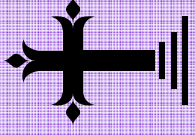
Learning objectives	A T 1	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> <li>➤ know about Christian beliefs about money and poverty;</li> <li>➤ consider whether Jesus' teaching on wealth can be relevant today.</li> </ul>	✓ ✓ ✓ ✓ ✓	Read the story of Jesus and the rich young ruler. Does Jesus really mean that someone rich should give everything away? Discuss various interpretations of this text. Show pupils the 'Money' section of the Test of Time Video. Afterwards discuss: <ul style="list-style-type: none"> <li>▪ Does it matter that the Christians in the Video are working with other Christians or to bring people to their religion?</li> <li>▪ What are the principles by which the richer people in the video justify keeping their money?</li> <li>▪ What are the underlying Christian values about wealth demonstrated through the video?</li> </ul> <p><b>Homework</b></p> Find out about the work of one Christian charitable organisation and how it works with the poor.	<p><b>Resources</b></p> Jesus and the rich young ruler – information sheet. Video 'Test of Time' programme on Money (BBC) Christians Against Poverty (a national debt-counselling charity): <a href="http://www.capuk.org">www.capuk.org</a>



# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 15 Session 5

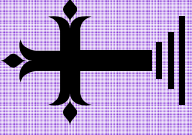
Learning objectives	A T 1		A T 2		Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know Jesus' teaching about peace;</li> <li>➤ know about Christian expressions of peaceful, non-violent protest and pacifism.</li> </ul>	✓	✓	✓	✓	<p>Show pupils the Calvin &amp; Hobbs cartoon about war and ask them to discuss its message – do they think it is making a valid point? What are their views on war and peace? Do they believe war is ever justified?</p> <p>As a class read Jesus' teachings about peace. Consider how there have been many instances throughout time when Christians and Christian countries have been involved in war. What do Christians do if they believe there is no justification for war? Discuss as a class.</p> <p><b>Assessment task</b> During this session and homework pupils should investigate and produce an evaluative report on one of the following, linking it to the teaching of Jesus and its relationship with the society in which it is manifested:</p> <ol style="list-style-type: none"> <li>a) Conscientious objection in Christianity</li> <li>b) Martin Luther King and non-violent protest</li> <li>c) Oscar Romero and peacefully standing up for the truth</li> <li>d) The Corrymeela Community</li> </ol> <p><b>Homework</b> Continue your research and prepare to show how the person / group studied puts Jesus' teachings into practice.</p>	<p><b>Resources</b> Calvin &amp; Hobbs cartoon about war</p> <p>Jesus' teachings about peace</p> <p><a href="http://www.ppu.org.uk/century/index.html">http://www.ppu.org.uk/century/index.html</a></p> <p><a href="http://www.silk.net/RelEd/ezineromero.htm">http://www.silk.net/RelEd/ezineromero.htm</a></p> <p><a href="http://www.charitiesdirect.com/charity0/ch013570.htm">http://www.charitiesdirect.com/charity0/ch013570.htm</a></p> <p><a href="http://www.ltsotland.org.uk/antisectarian/htm/06040114.htm">http://www.ltsotland.org.uk/antisectarian/htm/06040114.htm</a></p> <p><a href="http://www.corrymeela.org/">http://www.corrymeela.org/</a></p> <p>Menonite resource The Peace Alliance</p>



# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 15 Session 6

Learning objectives	A	A	Suggested teaching activities	Sensitivities, points to note, resources
	T 1	T 2		
Pupils should: <ul style="list-style-type: none"> <li>➤ Consider how living life according to Jesus' teachings could be challenging today.</li> </ul>	✓	✓	<p><i>A member of the local Christian community should be invited in to this lesson.</i></p> <p>Welcome and introduce the guest to the class. Briefly recap on the work covered in the unit so far and the assignment set to pupils in the last lesson.</p> <p>Pupils should briefly feed back one or two important facts from their assignments to the class.</p> <p>Ask the guest to comment on the issues raised by the studies.</p> <p>Reflecting back across the unit and the people who have featured both throughout history, e.g. Elizabeth Fry and today, e.g. the people on the Videos, do pupils think living a life according to Jesus values is easy? Is it harder or easier in modern times than in the past?</p> <p>Ask the guest which of Jesus' teachings he / she finds relatively easy to manage and another that is hard. Why is this so?</p> <p>Record personal views, relating the Christian values studied to those in one other faith.</p>	<p><b>Resources</b></p> <p>Church contact list</p>

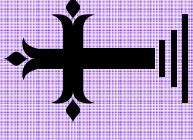


**CHRISTIANITY KS 3**    **Unit 15: Applying Jesus' teachings to ethical issues**

***The Lost Son***

***Unit 15 Session 1***

Character	What did he have to forgive himself for?	Who in the story did he have to forgive and why?	Did he forgive? Was this easy?
The father			
The lost son			
The second son			



## ***Unit 15 Session 1*** ***Jesus' Teachings on Forgiveness***

***Luke 6:37***

*Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive and you will be forgiven.*

***Luke 11, 1***

*Forgive us our trespasses, as we forgive those who trespass against us.*

***Luke 17: 3-4***

*Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him.*

***Luke 23***

*Jesus said, "Father, forgive them, for they do not know what they are doing."*

***Mark 11:25-26***

*Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.*

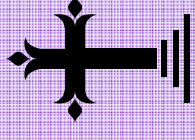
*But if you do not forgive, neither will your Father in heaven forgive your trespasses.*

***Matthew 6:14-15***

*For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.*

# CHRISTIANITY KS 3

## Unit 15: Applying Jesus' teachings to ethical issues



### *Unit 15 Session 2*

#### *What are the purposes of prison?*

**Protection** - Putting people into prison keeps them away from the opportunity of crime and so protects society.

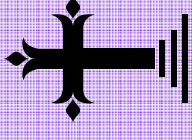
**Retribution** - If you do something wrong you deserve to be punished in a way that is fitting for the crime you've committed.

**Deterrence** - If a person is caught and punished they will (hopefully) not commit the crime again, and it will put others off from committing crimes.

**Vindication** - People must be punished so that the laws will be respected.

**Reform** - People who commit crimes need help. Linked to the punishment will be help that will stop them from offending again.

# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues



## Unit 15 Session 4

### *The Rich Young Ruler*

*Luke 18:18 - 30*

One day a young ruler came to Jesus and fell on his knees before him.

He said, "Good teacher, what must I do to get eternal life?"

Jesus told him to keep the commandments.

"Which ones?" the man asked.

Jesus started quoting some of the 10 commandments;

"Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother."

Then he mentioned a commandment from the book of Leviticus, "Love your neighbour as yourself."

In Leviticus 19:18 the people were told to not seek revenge, or to bear a grudge against one of their people, but instead they were to love their neighbour as they loved themselves.

The young man said he had kept all these commandments from the time he was a boy. He had lived a good life.

The Bible says that Jesus looked at him and loved him, but Jesus also looked into the man's heart and saw something that was keeping him from becoming a follower.

Jesus told him that if he wanted to be perfect, he must sell the things he owned and give the money to the poor.

Then he would have treasure in heaven, and he could follow Jesus.

The young man's face fell and he sadly went away because he had great riches that he would not part with.

After the young man left, Jesus talked to his disciples about how hard it is for a rich man to enter the kingdom of heaven.

"It is easier", he said, "for a camel to go through the eye of a needle, but with God all things are possible."

# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## *Unit 15 Session 5*

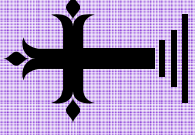
### *Jesus' teaching about war and peace*

From Jesus' Sermon on the Mount:

***'Blessed are the peacemakers,  
For they shall be called sons of God.'***

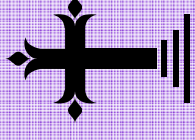
Matthew 5:43-48

***"But I say to you, Love your Enemies"***





# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues



## Unit 15 Session 5

### *Quakers and Pacifism*

Quakers or the Religious Society of Friends are the most well known Christian pacifist denomination. Others include Mennonites, Brethren and Amish, although many other churches include pacifist groups like Pax Christi within the Roman Catholic Church.

Christian pacifists' convictions are rooted in radical obedience to Jesus' self-sacrificial ethics and example. They believe in turning the other cheek, in being willing to die but not to kill for their beliefs. Hence, most of them are conscientious objectors, resisting government attempts to conscript them into combat roles but often willing to serve in non-combat or alternative service capacities.

George Fox founded the Quakers in 1652 near Sedbergh in Cumbria. He came to believe that truth could be discerned through the inner voice of God, speaking directly to the soul, unmediated by pastors, preachers, priests or popes. Today, there are 350 000 adherents worldwide with 16 500 in Britain.

After 1656 followers of Fox refused to attend Anglican services or pay tithes. This resulted in George Fox being arrested. On one occasion the judge told Fox "to quake in the presence of the lord" and afterwards members of the Society of Friends became known as Quakers.

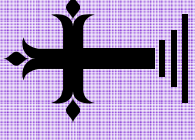
Quakers commitment to pacifism is based on the belief that all people carry the inner light of the divine, that there is "that of God in everyone." The belief is summed up in the words of the early Quaker, William Penn: "Let us then try what love can do: for if men did once see we love them, we should soon find they would not harm us."

The Society of Friends became the first religious group to denounce slavery and would not permit any of their members to own slaves. In 1783 the Quakers presented the first substantial anti-slavery petition to Parliament and played a prominent role in the Anti-Slavery Society.

When conscription was introduced during the First World War, there was some provision made for conscientious objectors. But they were generally treated unsympathetically and many suffered long terms in prison. Many of those were Quakers whose protest against the war had a considerable impact on later attitudes. By the time of the Second World War there was much greater tolerance of those claiming exception on the grounds of conscientious objections.

# CHRISTIANITY KS 3

## Unit 15: Applying Jesus' teachings to ethical issues



### **Contd.....**

Quakers set up a number of organisations during and immediately after the First World War to help deal with the trauma of war. Among them were:

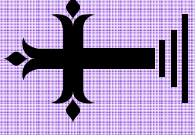
1. The Emergency Committee - set up in 1914 to try and counter the mass hysteria and violence towards Germans and Austrians living in Britain. Friends did what they could to support them and their dependents during internment.
2. Friends War Victims Relief Committee - originally set up in 1871 this was revised to undertake overseas work of relief and reconstruction. Much work was done in France, and when the American's joined in the war in 1917 the programme extended to nine countries, including Poland, Russia and Belgium.
3. The Friends Ambulance Unit - this was an unofficial body, which started at a training camp in. It was composed of pacifists, Quaker and non-Quaker, who originally worked in France under the direction of the military, but purely in a non-combatant manner. The work was both with the civilian population behind the lines and with the wounded at the front

In the 1940s, the Quakers helped Jews, Poles, Japanese and others in war-torn regions. They organised mass feeding programmes, clothing distribution, refugee aid and rescue operations to spirit thousands of Jewish children to havens in Britain and elsewhere.

They worked so unobtrusively that they were dubbed "Quiet Helpers" and in 1947 the Friends Service Council (now the British Friends Service Committee) and the American Friends Service Committee were awarded the Nobel Peace Prize for their efforts in Germany.

Today, in Britain, the Quakers run a campaign called "Turning the Tide" which aims to show how cycles of conflict can be broken through negotiation and peace strategies.

The Quakers also have an office at the United Nations in New York, which campaigns to rid the world of weapons and promotes the peaceful prevention and resolution of armed conflict.



# CHRISTIANITY KS 3    Unit 15: Applying Jesus' teachings to ethical issues

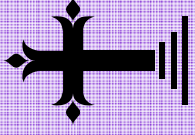
## Unit 15 Session 1

### Quotations from the Archbishop of Canterbury's Christmas sermon 2005

A few weeks ago, Gee Walker, mother of the murdered Liverpool teenager, Anthony Walker, told us that yes, she forgave her son's killers and yes, her heart was still broken. What made this so intensely moving was the fact that her forgiveness was drawn agonisingly out of her, without making her loss easier. She could not have been who she was if she did not recognise that forgiveness was laid upon her; her life and her dead son's would have been nonsense if she did not forgive. It was mercy without a hint of trivialisation or excuse for wrongdoing. No preacher could say it like that, could make it sound utterly true and costly and necessary all at once.

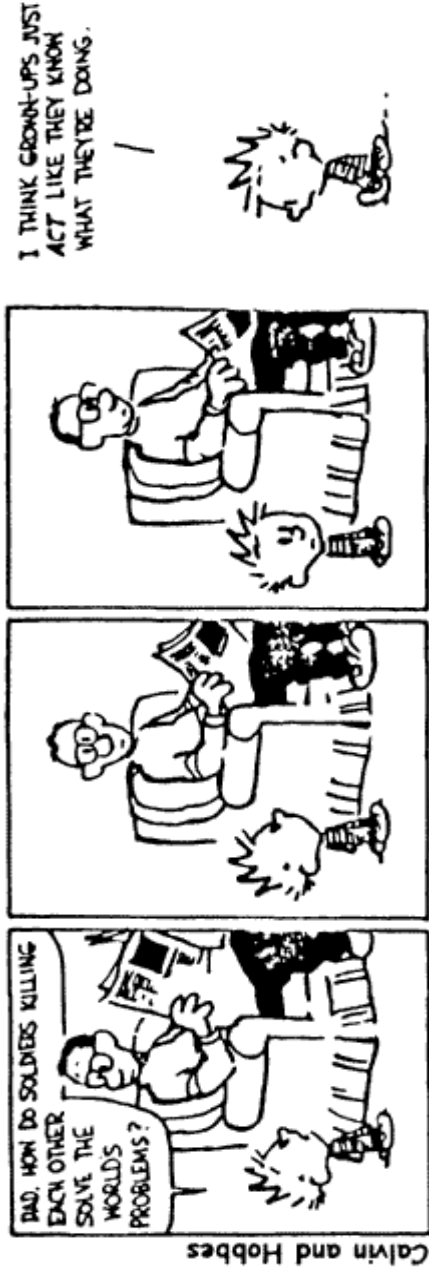
And last week, the mother of Abigail Witchall, paralysed by a knife attack in April, described her sadness about Abigail's attacker, who had killed himself: 'his death is the real tragedy in this story', she wrote, not making light of her daughter's terrible ordeal or denying the complex evil of the action, but simply making space in her heart for someone else's fear and pain.

Why remember what happened at Bethlehem...? Because of people like these. They have known in their flesh and nerves just what the difference is that Jesus makes; it is not comfort or easy answers, it is the sheer fact that – we have to use the word – miraculous love is possible. The vilest offender, as the hymn says, is now deserving of attention and compassion; no life can be allowed to fall out of the circle of love.



# CHRISTIANITY KS 3 Unit 15: Applying Jesus' teachings to ethical issues

## Unit 15 Session 5



# Hinduism Part 3 Statutory Content

LIVING AS A HINDU	
GOD AND CONCEPTS	WORSHIP
<p><b>Concept of God</b></p> <ul style="list-style-type: none"> <li>◆ Worshipped in various images.</li> <li>◆ Avatars.</li> </ul> <p><b>Beliefs about the Universe</b></p> <ul style="list-style-type: none"> <li>◆ The endless cycle of creation / preservation / destruction.</li> </ul> <p><b>Beliefs about life, death and rebirth</b></p> <ul style="list-style-type: none"> <li>◆ Atman.</li> <li>◆ Karma.</li> </ul>	<p><b>Worship in the Hindu Temple - Mandir / Kovil</b></p> <ul style="list-style-type: none"> <li>◆ The role of the divine images in worship.</li> <li>◆ Yoga and meditation &amp; mantra.</li> </ul> <p><b>Sacred Texts</b></p> <ul style="list-style-type: none"> <li>◆ Shruti.</li> <li>◆ Smriti.</li> </ul>
<p><b>Ashramas</b></p> <ul style="list-style-type: none"> <li>◆ Brahmacharya (student life).</li> <li>◆ Grihastha (married life).</li> <li>◆ Vanaprastha (retired life).</li> <li>◆ Sannyasa (renounced life.)</li> </ul> <p><b>Values</b></p> <ul style="list-style-type: none"> <li>◆ Ahimsa (non-violence) and its implications in life.</li> <li>◆ Values demonstrated through the life of Gandhi.</li> <li>◆ The world is one family.</li> <li>◆ Recognition of truth in all religions.</li> </ul> <p><b>India</b></p> <ul style="list-style-type: none"> <li>◆ Origins of Hinduism .</li> <li>◆ Significance of pilgrimage.</li> <li>◆ Kumbh Mela.</li> </ul> <p><b>Social Structure</b></p> <ul style="list-style-type: none"> <li>◆ Varna.</li> <li>◆ Caste as a kinship system &amp; support group.</li> </ul>	

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# HINDUISM Part 2: Notes on Hindu Wedding Ceremony



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# HINDUISM Part 2: Notes on Hindu Wedding Ceremony



**A Hindu wedding** ceremony is the second of the four **Ashrams** . Each Ashram has specific **duties or dharma** that a person must follow . **The Grihasta** Ashram is known as household life and for taking an active role in the care and protection of ones family and responsibility to society. Wedding ceremonies in the UK are traditionally conducted in the ancient language, Sanskrit and brief translations can be given by the priest.

The pre-wedding ceremonies include **an engagement**, (involving **Vagdhana**, **an oral agreement**. **A Lagna Patra**, **a written declaration**, and arrival of the marriage party at the brides residence, often in the form of a marriage procession. The post-marriage ceremonies involve welcoming the bride to her new home.

An important thing to note is that despite the fact that the modern Hinduism is based on the **Puja** , the worship of *devas* as enshrined in the **Puranas**. A Hindu marriage ceremony is essentially a Vedic *yajña* (a fire-sacrifice). The primary witness of a Hindu marriage is the fire-deity (or the Sacred Fire) **Agni dev**, and by law and by tradition, no Hindu marriage is deemed complete unless in the presence of the Sacred Fire, seven encirclements have been made around it by the bride and the groom together

**Important Marriage ceremonies: The Hindu marriage ceremonies vary in different regions and according to family traditions. The major ceremonies are the following.**

- **Ganesh Puja** - Invoking Lord Ganesh to remove obstacles.
- **Agni Puja** - Evoking the holy fire as a witness and seeking his blessings.
- **Kanyādāna** - Giving away the bride to the groom. Of many auspicious charities. Giving your daughter in marriage is considered one of the most auspicious. As a condition for offering his daughter for marriage, the father of the bride requests a promise from the groom for assisting the bride in realizing their spiritual and material duties. The groom makes the promises by repeating them three times.
- **Mangalsutra** - Tying of holy necklace on bride.
- **Saptapadi/ Saat Phere** - The Seven Holy Steps circling the fire
- **Śīlārōhana** - Bride steps on the stone.



The ceremonies involve the Pandit (priest) chanting various prayers and mantras.



# HINDUISM Part 2: Notes on Hindu Wedding Ceremony

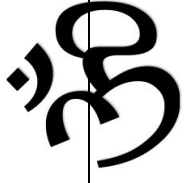


**Saat phere** is an important part of the wedding ceremony, undertaken by the bride and the groom around a sacred fire. *Saat* means seven and *Phere* means circumambulation. The vows taken in front of Agnidev, the fire God, who acts both, as a witness and one who offers his blessings. The vows or promises are considered sacred and unbreakable. *The bride and groom* circumambulate the fire seven times reciting the following prayers:

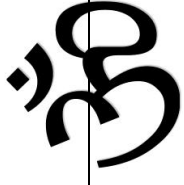
1. With the first step, the couple ask God for plenty of pure and nourishing food. They promise to share this with the less fortunate.
2. With the second step, the couples pray to give them the mental, physical and spiritual strength to lead a healthy life. They promise to share their joys and sorrows.
3. The third step is for preserving wealth, prosperity and virtuous, noble and heroic children. They promise to live with honour and respect.
4. With the fourth step, they pray for attainment of happiness and harmony by mutual love and trust between themselves and within the family including, respect for elders.
5. With the fifth step, they pray for the welfare of all living beings in the Universe. They promise to protect and give in charity to the vulnerable in society, including children and the elderly.
6. With the sixth step, to give them a long, joyous life and togetherness forever.
7. With the seventh, and last, step, for understanding, companionship. They promise each other loyalty and unity with love and sacrifice.

Additional information: Google search, images: Hindu Weddings.



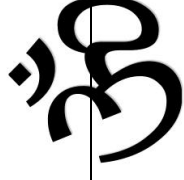


**Cover of a typical Hindu wedding Invitation**



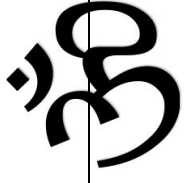
## Key Roles

- Bride
- Groom
- Priest
- Bride's parents
- Groom's parents
- Bride's maternal uncle/s (*maamaa*)
- Bride's brothers (can also be a cousin)
- Best man, usually the Groom's brother in law.
- Chorus: a few women who know how to sing traditional Indian slokas



## Glossary

- **Ashrams:** Four stages of life and development:
  1. **Bramachari Ashram** or **Student Life** – Learning, values and qualities.
  2. **Grihasta Ashram:** **Married Life/Householder** – Married Life. Responsibility to family and Society. To give charity and help the poor and vulnerable.
  3. **Vanaprastha Ashram:** **Retired Life** – Devotee more time to spiritual matters.
  4. **Sannyasa Ashram:** **Renounced Life- Devotee more time to spiritual matters.**
- **Dharma:** Religious and social responsibilities and duties.
- **Grihasta:** Married life and responsibility to family and society.
- **Vagdhana:** an oral agreement of marriage.
- **Lagna Patra:** a written declaration of marriage.
- **Puranas:** Hindu holy scriptures
- **Puja:** Ceremony
- **Agni Dev:** Fire God
- **Ganesh Puja** - Ceremony Invoking Lord Ganesh to remove obstacles.
- **Agni Puja** – Ceremony evoking the holy fire as a witness and seek his blessings
- **Kanyadana** – (Kanya - unmarried woman, dana,-charity). Considered one of the highest acts of charity. A father gives his daughter hand in marriage to the groom.
- **Mangalsutra** - Tying of holy necklace on bride.
- **Saptapadi** – Taking seven steps or vows
- **Saat Phere** ( Saat- seven, Phere- circumbulating). The Seven Holy Steps circling the fire.
- **Śilārōhana** - Bride steps on the stone.







## Hindu funerals

Most Hindus are cremated as it is believed that this will help their soul to move on in its journey to its next incarnation, body or nearer to heaven. Although this is a sad occasion, Hindus believe the spirit soul lives on and has simply discarded its present body as one discards old garments for new.

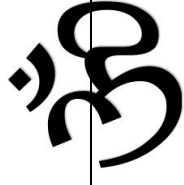
Mourners are encouraged to chant prayers without excessive lamentation to help the departed soul to detach its feelings and emotions from the family members it leaves behind to move on in its onward journey. Hindu priests emphasise the route ahead for the departed soul and a funeral is as much a celebration as a remembrance service.

The funeral ceremony is called antyeshti samskara, which form the last of the **samskaras** and vary according to tradition and place. In the United Kingdom, the coffin will usually come to the home first for the ceremony and is then taken to the crematorium.

The funeral is usually conducted by a priest and by the eldest son of the person who has died. The following is

- Prayers are chanted and verses from the Bhagavad-Gita are recited.
- A lamp is placed by the head of the body.
- Prayers and hymns are sung.
- **Pindas** (rice balls) are placed in the coffin.
- Ganges Water is sprinkled on the body.
- Two garlands ( one made of sandalwood and the other, fresh flowers) are placed around the head of body.
- Chanting beads are placed in the coffin
- Family members and mourners offer their respects and final farewells by circumbulating the body once and placing flowers at the feet of the departed..
- In India the eldest son says the appropriate prayers and lights the funeral fire. Incense and ghee are poured into the flames.

# HINDUISM Part 2: Additional Notes on Hindu Funeral Ceremonies



Vedic Prayers and the Bhagavad-Gita is often recited during the funeral ceremony.

Chapter 2 of the Bhagavad-Gita is read and below paraphrased.

*The wise do not lament for the dead body. The Soul is indestructible, never dies and is eternal.*

*There has never been a time when you or I have not existed and in the future there will never be a time when we cease to exist. The soul resides in a body that changes from childhood to youth and old age. Similarly the soul passes into another body a death. A sober person is not bewildered by such a change.. Life brings happiness and distress and takes them away too like winter and summer seasons. One must learn to tolerate them without getting distressed.*

After the cremation, the ashes of the dead person are immersed into a river. Many people take the ashes to India to put in the waters of the Ganges. In the UK, there are designated places that allow mourners to do this in London in the river Thames and in the Midlands.

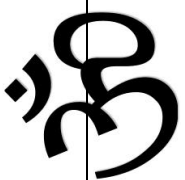
During the funeral and mourning period some family members will wear white or pale clothing and refrain from attending celebrations and festivals.

Mourning tends to take place for 12 and 13 days. there will often be a picture of the deceased on display, garlanded with flowers and friends will come to the house to offer their condolences

On the twelfth or thirteenth day the samskara ends with **Kriya**. During this ceremony, rice balls and milk are offered to the dead person to show the gratitude of the family for the life of that person. After this, the mourners can continue with their normal lives and activities.

Every year after the death **Shraddha** takes place. Prayers are offered to all the departed souls and ancestors of the family.





## Glossary

**Antyeshthi samskara:** The funeral as a last rite of passage.

**Bhagavad-Gita:** Holy book for Hindus. Translations in English and other languages now available.

**Ganges:** Sacred River in India

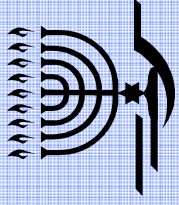
**Kriya:** Name of ceremony to end the twelfth and thirteenth day of mourning.

**Pindas :** Rice balls

**Samskaras:** Rites of Passage

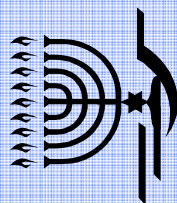
**Shraddha:** Yearly ceremony to remember and pray for departed family members and ancestors.

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# JUDAISM Part 1 Unit 1: Beliefs about God

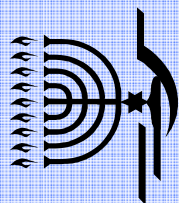
<p><b>What this unit contains</b></p>	<p>Beliefs about God, the Creator. The creation story from the Torah. Shabbat - a gift from God and a response to creation. Jewish rules for living – Kashrut.</p>
<p><b>Where the unit fits and how it builds upon previous learning</b></p>	<p>This is planned as the introductory unit on Judaism. If placed in upper key stage 2 teachers will need to differentiate activities accordingly.</p>
<p><b>Extension activities and further thinking</b></p>	<ul style="list-style-type: none"> <li>➤ Describe key times in life when pupils have shared special times with others and explain why they are significant.</li> <li>➤ What is the value of a day of rest once a week?</li> <li>➤ Find out the meaning of a mitzvah.</li> </ul>
<p><b>Vocabulary</b></p> <p>Torah scroll Hebrew yad Judaism bless Jewish Shabbat</p>	<p><b>SMSC/Citizenship</b></p> <ul style="list-style-type: none"> <li>➤ Belonging includes sharing good and bad times together.</li> <li>➤ Community responsibilities.</li> <li>➤ Beliefs about the meaning and purpose of the world.</li> <li>➤ Rules by which members of different communities live their lives.</li> </ul> <p>Creator Kosher Mitzvah</p>



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 1

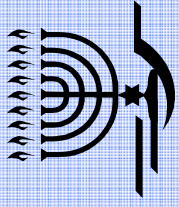
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Jews believe in one God, who created everything;</li> <li>➤ know that the Jewish story of creation is found in the Torah, a holy book for Jews;</li> <li>➤ share feelings about having a responsibility for caring for the world;</li> <li>➤ understand Jewish beliefs about caring for God's creation.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Recall knowledge of the story of the six days of creation from the Natural World unit by watching a video of the Jewish creation story or reading an appropriately pitched version. Explain that the story can be found written in the Jewish holy book, the Torah. Remind pupils that Jews believe that when God created the world He was pleased with what He had created and rested on the seventh day.</p> <p>Share how people feel when they have made something - a sense of ownership, pride/ pleasure and responsibility. Share experiences of members of the class when people spoil something that they have spent time &amp; care over.</p> <p>Explain that Jews believe that God wants humans to care for creation. Hand out and discuss the rules on the sheet 'Torah rules for animals'.</p> <p>As a class, brainstorm what these rules might mean in caring for the world globally or locally.</p> <p>Discuss how members of the class can care for the school environment. Devise a class set of rules for everyone about caring for each other's property or for part of the school. Share these with the school council if there is one.</p> <p>As a class, recall and summarise what have been learnt about Jewish beliefs about God and creation.</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b>  <b>Video:</b> 'Quest – Creation' Channel</p> <p>Sheet - Torah Rules for Animals.</p>



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 2

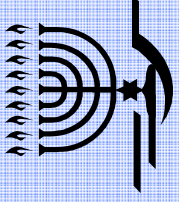
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ share ideas about special books, including what makes a book special and how to treat a special book;</li> <li>➤ know that the Torah:               <ul style="list-style-type: none"> <li>▪ is written in Hebrew</li> <li>▪ is made as a scroll,</li> <li>▪ is very special to and is treasured by Jews,</li> <li>▪ contains rules about how to live;</li> </ul> </li> <li>➤ know that a Yad is used to keep your place when reading a Torah scroll.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p>	<p>Before the lesson set up a display of 'special books' e.g. prizes, old or beautiful books or books which have sentimental value or contain stories which have special meanings.</p> <p>Examine some of the books on the display and discuss why each has been considered special. Talk about pupils' own special books. Agree and record a set of class rules for how special books should be treated.</p> <p>Examine a mini-torah scroll; demonstrate how a scroll works. Explain that a Torah scroll is a collection of books and is a very special holy book for Jews. Explore with pupils how a book in a religion is even more special than their special books.</p> <p>Show pupils photographs or a video of Torah scrolls and discuss the size and weight of real scrolls. Explore how these are treated with respect and care. Talk about how a Yad is used and if possible examine one.</p> <p>Examine some written Hebrew and explain that this is the language used in the Torah, and that Jewish people learn to read this language.</p> <p>Explain that as well as stories like the Creation, the Torah contains rules for Jewish people about how they should behave.</p> <p>Watch the short video section from the Faiths CD Rom or from the LgFL online 'Shabbat at the Synagogue part 2'.</p> <p>Make a mini-scroll. In best handwriting, write on the scroll some rules about how books should be treated.</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b> Collection of 'special' books. Badger Religious Education - KS1 Teacher Book 3 and posters. Espresso &amp; LgFL Faiths CD Rom or online 'Shabbat at the Synagogue part 2' <b>Artefacts</b> Yad. Mini torah scroll. Video or pictures showing Torah scrolls in a synagogue. Examples of Hebrew writing.  Celebrate the skills of members of the class who are bilingual.  <b>N.B.</b> As the Torah is written by hand and the work of a scribe is important pupils should be expected to model this by taking the greatest care with their 'scroll rules'</p>



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Sessions 3 & 4

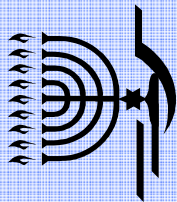
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ consider how time spent with family and friends can be very special;</li> <li>➤ know about Shabbat:                             <ul style="list-style-type: none"> <li>▪ a special time for Jewish people every week,</li> <li>▪ recalls God's day of rest after He made the world,</li> <li>▪ how people prepare for Shabbat,</li> <li>▪ what happens during the Friday night meal, including the blessing of children, bread and wine.</li> </ul> </li> </ul>	<p>✓</p>	<p>✓</p>	<p>Before the lesson set out a table for a Shabbat meal in the classroom, including 2 candlesticks, candles, challah bread, board, challah cover, bottle of grape juice representing wine.</p> <p>Discuss special times that members of the class have shared with family and friends. Share feelings about being with people who matter to them and about belonging. Talk about feelings of anticipation leading to family occasions.</p> <p>Watch elements of a video showing Shabbat, focussing on the Friday night meal, the preparations and the blessings. (e.g. Pathways of Belief – Judaism programme 1 or 'candle' section of 'Candle, water, moon, tree and sword' video) or invite in a member of the Jewish community to talk about Shabbat in the home.</p> <p>Examine the Shabbat table in the classroom and discuss the items, exploring why they are on the table. Talk about the idea of welcoming Shabbat as if it were a special visitor. Do members of the class have special days with their families? How do these make them feel?</p> <p>Taste some challah bread.</p> <p>Make individual Shabbat table mats decorated with items from the Shabbat table or pictorial representation of the days of creation.</p> <p>Record wishes for making time with family and friends special on a short response sheet, or write an individual 'blessing' for something special in their lives.</p>	<p><b>Sensitivities, points to note, resources</b></p> <p><b>Resources</b> Shabbat table artefacts : 2 candles, candlesticks, challah cover, breadboard, challah, loaf.</p> <p><b>Videos</b> Pathways of Belief – Judaism (BBC).</p> <p>Water, candle, moon, tree and sword (candle section) Channel 4.</p> <p>Places of Worship – Synagogue section showing Shabbat in the home BBC.</p> <p>Or Film footage 'Shabbat at Home' from the Espresso &amp; LgFL Faiths CD Rom or online</p> <p>Art materials for making place mats paper/collage/ textiles as appropriate).</p> <p>Short response sheet – 'we talked about Shabbat... my wishes for special time with my family / friends are...'</p>



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 5

Learning objectives	A T 1	A T 2	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that Shabbat lasts from dusk Friday to dusk Saturday;</li> <li>➤ know about the Havdalah ceremony that takes place in Jewish homes on a Saturday night;</li> <li>➤ consider feelings associated with looking forward to and finishing Shabbat each week.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>Recall knowledge about Shabbat from previous weeks. Discuss the importance for Jews of one day of the week in a Jewish home being set aside for the family. Consider how the family looks forward to it and how they might feel at its end.</p> <p>Watch part of the video showing Havdalah ceremony. Examine the artefacts and talk about the symbolism of the plaited candle and the spice box.</p> <p>Pass around the spice box and smell the delightful spices. Talk about the idea of the 'fragrance' of Shabbat making the next week better.</p> <p>Make and decorate spice boxes and fill with spices, e.g. cinnamon sticks. On the boxes or on spice box shaped paper, write down good wishes for the next week.</p>	<p><b>Resources</b></p> <p><b>Videos</b></p> <p>Pathways of Belief – Judaism</p> <p>Water, candle, moon, tree and sword (candle section)</p> <p>Places for Worship – Synagogue section showing Shabbat in the home</p> <p>Havdalah information sheet</p> <p><b>Artefacts</b></p> <p>Spice box, spices</p> <p>Havdalah candle &amp; holder</p> <p><b>N.B.</b> Be wary of using ground spices as these may make pupils sneeze</p> <p><b>N.B.</b> Every day is counted from dusk on one evening until after dusk on the next evening</p>

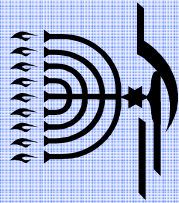


# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 6

Learning objectives	A T 1	A T 2	Suggested teaching activities	Focus for assessment	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> <li>➤ know that there are many reasons why people do or do not eat certain foods;</li> <li>➤ know that food in a Jewish home is prepared in a special way;</li> <li>➤ know about the rules of Kashrut (Kosher) and that these are among the rules found in the Torah.</li> </ul>	<p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p>	<p>Discuss different reasons why people do or do not eat certain foods, e.g. food intolerances, likes and dislikes, moral beliefs (vegetarianism) or faith food rules. Share information about foods which some members of the class never eat and others eat frequently.</p> <p>Explain that in a Jewish home the preparation of food is done very carefully, following rules in the Torah. This makes food kosher or permitted.</p> <p>Watch section of video showing how the rules of Kashrut influence daily life (e.g. Pathways of Belief – Judaism Programme 3) or read together 'Fins and Scales'. Consider the types of food which Jewish people eat and list those that are permitted (kosher) and those that are forbidden. Do a matching exercise of foods – kosher / not kosher or devise a menu for a meal to be shared with a Jewish friend. If using the video sing the kosher song.</p> <p><b>Assessment task</b> Record four facts about how Jewish people celebrate Shabbat and describe / draw two items that are used in the Jewish home during the celebration.</p>	<p><b>Assessment Levels</b> <i>Level 1 Attainment target 1</i> Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recognise symbols, and other verbal and visual forms of religious expression.</p> <p><i>Level 2 Attainment target 1</i> Pupils use religious words and phrases to identify some features of religion and their importance for some people. Pupils suggest meanings for religious actions and symbols.</p>	<p><b>Resources</b> <b>Videos</b> Pathways of Belief – Judaism. Candle, water, moon, tree and sword. Pictures of kosher and non-kosher foods. 'Fins and Scales' by Miller &amp; Ostrove pub: Karben ISBN - 0929 371-26.</p>





# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 1 Information Sheet 1

### Torah Rules for Animals



*Do not muzzle the ox while he threshes the grain. It is not right to show an animal a lot of food and not allow him to eat it.*  
Deuteronomy Chapter 25 verse 4



*If you meet your enemy's ox or his donkey wandering away, you shall surely return it to him*  
Exodus Chapter 23 verse 4

*On the Sabbath when people rest from work they should let their work animals rest too.*  
Exodus Chapter 23 verse 12

*Do not harness a mule and an ox together because they have different strength and sizes.*  
Deuteronomy Chapter 22 verse 10

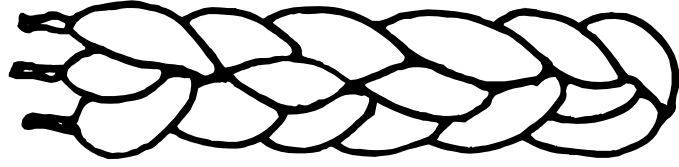
*If you have to kill an animal for food you should be as gentle as you can.*  
Deuteronomy Chapter 12 verse 21



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 5 Information Sheet 2

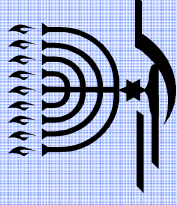
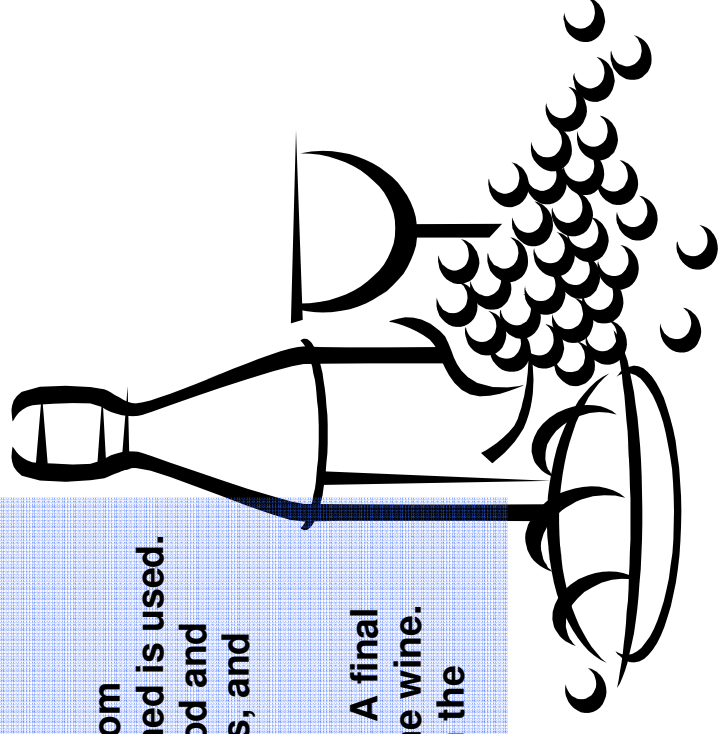
### Havdalah



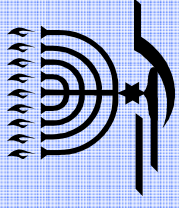
Havdalah is a ceremony that marks the end of Shabbat. It takes place in Jewish homes on Saturday evenings approximately one hour after sunset.

The ceremony requires wine, spices and 2 lit wicks from candles; usually a candle with several wicks intertwined is used. Taking the wine cup in his hand, the father praises God and pronounces the blessing over the wine and the spices, and passes them round for everyone to smell.

A blessing is then recited over the light of the candle. A final blessing is given, praising God as everyone sips some wine. The ceremony ends with the candles being doused in the



# JUDAISM Part 1 Unit 1: Beliefs about God



## Unit 1 Session 2 Information Sheet 3

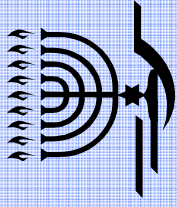
### Torah Scrolls



800 Year Old Sephardic Sefer Torah from Spain

Torah scroll being read by a young boy at his Bar Mitzvah





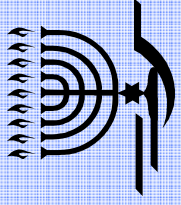
# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Information Sheet 4

### The Hebrew Alphabet

The Jewish Bible is written in Hebrew. Below is an illustration of its modern-day alphabet. Included with each character is its approximate corresponding sound when spoken. Please note, that in Hebrew each character is read from right to left.

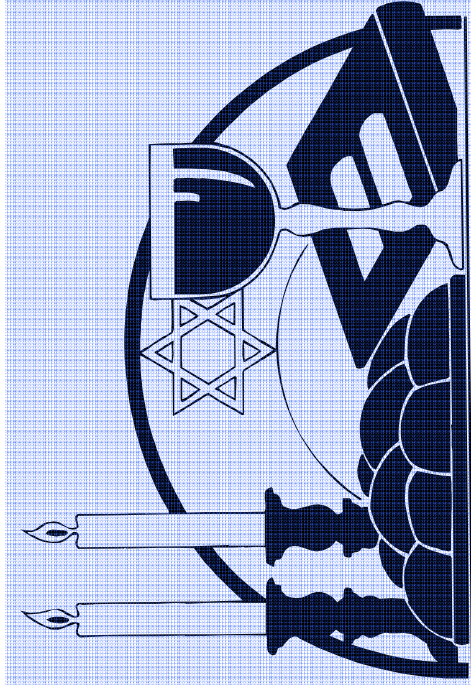
ט	ח	ז	ו	ה	ד	ג	ב	א
Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V/O/U)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (Silent)
ס	נ	מ	ל	כ	ק	פ	ע	
Samech (S)	Nun (N)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	Yod (Y)	Ayin (Silent)	
ת	ש	ר	ק	ז	ח	פ	ע	
Tav (T/S)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tzade (Tz)	Fe (F)	Pe (P/F)	Ayin (Silent)	



# JUDAISM Part 1 Unit 1: Beliefs about God

## Unit 1 Session 3 Activity Sheet 1

### Short Response Sheet



We talked about Shabbat and my wishes for special time with my family / friends are:

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HUMANIST UNIT FOR THE HARINGEY SACRE, 18 June 2007**BACKGROUND INFORMATION ON HUMANISM****Humanism - basic values**

- Humanists value all **sentient, conscious** life, including that of animals, and act to **reduce** as much as possible the amount of pain and suffering.
- Humanists value people and their **happiness** and wish life to be **satisfying** for every individual.
- Humanists have **concern** for the present and future state of the world, including all its peoples, as well as its animals and plants. They feel responsible for the future of Planet Earth.
- Humanists value the qualities of **imagination, intelligence** and **creativity**, the use of which gives **enjoyment** and enables the **achievement** of worthwhile goals.
- Humanists value **artistic, intellectual, physical** and **scientific** endeavour.
- Humanists value **truth** because truth is the basis of all social interaction.
- Humanists value the golden rule, the principle of treating others as **you would wish to be treated** in their situation, considering this an excellent foundation for ethical behaviour.
- Humanists value **social action** to improve people's lives because it is by joining together to achieve things that human progress is made.
- Humanists value **rationality**, giving reasons for their decisions and actions.
- Humanists value **fairness** and **justice**, because they regard each person as valuable and entitled to a happy and satisfying life.
- Humanists value **compassion**, because they recognise that every human action is the result of that person's history. They therefore cannot support vindictive punishment or retribution, although they do of course know the deterrent effect of reasonable sanctions; they prefer to try to **reform** people.
- Humanists value **free expression** of ideas and theories because they know that that is how errors are corrected and progress made.
- Humanists value **tolerance**, because they accept people's right to hold differing views and opinions, so long they do not interfere with other people's freedom, happiness and security.
- Humanists value much traditional wisdom and cultures but take a **sceptical attitude** towards all established religions, ideologies and dogmas because they recognise no infallible authority.

**Humanists' basic beliefs**

- that all religions were created by human beings; all ‘holy’ books and sacred scriptures were actually written by human beings themselves. They may contain much wisdom, but also suffer from the limitations of the people who wrote them and the times at which they were written.
- that human problems will only be solved by human beings; humanists do not believe there is any supernatural source of help, so do not pray to gods.
- that the universe in which we live operates in accord with laws which can be discovered by science; that the scientific method (observation, theory, experiment) is a reliable way to approach the truth about the world.
- that humans and all other life forms on earth today have a common ancestry, having descended by the processes of natural selection from the earliest life forms which began about four billion years ago; life and mind evolved by natural processes.
- that the questions we still have about life and the universe are an exciting challenge to young people to discover the answers (to questions such as the origins of life forms and their DNA, the cures for terrible diseases etc).
- that the fact that death is the end of life and there is no consciousness after death can encourage us to lead a good and worthwhile life.
- that, although there is literally no life after death, the achievements of an individual can live on in the memories of those they knew and the improvements they made in the world.
- the possible consequences of an action should be assessed. One should ask: ‘Will it cause happiness?’ and ‘Will it hurt anyone?’ Faced with the choice of two bad outcomes, they will choose the one that causes less pain.
- that we should apply the same moral principles to decisions involving sex as apply in all other matters - not hurting anyone, being responsible, thoughtful and sincere.
- that violence should not be used against children.
- that every child should be a wanted child.

### **Glossary of useful terms**

An **agnostic** says one cannot *know* whether supernatural beings exist; religious people may *hope* that a god exists.



An **atheist** believes that gods do not exist, whereas a **theist** believes that God does exist. Most humanists live as atheists.

A **materialist** believes that life and consciousness are the natural products of the material universe and conform to its laws; they were not put there by any supernatural force.

A **secular society** would be one where there is no state religion (the C of E is the state religion of the UK at present), receiving privileges over the other religions and beliefs. Individuals and groups with different religious or nonreligious beliefs would be **treated impartially** in public life and have equal rights to maintain their beliefs and practices. Humanists look forward to a secular society.

**Humanism** is not a religion but an attitude to life.

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A COMPREHENSIVE LIST OF RESOURCEEES (FILM, DVD, BOOKS ETC) WILL BE MADE AVAILABLE

### OUTLINE LESSONS 1- 6 FOR THE HUMANIST UNIT, KEY STAGE 3

1. Understand why humanists reject religious accounts (such as in Genesis) of the origin of the world and of humans. The vast age of the universe and the earth (billions, not thousands of years old). The diversity of life, with millions of different species. Extinct species eg dinosaurs as evidence of the changes which have occurred on earth.
2. The basic idea of the evolution of life on earth by natural selection: that more offspring are produced than can survive, that the individuals differ from each other slightly, and that therefore those most likely to survive are those most suited to their environment.

Humans are primates. The DNA evidence for all life being related is now more important than the fossil evidence for evolution.

3. Humanist ethics: generating happiness, deriving pleasure from helping other people; the greatest happiness for the greatest number. Causing pain or anxiety is wrong. Not allowed to derive pleasure from harming other people or animals. Why it is wrong to steal, use violence etc. Queen Victoria was right to demand chloroform to ease the pain of her childbirth (Against those who quoted the Bible to say that pain in childbirth was right).

4. Humanists will support and nurture sentient life, but believe that groups of cells, eggs, and fetuses are not capable of awareness or sentience (are not conscious) and so it is not unethical to discard them. This also occurs naturally all the time. Stem cell research is OK. Contraception should be available. Termination of pregnancy is likely to be traumatic but if required should occur as soon as possible; efficient contraception is always preferable.

5. What humanists do. Support groups such as Amnesty International, groups which aim to end world poverty, conserve wildlife, end slavery, help the developing world, education for girls in poor countries etc etc. Humanists can have ceremonies, eg naming ceremonies for new babies and wedding ceremonies. Their funerals consist of celebrating the life of the deceased with biographical detail, including their favourite music and poetry. Persons in unstoppable pain and terminally ill should be permitted voluntary euthanasia carried out by a doctor.

6. Humanists would like to see secular states (ie states which do not favour particular religions) throughout the world because that is the only way to give equality to each religion and non-belief. People should be quite free to criticise religions and ideologies because these abstract ideas cannot *feel*; this is not the same as criticising persons or groups who *can* feel. The world's population will increase from its present 6 billion to 9 billion in less than fifty years: humanists believe in the *quality* of life, not mere *quantity*. Thus humanists believe that contraception should be available to all people who may require it, throughout the world (Also for prevention of AIDS).