

Exploring the World of Faith and Belief in Lambeth



Key Stages 1 & 2

The Lambeth Agreed Syllabus
for Religious Education

Key Stages 1 & 2

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Range and Content

Throughout Key Stage 1, pupils will explore Christianity and three other principal religions. Through these they learn about different beliefs about God / Ultimate Reality and the world around them. They should encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils should be encouraged to ask relevant questions and develop a sense of wonder about the world, using their imaginations. They should talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

The Agreed Syllabus places importance on the belief that in the Primary phase, pupils are able to find out more about their own faith and that of others around them.

This syllabus is constructed so that in Key Stage 1 pupils will find out about Christianity and three other major faiths and in Key Stage 2 they will study Christianity and all five other main faiths. From the

materials produced for the Primary phase, teachers should therefore select in Key Stage 1 the Part 1 elements of those 3 faiths that most represent the pupils in the school community to incorporate into their scheme of work alongside Christianity.

The content is organised into unit blocks, with key questions indicated that need to be addressed during the teaching of the content. There are also some worked up thematic units to be taught in these Key Stages which include content from Christianity and the option to find out more about the other faiths and Humanism.

Knowledge, skills and understanding

Attainment Target 1: Learning about religion

Pupils should be taught to:

- Explore a range of religious stories and sacred writings and talk about their meanings;
- Name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate;
- Identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives;
- Explore how religious beliefs and ideas can be expressed through the arts and communicate their responses;
- Identify and suggest meanings for religious symbols and begin to use a range of religious words.

Attainment Target 2: Learning from religion

Pupils should be taught to:

- Reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness;
- Ask and respond imaginatively to puzzling questions, communicating their ideas;
- Identify what matters to them and others, including those with religious commitments, and communicate their responses;
- Reflect on how spiritual and moral values relate to their own behaviour;
- Recognise that religious teachings and ideas make a difference to individuals, families and the local community.

Breadth of study

During this key stage, pupils in Lambeth schools should be taught the knowledge, skills and understanding through the following areas of study:

Religions and beliefs (see diagram on page 7)

- Christianity;
- Three other principal religions, one of which is a religious community with a significant local presence.

and compulsory units

- Belonging / Who am I?;
- Celebrations.

Pupils will also bring other faiths and a secular worldview into the discussions in RE where they introduce this from their own experience.

Themes

- **Believing:** what people believe about God, humanity and the natural world;
- **Story:** how and why some stories are sacred and important in religion;
- **Celebrations:** how and why celebrations are important in religion;
- **Symbols:** how and why symbols express religious meaning;
- **Leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion;
- **Belonging:** where and how people belong and why belonging is important; myself: who I am and my uniqueness as a person in a family and community.

Curriculum opportunities

During the key stage, pupils should be offered opportunities that are integral to their learning and enhance their engagement with the concepts, processes and content of the subject.

The curriculum should provide opportunities for pupils to:

- Visit places of worship and focus on symbols and feelings;
- Listen and respond to visitors from local faith communities;
- Use their senses and have times of quiet reflection;
- Use art and design, music, dance and drama to develop their creative talents and imagination;
- Share their own beliefs, ideas and values and talk about their feelings and experiences;
- Begin to use ICT to explore religions and beliefs as practised in the local and wider community.

Key Stage 2

Throughout Key Stage 2, pupils will learn about Christianity and all five of the other principal religions, recognising the impact of religion and belief locally, nationally and globally. They should make connections between differing aspects of religion and consider the different forms of religious expression.

Pupils will consider the beliefs, teachings, practices and ways of life central to religion and learn about sacred texts and other sources and consider their meanings. They should begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them.

Pupils will also extend the range and use of specialist vocabulary. They will recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true.

Pupils should be given opportunity to communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

Knowledge, skills and understanding

Attainment Target 1: Learning about religion
Pupils should be taught to:

- Describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;

- Describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings;
- Identify and begin to describe the similarities and differences within and between religions;
- Investigate the significance of religion in the local, national and global communities;
- Consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them;
- Describe and begin to understand religious and other responses to ultimate and ethical questions;
- Use specialist vocabulary in communicating their knowledge and understanding;
- Use and interpret information about religions from a range of sources.

Attainment Target 2: Learning from religion

Pupils should be taught to:

- Reflect on what it means to belong to a faith community, communicating their own and others' responses;
- Respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways;
- Discuss their own and others' views of religious truth and belief, expressing their own ideas;
- Reflect on ideas of right and wrong and their own and others' responses to them;

- Reflect on sources of inspiration in their own and others' lives.

Breadth of study

During this key stage, pupils in Lambeth schools should be taught the knowledge, skills and understanding through the following areas of study:

Religions and beliefs (see diagram)

- Christianity;
- Five other principal religions including religious communities with a significant local presence.

and compulsory units

- How did the World begin?;
- Weddings;
- Peace;
- The End of Life's Journey;
- Understanding Faith and Belief in Lambeth.

Pupils will also bring other faiths and a secular worldview into the discussions in RE where they introduce this from their own experience and where these are selected for study in the compulsory units.

Themes

- **Beliefs and questions:** how people's beliefs about God, the world and others impact on their lives;
- **Teachings and authority:** what sacred texts and other sources say about God, the world and human life;
- **Worship, pilgrimage and sacred places:** where, how and why people worship, including at particular sites;
- **The journey of life and death:** why some occasions are sacred to believers, and what people think about life after death;
- **Symbols and religious expression:** how religious and spiritual ideas are expressed;
- **Inspirational people:** figures from whom believers find inspiration;
- **Religion and the individual:** what is expected of a person in following a religion or belief;
- **Religion, family and community:** how religious families and communities practice their faith, and the contributions this makes to local life;
- **Beliefs in action in the world:** how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

Curriculum opportunities

During Key Stage 2, pupils should be offered opportunities that are integral to their learning and enhance their engagement with the concepts, processes and content of the subject.

The curriculum should provide opportunities for pupils to:

- Encounter religion through visitors and visits to places of worship, and focus on the impact and reality of religion on the local and global community;
- Discuss religious and philosophical questions, giving reasons for their own beliefs and those of others;
- Consider a range of human experiences and feelings;
- Reflect on their own and others' insights into life and its origin, purpose and meaning;
- Express and communicate their own and others' insights through art and design, music, dance, drama and ICT;
- Develop the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Organising your scheme of work

The statutory faith content has been devised to fit allocated amounts of time, expressed as half terms or 6 sessions of an hour.

Whilst Christianity has been allocated the largest amount of content and has therefore been allocated more curriculum time, the 5 other major world faiths have each been allocated an equal amount of curriculum time with each other across the 2 Key Stages. The statutory content is described in outlines of units of work, which have been devised to organise content in such a way that they scaffold learning. The units need to be developed by teachers to address the key questions linked to each unit. These units do not explain how the content should be taught – this is for teachers to plan with activities and experiences fulfilling the key stage requirements described in the Programmes of Study, which has been adopted originally from national guidance, to meet the needs and abilities of their pupils.

Key Stage 1



The Christianity content should be taught in the equivalent of 4 half termly units

Plus:

Teachers select 3 of the **Faith Part 1 components** (content equivalent to 2 half termly units each)

Plus these statutory thematic units:

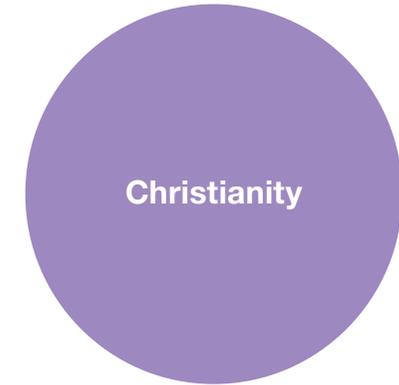
- Celebrations;
- Who am I? / Belonging.

(each planned to be taught over a half term)

Faiths other than Christianity

Part 1 2 units	Part 2 2 units
Part 1 2 units	Part 2 2 units
Part 1 2 units	Part 2 2 units
Part 1 2 units	Part 2 2 units
Part 1 2 units	Part 2 2 units
Part 1 2 units	Part 2 2 units

Key Stage 2



The Christianity content should be taught in the equivalent of 5 half termly units

Plus:

Teachers should incorporate the remaining Faith Part 1 and 2 sections

Plus these statutory units:

- How did the world begin?;
- Weddings;
- Peace;
- The end of life's journey;
- Understanding Faith and Belief in Lambeth.

(each to be taught over a half term)

Two Examples of organising a Key Stage 1 and 2 scheme of work

Example Scheme of Work 1

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
1	Who am I? / Belonging	Christianity 1	Judaism 1	Christianity 2	Islam 1	Islam 2
2	Hinduism 1 Hinduism Visit	Celebrations	Judaism 2	Christianity 3	Hinduism 2	Christianity 4 Christianity Visit
3	How did the World Begin?	Buddhism 1	Christianity 5	Sikhism 1	Sikhism 2	Judaism 3 Judaism Visit
4	Buddhism 2	Islam 3	Islam 4	Christianity 6 Christianity Visit	Sikhism 3 Sikhism Visit	Sikhism 4
5	Hinduism 3	Peace Black History Month focus and Buddhism Visit	Hinduism 4	Christianity 7	Weddings	Christianity 8
6	Buddhism 3	Christianity 9	Judaism 4	The End of Life's journey Islam Visit	Buddhism 4	Understanding Faith and Belief in Lambeth Faith Trail

This school, that has a high proportion of Muslim and Hindu pupils, has selected Judaism, Islam and Hinduism to teach alongside Christianity and the Key Stage 1 units in Key Stage 1.

The remainder of the statutory content has been planned into the Key Stage 2 curriculum map. Learning outside the classroom experiences have also been planned to support and enrich the curriculum.

Example Scheme of Work 2

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
1	Who am I? / Belonging	Christianity 1 Christianity Visit	Sikhism 1	Christianity 2	Islam 1	Islam 2
2	Hinduism 1	Celebrations Hinduism Visit	Judaism 2	Christianity 3	Hinduism 2	Christianity 4
3	How did the World Begin?	Judaism 1	Christianity 5	Judaism 2	Buddhism 1	Buddhism 2
4	Judaism 3 Judaism Visit	Hinduism 3	Islam 3	Christianity 6 Christianity Visit	Sikhism 3 Sikhism Visit	Sikhism 4
5	Hinduism 4	Peace Black History Month focus and Buddhism Visit	Islam 4	Christianity 7	Judaism 4	Weddings Christianity Visit
6	Christianity 8	Buddhism 3	Christianity Visit	The End of Life's journey	Buddhism 4	Understanding Faith and Belief in Lambeth Islam Visit or Faith trail

In this school, where there are several Sikh, Hindu and Muslim pupils, those faiths are selected for Key Stage 1. Learning outside the classroom experiences have again been indicated to support and enrich the curriculum.

Key Stage 1 & 2 Statutory Faith Content

Buddhism	11
Christianity	12
Hinduism	15
Islam	16
Judaism	17
Sikhism	18

Buddhism

Unit 1: The Buddha	Unit 2: Living as a Buddhist	Unit 3: Following the Buddha's Teaching	Unit 4: The Buddhist Community Worldwide
<p>Key Questions:</p> <ul style="list-style-type: none"> • What is a Buddha? • How did the Buddha teach that people should live? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What is the importance of a temple or a Buddhist centre? • Why do Buddhists have images of the Buddha? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What is the importance of a temple or a Buddhist centre? • Why do Buddhists have images of the Buddha? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Which places have special meaning to Buddhists? • What might Buddhists gain from visiting these places? • How do Buddhists try to live a good life?
<p>The Buddha</p> <ul style="list-style-type: none"> • The Buddha's search for truth; • Buddha means the 'awakened one'. He was a human being who 'woke up' from the 'sleep of confusion' and became aware of the truth. The Buddha became free of suffering and was able to help others to 'awaken themselves'; • Teachings of the Buddha; • The Four Noble Truths. People should work at becoming kind, compassionate, generous, truthful; • People should try not to hurt any living thing, take things that are not given and try to be honest and straightforward; • Story of Siddhartha and the Swan. 	<p>The Buddhist Community – The Sangha</p> <ul style="list-style-type: none"> • Members of Buddhist communities support one another. They are communities of spiritual friends; • Members try to follow the example of the Buddha and his teachings e.g: <ul style="list-style-type: none"> – The Noble Eight Fold Path; – The Five Moral precepts; – The Story of The King's Elephant – moral: keeping good company matters. <p>Places of devotion and worship (puja)</p> <p>The home shrine</p> <ul style="list-style-type: none"> • Used for personal Buddhist practice; • Generally with an image(s) of the Buddha; • Buddhists meditate to help them understand the Buddha's teachings. 	<p>The Buddha</p> <ul style="list-style-type: none"> • Buddha is the perfect example of what people can become; • The Noble Eightfold Path; • Symbols, e.g. the wheel and lotus. The Dharma (Buddhist teachings); • Story that illustrates Buddhist values – The Monkey King; • All Buddhists try to learn and practice the Dharma. This is the teaching and practice that leads to awakening. <p>Temples or Buddhist Centres</p> <ul style="list-style-type: none"> • Buddhists meditate together, and can work for the benefit of the community; • Sacred spaces, where removal of shoes shows respect; • May contain a shrine with an image(s) of the Buddha or examples of sacred text; • Buddhist teachings and courses are given and sacred texts recited. <p>Vaisakha Puja or Vesak / Wesak</p> <ul style="list-style-type: none"> • Festival remembering the life, enlightenment and teaching of the Buddha. 	<p>Buildings and Places in the wider world</p> <p>Pilgrimage</p> <ul style="list-style-type: none"> • Investigate these places of pilgrimage, stories associated with them and their significance; • e.g. Lumbini – birthplace of Buddha; • Bodhgaya – place of enlightenment; • Deer Park at Sarnath – first teachings of Buddha; • Kushinagar – where he passed away.

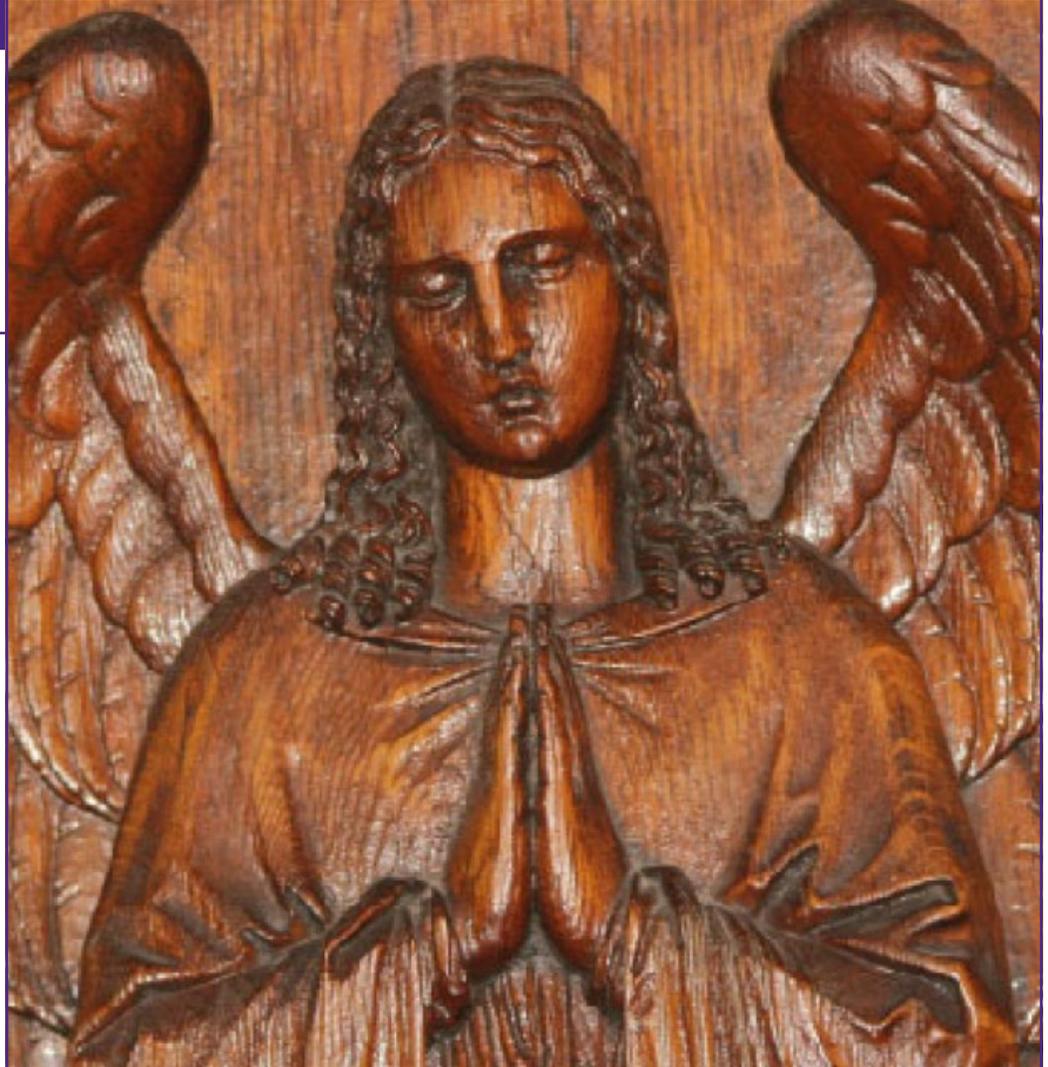
Christianity – Key Stage 1

Unit 1: Jesus' birth and Christmas	Unit 2: Jesus the teacher	Unit 3: Easter and Symbols	Unit 4: A Local Church
<p>Key Questions:</p> <ul style="list-style-type: none"> • What do Christians remember at Christmas? • What do Christians believe about Jesus? • Why is the Bible important to Christians? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What values do Christians believe Jesus taught? • How do Christians believe Jesus taught them these values? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What do symbols of Easter represent? • How do symbols and symbolic actions show the importance of Easter for Christians? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What happens in a Christian place of worship? • How does a place of worship help Christians to remember their beliefs about Jesus? • How do Christians try to follow Jesus' example?
<p>Beliefs</p> <p>Christians believe that Jesus is God's Son</p> <ul style="list-style-type: none"> • Christian celebrations; • Christmas is the celebration of Jesus' birth which shows he is special for Christians; • The Bible is a special book: <ul style="list-style-type: none"> – Different from other books; – It contains stories about the birth and life of Jesus. 	<ul style="list-style-type: none"> • Jesus' teaching and life give Christians the perfect example; • There are stories about Jesus which develop Christian values: <ul style="list-style-type: none"> – Zacchaeus. • Jesus told stories about forgiveness and love: <ul style="list-style-type: none"> – The Lost Son; – The Good Samaritan. • Jesus taught the two greatest Commandments are 'Love God' and 'Love your neighbour'; • The Bible is a special book: <ul style="list-style-type: none"> – Christians read it to learn about Jesus. 	<ul style="list-style-type: none"> • The story of Jesus' death and resurrection emphasises the idea that Jesus is special for Christians; • Jesus washing feet and sharing food with his friends – some of whom let him down. <p>Symbols</p> <ul style="list-style-type: none"> • Cross and egg; • Symbols of Easter e.g. palm crosses, Easter gardens, colours of vestments and candles; • Symbolic actions: washing feet on Maundy Thursday; • Christians share food together to recall Jesus' last meal with his friends. 	<p>Through finding out about a local church:</p> <ul style="list-style-type: none"> • Most Christians keep Sunday as a special day; • There are many places where Christians worship together, read the Bible, sing and pray one or more times weekly; • Leaders of the service and community e.g. priests, ministers, elders; • Objects and symbols in buildings; • Important ceremonies e.g. welcoming / dedication / infant baptisms, weddings; • Christians try to follow the example of Jesus by caring for others, e.g. the elderly and those less fortunate, e.g. at Harvest, through charities and food banks.

Christianity – Key Stage 2

Unit 5: The Bible	Unit 6: Local Christian places of worship	Unit 7: Who was Jesus? – Human and Divine	
<p>Key Questions:</p> <ul style="list-style-type: none"> • How do Christians use the Bible? • What is the relationship between the life of Jesus and the Old and New Testaments? • What does the Bible contain? • How does using the Bible help Christians to grow in their faith? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Why are there different places of worship for Christians? • What similarities are there in what Christians believe? • How does coming together help Christians to grow in their faith? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Who do Christians believe Jesus to be? • What evidence do Christians base their beliefs upon? • What meaning does the life and death of Jesus have for Christians. 	
<ul style="list-style-type: none"> • A source of Christian belief and teaching – some Christians read the Bible every day and find it helpful for their everyday lives; • The Old and New Testaments include many books with different genres; these include history, law, songs; Gospels and letters; • The Gospel stories tell about events in Jesus' life; • Jesus' teaching about the Kingdom of God in parables: The Lost Sheep; • Ten Commandments with particular focus on the two greatest commandments. 	<p>Through finding out about a second local place of worship:</p> <ul style="list-style-type: none"> • Special places for Christians; • There are many different types of Christian places of worship; • Belonging to a group and sharing activities with others is important and meaningful; • Worship includes the use of stillness and silence for reflection; • Reasons why people pray; • The Lord's Prayer; • The Bible (a source of Christian belief and teaching) used in services. 	<p>God:</p> <ul style="list-style-type: none"> • Father, Son and Holy Spirit; • Christmas – Jesus' birth; • Choosing 12 disciples and friends; • Jesus' temptations; • Jesus' baptism; • Miracles and acts of healing e.g. 'Stilling the storm', 'The four friends' or 'Healing a leper'; • Easter – Jesus' death, resurrection and afterwards; • Christians believe Jesus' life and death helps them have a relationship with God. 	

Christianity – Key Stage 2

Unit 8: Christian Festivals	Unit 9: Leading a Christian life	
<p>Key Questions</p> <ul style="list-style-type: none"> • How do festivals help Christians to remember Jesus and His teachings? • What happens in places of worship to help Christians understand the meaning behind their festivals? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How do Christians follow Jesus and His teachings in their daily lives? • What Christian values guide the actions of the people and organisations studied? • What are the challenges of living a Christian life today? 	
<p>The Church has its own calendar with special names for certain times of the year:</p> <ul style="list-style-type: none"> • Times associated with Jesus' life; how Christians understand and celebrate these events – Christmas and Easter; • Times of reflection: Advent and Lent – Jesus' temptation; • Sharing the Lord's Supper; • Pentecost. 	<p>Commitment, belonging and belief in the special presence of God during significant life events, e.g. weddings.</p> <p>Example of at least one person and one charitable organisation that exemplifies Christianity in action.</p> <p>Encounter with one local Christian to share how their life is led by faith.</p>	

Content organised into non-statutory units

Hinduism

Part 1: Unit 1 – Diwali	Part 1: Unit 2 – Worship	Part 2: Unit 3 – Hindu life	Part 2: Unit 4 – God and beliefs
<p>Key Questions:</p> <ul style="list-style-type: none"> • What understanding do Hindus have about God? • What do stories at Diwali explain about God? • What is the role of a Hindu temple in a Hindu's life? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What is the importance of families in Hinduism? • Why are honesty and truthfulness important in Hinduism? • How do Hindus pray at home and in the Temple? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Why is the natural world important to a Hindu? • How does belief about creation lead to vegetarianism and ahimsa? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How do Rama and Krishna help Hindus to understand God? • What stories do you know that help Hindus to learn about right and wrong or evil or good? • What does it mean to be a Hindu?
<p>Hindus believe in one God</p> <ul style="list-style-type: none"> • Represented through different names and forms e.g. Rama Ganesh, Hanuman, Lakshmi; • God has visited earth at different times in different forms to help people: Rama; • Stories on the theme of good and evil connected to Rama and Sita recalled at Diwali; • Stories are found in the Ramayana. <p>Worship at Diwali</p> <ul style="list-style-type: none"> • The Hindu Mandir; • Respect shown by sitting on the floor; • The shrine; • The Aarti ceremony; • Puja. 	<p>The Hindu Home</p> <ul style="list-style-type: none"> • Respect for all people and living things; • The importance of caring for others; • Importance of honesty and truthfulness; • Love and loyalty between member of the extended family; • Value of the relationship between brother and sister and the Festival of Raksha Bandhan; • Worship at home – the home shrine; • Namaste – symbol of respect and greeting. <p>The Hindu Mandir</p> <ul style="list-style-type: none"> • Worship in a Mandir; • The role of the Hindu priest; • The role of divine images; • Prashad (food offered, blessed and served after prayer). 	<p>The Environment</p> <ul style="list-style-type: none"> • Beliefs about creation; • Aum / Om symbol; • Attitudes towards animals, especially cows / bulls; • Ahimsa – the importance and reasons for non-violence and its implications e.g. vegetarianism, not hurting living things created by God. <p>The World</p> <ul style="list-style-type: none"> • Originally an Indian religion; • Hindus live in Great Britain and across the world and often keep links to India. 	<p>God</p> <ul style="list-style-type: none"> • Forms of God include Krishna, Rama, Shiva, Ganesh; • God as Trimurti – 3 main images: Brahma, Vishnu and Shiva; • The universe and the endless cycle of creation, preservation and destruction; • Birth of Krishna (Janmashtami); • Stories: The Birth of Krishna, Krishna and Sudhama. <p>The Life journey</p> <ul style="list-style-type: none"> • What makes each person's unique identity?; • 4 ashramas; • Samskars – especially initiation (sacred thread); • marriage.

Islam

Part 1: Unit 1 – Prophet Muhammad (pbuh)	Part 1: Unit 2 – Five Pillars of Islam	Part 2: Unit 3 – Ramadan and Eid ul Fitr	Part 2: Unit 4 – Hajj – the journey of a lifetime
<p>Key Questions:</p> <ul style="list-style-type: none"> • What is the profession of faith? • What do Muslims believe? • Why is Prophet Muhammad (pbuh) important to Muslims? • What is the Qur'an? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What are the five pillars of Islam? • What does worship mean to Muslims? • How do Muslims show their respect for Allah in everyday life? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Why do Muslims fast during Ramadan? • How does fasting help Muslims to grow closer to Allah and to each other? • What lessons can be learned from Ramadan by everyone? • How do Muslims celebrate Eid? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • What is a pilgrimage? • Why do Muslims go on Hajj? • Which stories are associated with the places on Hajj? • How does the Hajj make Muslims feel they are all part of one family?
<p>Muslims believe in one God (Allah) and the Prophet Muhammad (pbuh) is the final Messenger.</p> <p>Stories from the life of the Prophet Muhammad (pbuh)</p> <ul style="list-style-type: none"> • Revelation of the Qur'an; • The early Muslims; • Migration to Madinah. <p>The Qur'an</p> <ul style="list-style-type: none"> • The Qur'an is the holy book of Islam, written in Arabic; • The Qur'an must be treated with respect. <p>Place of Worship</p> <ul style="list-style-type: none"> • The Mosque; • The first call to prayer. 	<ol style="list-style-type: none"> 1. Shahadah – Declaration of faith 2. Salah – Prayer 3. Sawm – Fasting 4. Zakat – Charity 5. Hajj – Pilgrimage <p>Worship of Allah</p> <p>Muslims serve Allah in many ways</p> <ul style="list-style-type: none"> • Giving charity; • Daily Salah. <p>The Muslim Home</p> <ul style="list-style-type: none"> • Worship in the home. <p>Living as a Muslim</p> <ul style="list-style-type: none"> • The importance of good values for Muslims e.g. honesty, truthfulness and dressing modestly; • Respect for everyone; • Birth and naming of a baby – names chosen for their good meanings; • Keeping food requirements – halal. 	<p>Sawm</p> <ul style="list-style-type: none"> • The importance of the month of Ramadan; • Qur'anic quotes about fasting; • Ramadan – a time to focus on Allah, being a good Muslim, charity, self-discipline and considering those who have less; • Fasting requirements; • Breaking the fast; • Worship during Ramadan. <p>Eid ul Fitr</p> <p>Celebration of keeping the fast at its end. Zakat al Fitr (charity at Eid.)</p>	<p>Allah sent guidance through the Qur'an and his Prophets.</p> <p>The Ka'aba</p> <ul style="list-style-type: none"> • First house of worship for God; • Prophets Ibrahim and Ismail (pbuh) built the Ka'aba; <p>Hajj requirements, stories associated with the places of the Hajj.</p> <p>Eid ul Adha</p> <p>Festival that takes place the day after the gathering of pilgrims on Mount Arafat. A time for Muslims worldwide to celebrate.</p>

Judaism

Part 1: Unit 1 – Shabbat – A day of rest	Part 1: Unit 2 – Festivals in Jewish Life	Part 2: Unit 3 – Abraham	Part 2: Unit 4 – Prayer and Worship of God
<p>Key Questions:</p> <ul style="list-style-type: none"> • Why is Shabbat important to Jews? • Why do Jews visit the synagogue on Shabbat? • Why is it important to keep traditions / customs alive? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How does what happens at each festival help to teach young Jews about their past? • What do these festivals show about the Jews' relationship with God? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Why is Abraham important to Jews? • How does the Torah help Jewish people to understand what being Jewish means? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How does the Shema tell Jews to keep their religion alive? • How does the role of a Jew change after their Bar / Bat Mitzvah? • Why are the home and synagogue equally important in Jewish life?
<p>Shabbat – the Sabbath Day</p> <ul style="list-style-type: none"> • Day of separation and different from other days; a day of rest and joy, remembering God creating and resting; • What happens? • Preparing for Shabbat; • Sunset candle lighting; • Blessings; • Shared meal – Kiddush; • Shabbat Table and customs; • Charity contributions (Tzedakah).* <p>Synagogue</p> <ul style="list-style-type: none"> • Jews attend Synagogue for prayer with the community on Shabbat. <p>Havdalah and the end of Shabbat.</p> <ul style="list-style-type: none"> • Spices, wine, plaited candle and the blessing of Shabbat taken into next week. 	<p>Succot (Sukkoth)</p> <ul style="list-style-type: none"> • Festival of Tabernacles; • Celebration at home and in the synagogue; • Story retold; • Harvest. <p>Passover (Pesach)</p> <ul style="list-style-type: none"> • Story recalled: Moses and the Exodus from Egypt; • Celebration at home; • Symbolism and ritual of seder meal – questions from youngest child. <p>Hanukkah</p> <ul style="list-style-type: none"> • Story recalled of the miracle of the oil; • Celebration at home; • Symbolism of candle lighting and eating doughnuts. <p>Purim</p> <ul style="list-style-type: none"> • Story recalled of persecution and God saving His people; • Celebrations in the Synagogue; • Symbolism of food and actions. 	<p>Belief in one God</p> <ul style="list-style-type: none"> • Abram / Abraham; • Abraham and one God; • Abraham and Isaac – obedience to God. <p>Torah</p> <ul style="list-style-type: none"> • Jewish sacred text; • Where stories about the Jews' relationship with God are found – the story of Abraham; • Written on a scroll in Hebrew; • Laws and rules; • Treated with respect, e.g. use of Yad. 	<p>The Shema</p> <ul style="list-style-type: none"> • Said twice daily; • Preparing for prayer. – Philacteries, Tallit, Kippah; • The Shema in the Mezuzah – signifying a Jewish home. <p>Synagogue</p> <ul style="list-style-type: none"> • Ark; • Ner Tamid; • Torah portion read in services; • Minyan. <p>Family celebrations</p> <ul style="list-style-type: none"> • Bar / Bat Mitzvah.

* It is custom to put money in a **Tzedakah** box at a point in the weekday services as Orthodox Jews do not use money on Shabbat

Sikhism

Part 1: Unit 1 – Guru Nanak and his teachings	Part 1: Unit 2 – Sikh teaching and life	Part 2: Unit 3 – The Gurdwara and the Guru Granth Sahib – final and everlasting Guru	Part 2: Unit 4 – Belonging to the Sikh community
<p>Key Questions:</p> <ul style="list-style-type: none"> • What do Sikhs believe about God? • What does Guru mean?; • What does it mean to be equal? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How do the lives of Sikhs show they follow rules in their lives?; • What does worship mean to Sikhs? 	<p>Key Questions:</p> <ul style="list-style-type: none"> • How is the Gurdwara a centre for worship and a place that demonstrates Sikh values?; • Why is the Guru Granth Sahib ‘The Everlasting Guru?’ 	<p>Key Questions:</p> <ul style="list-style-type: none"> • Why was Guru Gobind Singh important?; • What is the significance of the Amrit Ceremony?
<p>The Gurus</p> <ul style="list-style-type: none"> • There were 10 human Gurus; • Guru Nanak was the first Guru; • Guru Granth Sahib – last of the Gurus; • Guru Nanak’s life and teaching; • Guru Nanak’s teaching that all people are equal; • Celebration of Guru Nanak’s birthday. <p>Beliefs about God</p> <ul style="list-style-type: none"> • Sikhs believe in one God – symbolised by the Ik Onkar symbol; • God created all things. 	<p>Sikh Teaching</p> <p>The Gurus and the Guru Granth Sahib teach Sikhs how to live.</p> <ul style="list-style-type: none"> • Three important rules to follow: <ul style="list-style-type: none"> – Work honestly; – Share food with the needy; – Remember God. <p>The Gurus showed how to put teachings into practice in their lives:</p> <ul style="list-style-type: none"> • Story of Guru Gobind Singh and the Water Carrier, Bhai Ghanaya. <p>Sikh Life</p> <ul style="list-style-type: none"> • Special celebrations – Akhand Path; • Sikhs worship at home and in the Gurdwara; • The Guru Granth Sahib teaches Sikhs how to live; • Sikhs share and show that everyone is equal in the Gurdwara. 	<p>The Gurdwara</p> <ul style="list-style-type: none"> • Centre for the community and place of prayer and worship; • Nishan Sahib and Khanda symbol; • Shoes removed, hair covered; • Role of Granthi; • Use of music; • Karah Prasad; • The Langar kitchen – free food for all; • Weddings. <p>The Golden Temple – a special place for Sikhs around the world.</p> <p>The Guru Granth Sahib</p> <ul style="list-style-type: none"> • Sikh holy book, final everlasting Guru; • Written in Gurmukhi; • Treated with respect as a human Guru; • Contains: teachings of Guru Nanak and other Gurus & teaching hymns from Hindu low caste saints and Muslim Sufi Sheikh Farid; hymns and sung prayers. 	<p>Guru Gobind Singh</p> <ul style="list-style-type: none"> • The last human Guru; • Celebration of Vaisakhi; • Established the Khalsa; • The 5 Ks and Sikh names. <p>Belonging to the Community</p> <ul style="list-style-type: none"> • Becoming a Khalsa Sikh; • Amrit ceremony; • Obligations accepted with Amrit.

Key Stage 1 & 2 Thematic Units

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What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking
<p>In this unit pupils are given the opportunity to learn about the beliefs of two religions, Christianity and Judaism, through a focus on celebrations and festivals. They will learn the meaning of the festivals for believers, the way in which the festival is celebrated around the world, and what pupils may learn about their own lives and communities from it.</p>	<p>This unit builds on previous learning and experiences with regard to celebrations and festivals and pupils' family and community experiences. It provides a framework which can be adapted.</p>	<ul style="list-style-type: none"> • Be able to explain the significance and symbolism of the ways in which the festivals are celebrated; • To understand how celebrations are important for families and communities.
Vocabulary		SMSC / Citizenship
<ul style="list-style-type: none"> • Festival • Hannukkah • Church • Jesus • Celebration 	<ul style="list-style-type: none"> • Latkes • Joyful • Christingle • Christian • Synagogue 	<ul style="list-style-type: none"> • Sharing • Prayer • Christmas • Doughnuts • Jewish
<ul style="list-style-type: none"> • Worship • Nativity 		<ul style="list-style-type: none"> • Inclusion of all people in celebrations; • Sharing of foods etc with everyone.

Session 1 Key Question: How are special occasions celebrated?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Consider how important celebrations are to families; Explain how and why they and their communities have celebrations; Reflect on and share their own experiences of celebrations. 	✓		Create a class mind map showing what pupils know about celebrations in their own experiences. Keep this for future sessions.	<p>Resources:</p> <ul style="list-style-type: none"> Art materials. <p>Notes for teachers:</p> <p>You are looking in relation to any celebration for:</p> <ul style="list-style-type: none"> Preparations e.g. ordering food, cakes, invitations, venues; Personal anticipation, excitement; How different people contribute to the preparation of the celebration; Someone who is the focus.
	✓	✓	Talk about when people celebrate, e.g., special anniversaries such as birthdays, weddings or the birth of a baby, or occasions such as passing a test, scoring a goal. Why are these experiences often shared with others?	
		✓	Discuss and agree answers to the following questions: <ul style="list-style-type: none"> Is it important to celebrate special events?; How do people feel before the celebration / after the celebration? (anticipation, excitement, pride); Which celebrations or occasions have special clothes / food / decorations / cards?; How and what do you celebrate in your family? 	
		✓	In groups pupils should either depict a celebration in art work or dramatise a celebration.	
	✓	✓	As preparation for the next lesson ask pupils if they have attended a celebration which involved a visit to a place of worship. Those who have, could describe how it is different from having a party at home.	

Session 2 Key Question: What is it like to share a celebration?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Consider the importance of food in celebrations; Share a celebration and consider what it is like to share in a celebration. 	✓	✓	Investigate why and how special food is often used at celebration e.g. community celebration, sharing together. What sort of foods can pupils recall belonging to particular celebrations? e.g. hot cross buns, Christmas cake, birthday cakes etc.	<p>Resources:</p> <ul style="list-style-type: none"> Materials to make invitations; Food. <p>This lesson is an opportunity for cross curricular links and family involvement.</p>
		✓	In small groups plan a small class celebration to mark a particular occasion, e.g. completing a particular piece of work or delivering a class assembly. Who will be invited?	
	✓	✓	Consider different types of special, celebration food needed – make sure all pupils are able to eat some of the foods so consider food laws followed in the class, food preferences, and take especial care with allergies. Discuss the importance of sharing, including everyone and being involved.	
		✓	Bring in foods. If possible, make some simple celebration foods (party cakes, non-cook coconut ice, marzipan fruits)	
			Make invitations (containing a suitable illustration for the celebration).	
	✓		Experience the party and record what it is like to experience a celebration.	

Session 3 Key Question: What is a Religious Festival? – the Festival of Christmas

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Learn that religions usually involve celebrations; Identify the difference between a festival and other celebrations; Recount the story linked to the festival Begin to understand its significance and symbolism for both believers and non-believers. 		✓	In this session you are going to focus on the religious festival of Christmas and use this to find out more about religious celebrations.	Resources: <ul style="list-style-type: none"> Internet and video clips: Espresso, LGFL site. Festivals video / DVD 2 = Christingle BBC Active DVD 'Festivals & Celebrations' Websites: <ul style="list-style-type: none"> http://www.request.org.uk/infants/festivals/christmas/christingle/christingle01.php http://www.christingle.org/ Most items for the Christingle orange can be purchased from The Children's Society. Check for allergies before using nuts <ul style="list-style-type: none"> Christmas for Christians and non-Christians worksheet activity.
	✓		Revisit the mind-map from session 1 and identify religious celebrations listed. If none were, introduce Christmas as the focus for the session. What is the difference between a festival and other celebrations? Explain that Christmas is celebrated by both Christians and non-Christians differently in the UK and across the world.	
	✓		Make a class mind map of what pupils already know about Christmas and organise the knowledge <ul style="list-style-type: none"> The story of the Festival (you could watch a video / DVD of the story or read a simple age appropriate version); How the festival is celebrated at home and in a place of worship – foods, cards, presents, services etc. for Christians and non-Christians; Which religion the festival belongs to; What the message of the festival is to Christians; What message the festival has for non-Christians. 	
	✓	✓	Through examining the symbolism of a Christingle discuss symbolism of the use of light for believers in this festival.	

Session 4 Key Question: What is a Religious Festival? – the Festival of Hannukkah

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know about the festival of Hannukkah; • Recount the story linked to the festival; • Begin to understand its significance and symbolism for believers. 	✓		Using the same headings as the previous lesson, introduce pupils to the Jewish festival of Hanukkah: <ul style="list-style-type: none"> • For the story of the festival, you could watch a video / DVD / film of the story; • Find out how the festival is celebrated at home and in a place of worship – lighting candles, increasing from 1 to 8 each night; singing history song; foods, cards, presents etc; • Emphasise the religion to which the festival belongs. 	Resources: <ul style="list-style-type: none"> • Costumes (dressing up); • Music; • Visitors to the school e.g. someone who can explain how the festival is marked in the home; • Hannukiah (the candlestick).
	✓	✓	Dramatise the story with groups of pupils being the characters. At significant points “Freeze Frame” the action and ask ‘characters’ how they are feeling at that moment.	
	✓		Draw out the inner meaning of the festival as a festival where God showed the Jews that He is always with them.	

Session 5 Key Question: How do religious believers celebrate the meaning of a festival?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Understand that festivals have a religious significance; Explain that worship, both at home and in a place of worship, is a key part of the festival celebration; Explain the importance of the festival to believers. 	✓		<ul style="list-style-type: none"> Describe the religious observance of the festivals studied e.g. using video that shows people in a place of worship (church or Synagogue) or in the home celebrating. Watch previous video clips or look at posters for a different emphasis. 	Resources: <ul style="list-style-type: none"> Photographs of people celebrating festivals; Music; Visitors to the school e.g. someone who can explain how the festival is marked in the home.
	✓	✓	Ask the pupils whether they have ever attended a place of worship to celebrate a festival. If so let them describe what they have seen and how a service has developed. Emphasise that this is the main part of the festival for believers. Either: <ul style="list-style-type: none"> Discuss how you think a believer feels during a festival; Visit a place of worship leading up to or during the season of the festival to find out how it is made ready and what will happen there; Invite a visitor to talk to the pupils about a festival they celebrate in a place of worship and what a service at the time of the festival means to them. 	
	✓	✓	Ask pupils to think about the festival through the eyes of a young child in the community that is celebrating. How do they learn what the festival means to their family? Either: <ul style="list-style-type: none"> Compose a piece of joyful music; Make up and perform a celebration dance (P.E.); Make a card for Hannukkah / Christmas. 	

Session 6 Key Question: What have we learnt about the festivals?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Identify the key feature of one of the festivals; Link the different aspects of the festival into a coherent whole; Evaluate what they have learnt about the festival. 	✓		Draw together what has been learnt under different headings for each festival. <ul style="list-style-type: none"> Who? – which faith groups celebrate; How? What? – is done to celebrate; When? – time of year; Where? – In the home, place of worship; Why? – religious understanding behind the festival. 	Resources: <ul style="list-style-type: none"> Assessment criteria should emphasise the meaning of the festival, not just how it is celebrated
	✓		Present what has been learnt in one of the following: <ul style="list-style-type: none"> A class book; Wall display labelled by the children; In a school assembly (through drama, dance or music); Completion of a new mind map (compare to first one); Presentation to another class or whole school of any video taken of drama, visits etc during the unit. 	

Key Stage 1: Celebrations

Christingle information sheet

There are many examples of symbolism to be found at Christmas, one of these is the ceremony of Christingle, which means 'Christ – Light':

- The orange represents the world;
- The cocktail sticks are the four seasons;
- The raisins, nuts and sweets are the fruits of the earth;
- The red ribbon represents Jesus' blood shed for the world;
- The candle symbolises Jesus as the light of the world.

Some people suggest that the red ribbon represents the love of Jesus surrounding the world and its peoples.

The Christingle Ceremony probably began in the practice of the Moravian Church. The children, whose families were poor themselves, brought produce to the church on Christmas Eve for distribution to those even poorer. The priest gave them, in exchange, oranges decorated with goose quills laden with fruit and a candle. The children sang carols by the light of the candles and then carried their Christingles home, spreading the light of Christmas in the darkened world.

Today The Children's Society uses the Moravian ceremony to raise money for children in need. During Advent or Christmas, children and adults collect money which they bring to the Christingle service in church. All those presenting envelopes of money are given a Christingle. The services are also held outside the United Kingdom; in the South Atlantic island of St. Helena, where oranges are in short supply, they use bananas to make their Christingles

Christingle



To make a Christingle you will need:

- An orange;
- Foil – about 10cm square;
- A white candle about 10cm tall;
- 4 cocktail sticks;
- Red ribbon (or red adhesive tape);
- Raisins, sultanas, nuts, jelly and sweets –e.g. dolly mixtures.

Instructions:

- Make a hole in the top of the orange;
- Fasten the red ribbon or tape around the centre;
- Place the foil around the base of the candle to catch the drips and insert the candle firmly in the hole;
- Put nuts & fruit on cocktail sticks and insert in the orange.

Activity for Session 3

Daniel and his family are Christian

What are some reasons Christians celebrate Christmas?

Catherine and her family are not religious

What are some reasons both non-Christians and Christians celebrate Christmas?



Key Stage 1: Celebrations

Notes for teachers on Session 3 activity

Depending on age or ability, you can have pupils write their own reasons onto the sheet, have them cut out the reasons below or from a similar list and use a glue stick, have laminated reasons and use sticky tack, or run the exercise as a whole-class activity using the smart board.

While many of the reasons below are clearly religious or clearly secular, some (like enjoying singing Christmas songs) might start a discussion.

Possible reasons might include:

- | | |
|--|---|
| <ul style="list-style-type: none"> • Spending time with family • Giving presents to friends and family • Enjoying Christmas food and drinks • Putting up Christmas tree, lights and decorations • Being cosy indoors during the cold Christmas weather • Upholding family Christmas traditions • Inviting people into our homes to share the celebrations • Advent calendar (to remember the journey leading up to the birth of Jesus) | <ul style="list-style-type: none"> • Receiving presents from friends and family • Watching Christmas television • Having time off school and work to relax • Playing games • Celebrating the birth of Jesus Christ and remembering God on Earth • Attending a Christmas service at Church, to celebrate God's coming to Earth with other Christians • Singing Christmas carols and other Christmas songs • Sending cards to, and remembering, friends and family far away |
|--|---|

Read the following scripts to / with the class before the exercise.

Daniel

My family and I are Christians. At Christmas, we celebrate the birth of Jesus Christ. We begin to think about Christmas at the beginning of December when we start the countdown to Christmas. We open our advent calendars. Each day we open a different window which tells us the story of the birth of Jesus. On Christmas Eve, I get to stay up late to go to Church for a Christmas service where we sing special Christmas carols to worship Jesus. We have a nativity scene in our house which reminds us of the Christmas story. We share gifts, which reminds us of the gift of Jesus; I love seeing my family and sharing our special Christmas dinner.

Catherine

My family and I aren't religious but we still enjoy Christmas time. I like getting time off school to spend with my parents and going to visit relatives who we don't see often to exchange presents, play games and have a big meal together. I always love the Doctor Who Christmas special. Christmas is a really good way of feeling all warm and happy during the cold winter months.

Key Stage 1: Who am I? / Belonging

What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking		
<p>In this unit pupils draw on their understanding of what it means to belong, and then relate it to how children are given a sense of belonging in four religions: Christianity, Islam, Hinduism and Sikhism. Pupils investigate how children are welcomed into different religions. They think about how people show they belong and what is special for them about belonging.</p>	<p>This unit should be taught in KS1. It includes a focus on symbol and dress. Through this unit pupils will focus on a number of Key Questions and begin to deepen the knowledge they have already gained from their life experiences and begin to build on their depth and knowledge of understanding of peoples' lives within each faith or belief to support the curriculum at KS2.</p>	<ul style="list-style-type: none"> • Complete a piece of writing about what it means to belong to a religion they have studied or another faith or belief to which they belong themselves; • Write about what it feels like to not belong and how people should help someone who is lonely; • Consider why people who believe in a faith come together in groups to worship and share time. 		
Vocabulary		SMSC / Citizenship		
<ul style="list-style-type: none"> • Belonging • Family • Worship • Naming ceremony <p>Sikhism</p> <ul style="list-style-type: none"> • Gurdwara • Five 'k's • Guru granth sahib • Kaur • Singh 	<p>Islam</p> <ul style="list-style-type: none"> • Qur'an • Surah • Hadith • Prayer mat • Adhan • Aqiqah • Bismillah • Mosque • Muhammad (pbuh) 	<p>Hinduism</p> <ul style="list-style-type: none"> • Brahman • Rama • Sita • Murti • Puja • Shrine • Vedas • Namakaran • Ganesh • Temple 	<p>Christianity</p> <ul style="list-style-type: none"> • Cross • Bible • Baptism • Church • Chapel • Clerical collar <p>Humanism</p>	<ul style="list-style-type: none"> • How religious or belief groups show they take responsibility for others; • The duty of members of religions or beliefs to care for everyone; • How people belong to a range of different groups within the wider community including a faith or belief group.

Session 1. Key Question: What does it mean to belong?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Explore ways in which they belong; • Earn how belonging is expressed and made explicit; • Understand the importance of belonging to a group or groups. 			<p><i>Prior to the lesson, arrange for the class to bring in an example of uniforms of different groups they belong to, e.g. brownies, football teams. Ideally pupils should sit in these groups. Children who do not belong to activity groups will belong to a 'class' group representing the class and school. Alternatively pictures can be presented.</i></p>	<p>Resources:</p> <ul style="list-style-type: none"> • Digital camera; • School photograph; • Class photograph; • School badge; • Photos of different groups that may not be represented; • Session 1 Resource Sheet. <p>Notes for teachers:</p> <ul style="list-style-type: none"> • <i>When using the Resource sheet, be sensitive to family backgrounds of children in the group.</i>
		✓	<p>Explain to the children how an individual can belong to different groups, i.e. family, mothers, women, parents, colleges, social clubs ... (Resource sheet) The teacher could present the class with a poster of his / her own belonging mind map, or web.</p>	
		✓	<p>Talk about how by belonging to the class, each of them already belongs to a group. They are members of the school, (possibly show a school photograph) and also a member of their class (show a class photograph), as well as being members of their other entirely different groups outside school.</p>	
		✓	<p>Where they are sitting, pupils can work together to create either a mind map or Venn diagram to show what they already know about the groups that members of the class belong to. They can send ambassadors to other tables to ask questions to inform their work.</p>	
		✓	<p>As a class discuss how they show they belong to their different groups / clubs e.g. by wearing a uniform, badge etc. Pupils can draw a badge or item of uniform and label with what it means to them. During the lesson the digital camera should be available so that pictures can be taken for a wall display.</p>	
		✓	<p>In pairs within their group pupils share what they like about belonging to a group / club and what they do when they are meeting together. Are there any group rules they are expected to follow?</p> <p>Plenary:</p> <p>Discuss what pupils think it means to belong in terms of benefits and responsibilities.</p>	

Session 2. Key Question: What does it mean to belong to a family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Understand the concept of belonging to a family; Understand the concept of belonging to a faith family. 			<p><i>Prior to the lesson send a letter home asking the children to bring in family group photos they may have at home.</i></p>	<p>Resources:</p> <ul style="list-style-type: none"> Completed family tree – could be teacher's or the family tree attached to this unit. Blank family tree Different Families: Same Love poster: https://www.stonewall.org.uk/resources/different-families-same-love-poster Names and symbols for: <ul style="list-style-type: none"> Christianity – Christian; Sikhism – Sikh; Islam – Muslim; Hinduism – Hindu. <p>Notes for teachers:</p> <ul style="list-style-type: none"> Sensitivity Teachers need to be sensitive towards the different kinds of family structures represented in their class; Prior to the next lesson, do an audit of the pupils' faiths.
		✓	Discuss with pupils the concept of belonging to a family and what it means to them. (Ensure this is done inclusively so that all pupils feel that their family experience is valid).	
		✓	Look at a pre-drawn family tree. Within a class there will be many variations, so try to keep to a simple one. Discuss this with the pupils. They could then complete their own family trees using a template.	
		✓	Look at the Different Families: Same Love poster and discuss the variety of family types with students.	
			If possible, get a member of a child's family to come in and talk about what belonging to a family means to them and how each person is valued. If not possible, the classroom assistant or another adult could do this for the class.	
		✓	Discuss with the class other people who are important in their families, but who are not on the family tree. In pairs get the pupils to talk about how they contribute to their family.	
	✓	✓	Introduce the idea that people who believe in God belong to a family too – a religious family. Explain that they do things together to show that they belong. Introduce the names of the faiths to be featured in the following lessons.	

Session 3. Key Question: What are the outward signs that a person belongs to a religious family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Understand that there are a number of religions and beliefs in the world; Understand that religious people feel they belong to a faith; Know that religious people have different ways of showing that they belong to their faith. 			<p><i>In order to complete the task within these lessons and to maintain a high standard, groups should be encouraged to record their work and keep in folders to be presented as a project.</i></p>	<p>Resources:</p> <ul style="list-style-type: none"> Artefacts: <ul style="list-style-type: none"> Pictures of a Sikh person; 5 'K's; Cross / crucifix; Fish badge; Pictures of a member of a choir or a priest or Espresso / LgFL 'Faiths' picture of a choir boy and a vicar. Books, e.g. 'I am a Sikh' (Hachette Publishers), 'Living as a Sikh', 'My Sikh Life' (Evans Publisher's). (A version is also available for each faith); Digital technology; Research Sheet 1 <p>During this the teacher should take pictures of the pupils;</p> <ul style="list-style-type: none"> Teachers should take the opportunity to point out that religious jewellery is important for its symbolic purpose.
	✓	✓	<p>(Ideally during this unit a visit to a Gurdwara, Mosque, Temple (Mandir / Kovil) or church is strongly recommended.)</p> <p>For the next three sessions the pupils should be split into groups and they should work in the same group each week.</p>	
	✓	✓	<p>Recall from the end of the last lesson the idea of a religious family and how members wear things to show that they belong. Ask any pupils who belong to a specific faith group to share what belonging to that group means to them with the pupils studying that faith.</p>	
	✓	✓	<p>Class teacher to create research groups, each group to be allocated a faith (Christianity, Islam, Hinduism, Sikhism), using a variety of resources including studying any artefacts within the school, the pupils should explore the religion they are becoming the class experts about using the research sheet to guide them.</p>	
	✓	✓	<p>In this session, each member of the group should draw and label a different item of clothing or religious jewellery that is important in the religion they are studying, which they can use during the feedback to the class. These can also be used for display afterwards.</p>	
	✓	✓	<p>Each group reports back to the class about what they have found out. This will allow the whole class to know about the religions included, whilst allowing a more in-depth study of a religion.</p>	

Key Stage 1: Who am I? / Belonging

Session 4. Key Question: What happens to a child when they join a religious family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Understand the concept of belonging to a family; Understand the concept of belonging to a faith family. 			<i>Pupils should work in the same groups as last week.</i>	<p>Resources:</p> <ul style="list-style-type: none"> Research Sheet 2; Digital camera; Video clip of a baptism from Espresso LgFL 'Faiths' or BBC Video / DVD 'Places for Worship'; Video / DVD clip from 'Pathways of Belief' Sikhism: Sikh naming ceremony; BBC Active DVD 'Rites of Passage' sections on Belonging; DVDs; Digital camera; Picture of a font; Video of a Humanist naming ceremony: http://understandinghumanism.org.uk/unthene/celebrations-and-ceremonies/
	✓	✓	Show the class a short clip from a video / DVD of a christening / infant baptism, a naming ceremony (Humanist, Muslim or Sikh) 'Namakaran' (Hindu naming ceremony).	
	✓	✓	Ask the pupils to share their experiences about any of these ceremonies which they might have attended. Pupils might wish to bring in any gifts they received at their own initiation ceremony to share with the class.	
	✓	✓	In groups they should begin to explore these initiation ceremonies in more depth, using the research sheet to guide them. Notes should be made to help them feedback and these can be added to the poster.	
	✓	✓	<p>Plenary:</p> <p>All groups to feedback to the class.</p> <p>Ask the questions:</p> <ul style="list-style-type: none"> How do these ceremonies show that the religious and non-religious communities are welcoming this person not just the individual family?; Why is it important and does a public ceremony like this need to take place? 	

Session 5. Key Question: How do children belong to a religious family?

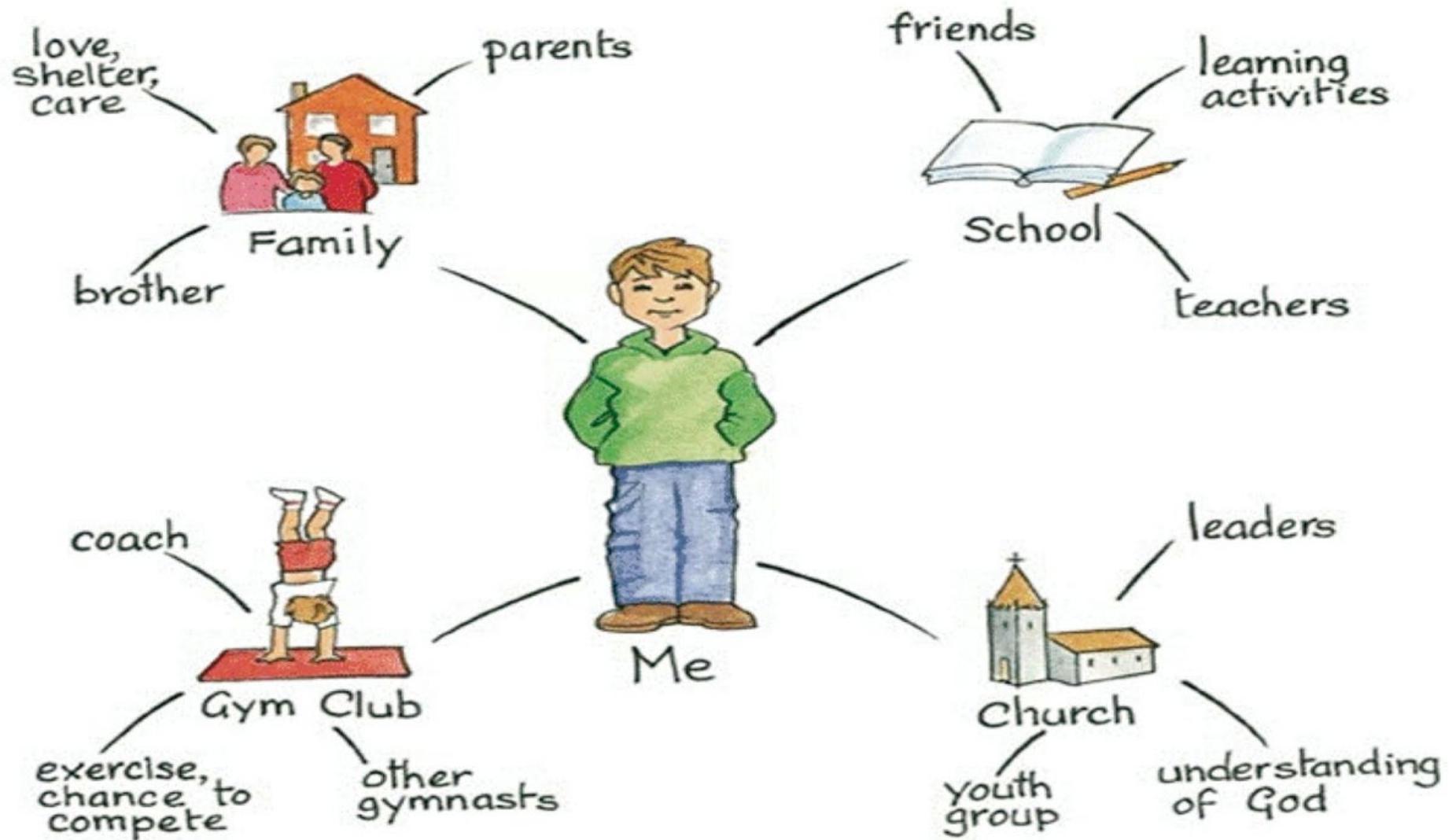
Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Know what is involved for a child in belonging to a religion. 	✓	✓	The children should work in the same groups as previous weeks. Quickly recap on the work covered last week to help them.	Resources: <ul style="list-style-type: none"> Research Sheet 3; Books; Posters; Digital camera; Espresso / LgFL 'Faiths'; BBC Active DVD 'Beliefs and Belonging'.
	✓	✓	Ask pupils if there are any activities which they do at home that are to do with their religion e.g. Christian families saying grace, daily Bible readings, prayers, family Christmas activities, Sikh family prayers, Hindu daily worship / puja at a home shrine, Muslim prayer, reading the Qur'an.	
	✓	✓	In groups using pictures and books, pupils should deepen their understanding of how families might worship together at home or in their place of worship and the part children might take in the worship. They can use Research sheet 3 to assist them. This will also be helpful to them in their feedback to the remainder of the class.	
	✓	✓	Report back, within groups, to the class about their learning. This part can also be used as an opportunity for pupils in the other groups to ask questions.	

Session 6. Key Question: What have we learnt about the importance of belonging to a religious family?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know how people show they belong to a religion; • Understand what is special about belonging; • Understand about the ideas of being special. 			<i>Pupils should work in the same groups as previous weeks.</i>	<p>Resources:</p> <ul style="list-style-type: none"> • Books; • Digital Camera; • Posters; • Research sheets from previous weeks. <p>It is important that pupils recognise that they do not have to belong to a faith or belief community. There are many ways to belong and we can belong to groups that cross over religious and belief groups. We can form our own identities.</p>
		✓	Explain to pupils that this week they are going to produce, edit and publish their project into a book about the faith they have been studying over the previous weeks. They can use all the notes they have made in their feedback, but it should contain something about clothing, joining and worship within the faith family.	
		✓	Explain that the book should be a mixture of drawings, which might be annotated and short pieces of writing, perhaps two or three sentences.	
	✓	✓	Groups to work independently to complete the task, sharing with the class their work at the end.	
			Pupils can share these books with another class or in an assembly, possibly with parents depending on arrangements within the school.	
	✓	✓	<p>Plenary:</p> <p>Present the books at the front of the class. Tell the children about the TV programme 'Through the Keyhole' Using artefacts or pictures introduce some things that may have been seen if children look through a keyhole. The teacher can ask the children 'Which religious family home might this be?' Children to identify through their gained knowledge which faith can be identified by the religious objects.</p>	

Key Stage 1: Who am I? / Belonging

Session 1 Resource Sheet



Example family tree



Research Sheet 1

1. In the faith that you are studying, what clothes or religious jewellery do people wear that show they belong to their faith community?

2. What are these items called?

3. What do these items of clothing or religious jewellery mean to the people wearing them?

4. Draw and label these items. Each member of your group should draw a different item if possible.

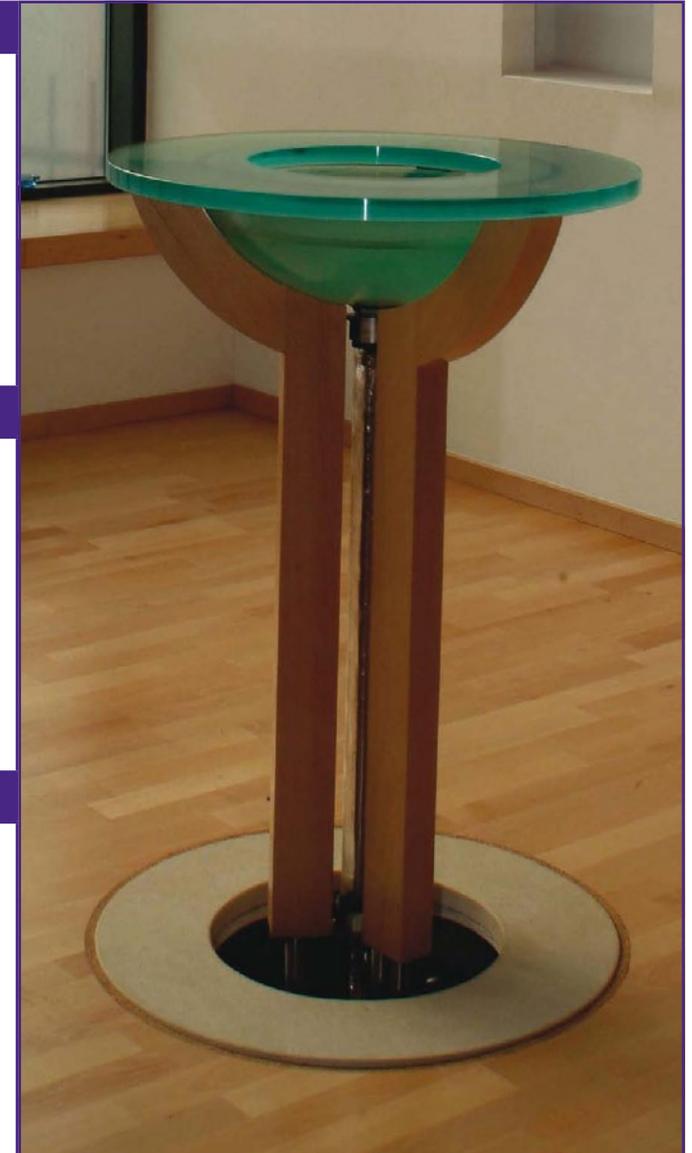
5. Can you find out more about these items?

Research Sheet 2

1. Name the ceremonies that introduce children or young people to their faith community.

2. Why do these ceremonies happen?

3. Make some notes for your feedback.



Research Sheet 3

1. What is the name of the special building used by the people of this faith?

2. Can you collect and present any pictures of your special building?

3. What might families do at home to worship?

4. When might families go to a place of worship together and why?

5. Within the faith you are studying, how are children involved?

Key Stage 2: Where did the world begin?

What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking
<p>In this unit pupils investigate patterns, rhythms in nature, change and growth and start to consider the cycle of life. The unit provides an opportunity to experience awe and wonder as pupils reflect on attitudes to life, living things and the world. The question is raised: 'Where did it all begin?' Through this unit pupils are introduced to the belief that whilst some people believe the world was a wonderful accident, people of many faiths, and specifically Jews, Christians and Muslims, believe a Creator God, designed the world.</p> <p>Content includes: Jewish and Christian beliefs about God as a Creator, responsibility for living things on the planet. As a response to this belief, they investigate Harvest thanksgiving and St Francis as an example of a Christian living a life in response to these beliefs. Islamic beliefs about Allah, the Creator of all things and people as the custodians of the earth are also studied.</p>	<p>This unit introduces pupils to beliefs in Judaism, Christianity and Islam and should be taught in Years 3 or 4.</p> <p>Throughout the unit pupils should be encouraged to notice change in the world around them – in the weather, in plant life around the school, in themselves and in seeds / bulbs that can be grown in class. If possible they should be encouraged to care for creatures, for example feeding fish or birds.</p>	<ul style="list-style-type: none"> • Explore and respond to Christian images of creation from works of art from different periods. For example Michelangelo's images of the Creator and his creation in the Sistine Chapel; • Discuss elements of the natural world which may at first seem unappealing and consider their place in the greater scheme of things (snakes, spiders, slugs in the garden); • Find out more about other celebrations in faiths and beliefs that follow the rhythm of the year, e.g. May Day celebrations.
Vocabulary		SMSC / Citizenship
<ul style="list-style-type: none"> • Create • Creator • God • Allah • Dead • Alive • Christian • Christianity • Judaism • Muslim • Islam • Make • Living • Beautiful • Mysterious • Earth • Sea • Sky • Animal • Bird • Saint francis • Unique • Special • Shell • Feather • Stone • Egg 		<p>Investigate:</p> <ul style="list-style-type: none"> • Ultimate questions about the origin of life on the planet and beliefs about a Creator who cannot be seen; • Ways to care for the planet; • The work of a school council and how pupils can be active members of the school community through this.

Session 1 Key Question: Where did the world and everything in it come from?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Know that the world contains many beautiful natural things, all of which are unique; Consider that life is special and transient; Consider beliefs about origins. 			<p><i>Before the lesson prepare a collection of items from several natural environments, e.g. water, land, air. Have items derived from the natural world, e.g. oil, wool, feathers, eggshells, stones, shells, seedpods, leaves, plants.</i></p>	<p>Resources:</p> <p>Items for natural world display. Art materials – pastels, chalks, paints and a range of brushes, Paper of different colours, grades and sizes.</p>
		✓	Select and talk to the class about one object from the collection. How many different words can they suggest to describe the item? Do they know what it is and where it comes from? Introduce them to the idea that although there may be many similar items in the world, each one is unique.	
		✓	Distribute items so each pupil has one. Look at it closely and think of words to describe it. Ask pupils: Is their object dead or alive? Was it ever alive? Did anything ever live on or in it? What does it feel like? Smell like? Who made this object? Who made the first example of this object?	
	✓	✓	Talk about the fact that some people in the world believe that everything in the world appeared and developed into what it is today or may have begun as an explosion in space and many others believe it was made by a Creator (maker) God.	
		✓	Using a range of art materials let pupils draw or paint their special item. Label pictures, where possible with the words pupils have chosen.	
		✓	<p>Plenary:</p> <p>Look again at the whole display. Ask the class where the birds are that grew the feathers or the creatures that lived in the shells? Share outcomes of the lesson and display.</p> <p>Measure and record heights / shoe sizes of class members. Repeat this later in the unit to see how they have changed during the time they have been working on this unit.</p>	

Session 2 Key Question: What do Jews and Christians believe about the creation of the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know that Jews and Christians believe that God created the world; • Know that Jews and Christians believe that people have a responsibility to care for God's creation; • Consider the need to care for the planet today; • Know about conservation projects to support wildlife or the natural environment; • Support the local environment and involve the work of the school council. 	✓	✓	Watch a video / DVD or read a version of the Jewish / Christian creation story. As a class sequence the steps of creation and focus on the repetition of 'it was good'. Talk about the responsibilities given to Adam and Eve in caring for the garden and naming the animals. How might they have felt?	<p>Resources:</p> <ul style="list-style-type: none"> • Video / DVD: Creation Stories – Quest, Channel 4; • BBC Active DVD Worship & Sacred Places • Christian creation story retold. e.g. The Creation by James Weldon Johnson – https://www.youtube.com/watch?v=jehhUNgXUBY; • Images of creatures from around the world including large, small, nocturnal, reptiles, mammals, fish, birds. Include some that are 'endangered'; • Charity information about saving creatures, e.g. whales, dolphins, orangutans, tigers.
	✓	✓	Show pupils pictures of creatures from around the world – can they recognise them? Do they know their names? Do pupils know where in the world animals live? Reflect on the way that Adam and Eve had so many names to choose.	
	✓	✓	Explain that some creatures are finding it hard to live and people are trying to help them to survive. Show pupils information about a conservation charity and link to human responsibilities as carers for the world. How might Adam and Eve feel about this project?	
		✓	This lesson could link to local conservation work or the need for it in and around the school grounds. Groups of pupils could formulate rules for caring for part of the school grounds. The class could then decide which rules are the best and make a class list and some posters to encourage others to keep the rules.	
		✓	The class could also take this work to the school council as a proposition for the school to consider following or developing.	

Session 3 Key Question: How do Christians thank God for the world? How do they show their care for other people?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Know that Christians celebrate Harvest to thank God for his creation; Know that at Harvest Christians remember that humans are dependent on the weather and nature for the food and drink needed to survive; Know that Christians often use Harvest as a way to share food with those less fortunate than themselves. 			Either:	Resources: <ul style="list-style-type: none"> 'The Tiny Seed' by Eric Carle 'Ears and the Secret Song' by Meryl Doney (Lion) BBC Active DVD Celebrations and Special Times. https://www.tts-group.co.uk/celebrations-and-special-times-cd-rom-bbc/1003510.html or via Amazon Or https://www.pearsonschoolsandfecolleges.co.uk/Primary/GlobalPages/KnowledgeBox/BBCActiveWhiteboardActive/BBCActiveWhiteboardActive.aspx
	✓		1. Watch the film of children from Bushey Baptist Church collecting and distributing items for their local community at Harvest. Invite a local Christian into the class to talk about Harvest in their church – why and how it is celebrated and how it is an opportunity to share with others.	
	✓		2. Visit a local church to see it decorated for Harvest and discuss how Harvest is a time when Christians thank God and share with others.	
	✓	✓	3. Read a Harvest story and consider what contributes to the plants growing and how at Harvest Christians thank God for ensuring the Harvest is good.	
	✓		Make a Harvest loaf in the shape of ears of corn with the class. Explain to pupils how the ingredients have been dependent on nature and explain that at Harvest Christians thank God for the way He provides for their needs.	
			✓	

Session 4 Key Question: How did St. Francis show his thanks to God for his creation?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know why St Francis is a Christian example of caring for and protecting living things; • Know St Francis' canticle to the sun from 'The Circle of Days'; • Consider ways that they can think of and help others. 	✓	✓	Talk about how sometimes people's beliefs make them choose to live in particular ways. Ask pupils for any examples they may know such as following food rules, celebrating festivals, working for charities.	<p>Resources:</p> <ul style="list-style-type: none"> • Stories about St Francis: <ul style="list-style-type: none"> – 'St Francis' by Wildsmith, Oxford; – 'Lives and Times St Francis' (big book) Heinemann; – 'The Circle of Days' by Reeve Lindbergh, Candlewick Press ISBN-13: 978-0763603571. • https://www.youtube.com/watch?v=bqD6fUHIFBY; • Pictures of Franciscan friars; • Pictures of animals.
	✓		Read with pupils the story of the life of St Francis, an example of someone who tried to follow Jesus' teachings. Explain that the title 'Saint' is sometimes given to Christians who have lived particularly special lives.	
	✓	✓	Discuss why St. Francis felt he wanted to give up his rich clothes and lifestyle to live simply. How hard might that have been for him and his friends?	
	✓		Read the 'Circle of Days' and talk about what it tells about St Francis' beliefs about the natural world.	
	✓		Discuss how the story and St. Francis' words show that St. Francis was determined that he would follow Jesus' teachings and be peace-loving, kind and thoughtful to everyone and every creature.	
			✓	

Session 5 Key Question: What do Muslims believe about the creation of the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know that Muslims believe Allah is the Creator of all things; • Know that Muslims respect and appreciate everything that Allah created and believe that people are the custodians of the earth; • Know that many Muslims do not draw human beings or creatures. 	✓		Show pupils a star and crescent symbol and explain that in this lesson they are going to find out about what Muslims believe about where everything in the world came from.	<p>Notes to Teachers:</p> <p>The use of the star and crescent symbol in this lesson is to make clear to pupils that during this lesson they are learning about the Muslim faith. This is not a universally accepted symbol of Islam.</p>
	✓		Watch the part of the first Islam programme from the Pathways of Belief video / DVD that explains about Muslim beliefs about creation. Afterwards draw out the new vocabulary that pupils have encountered and clarify their understanding.	
	✓		Show pupils the beautiful images inspired by nature that can be found in the Muslim world. Explain that some Muslims believe that the human image should not be drawn or reproduced except for particular educational purposes, but that respect is shown to Allah's creation and it is celebrated in many decorative ways.	
	✓		Explain that Muslims thank Allah for his wonderful creation. Show pupils the prayer mat and explain that this is often used to kneel on during prayer, to provide a clean place to pray.	
	✓	✓	<p>Unit Assessment task</p> <p>Either draw flowers or plants from around the class / school or do bark or leaf rubbings and use these to make small paper prayer mats that show how much Muslims recall Allah's creation and thank him in their prayers. Label to explain what Muslims believe about creation and then display outcomes.</p>	

Session 6 Key Question: How should we care for the world?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Reflect on attitudes to life, living things and the world; • Identify living things in the environment that they can care for and protect; • Recognise their roles and responsibilities in caring for the world. 		✓	Consider how pupils feel when they have made something that they are proud of. How do they feel if someone spoils or damages it?	Resources: <ul style="list-style-type: none"> • Materials for design project; • www.reep.org/
	✓	✓	Design an area of the school that can be either part of the natural world or can incorporate part of the natural world and can be used for quiet reflection. This could be a focus about how special the world is or can be used as a memory garden or a place where people can go if they want to think about something. This could link to Islamic beliefs about the Garden of Paradise.	
			If making a garden area is not possible, you might develop some tubs, miniature gardens or window boxes or even set up a bird table to help the local birds.	
		✓	Make up a code of conduct for that area. How could it best be shared with others / kept in a good state?	
	✓	✓	Link to non-religious, Jewish, Christian and Muslim beliefs about stewardship.	
		✓	Take proposals to the School Council.	

Key Stage 2: Weddings

What this unit contains	Where the unit fits and how it builds upon previous learning
<p>This unit provides an opportunity to find out about weddings as part of a number of focuses on change and the cycle of life across Key Stages 1 and 2. As they work through the unit, in relation to the faiths and beliefs studied, pupils will examine the following areas:</p> <ul style="list-style-type: none"> • Ways of celebrating (What do people do?); • The story (Who is it all about?); • The community (Whose celebration is this?); • The symbols (Why do they do that?); • The inner meaning (What is it really about?). <p>Pupils should all study weddings in the Christian tradition and then focus on one other faith or belief from Hinduism, Judaism, Sikhism or Humanism in detail. Teachers need to emphasise that there are many family experiences and many ways that people choose to live, all equally valid – this unit will focus on the choice of marrying a partner, loving relationships and setting up a home together. Teachers need to be sensitive to the experience of pupils whose parents’ marriages have not lasted and / or are living in single parent households – the families are considered equally valid. Some non-religious belief groups such as Humanists, and some religious denominations such as Quakers, Unitarians and Liberal Jews, conduct weddings for same-sex couples. Some denominations of some faiths celebrate and conduct blessings of same sex relationships. A photograph of a same-sex wedding might be discussed in Session 2 and / or 5.</p>	<p>This unit provides an opportunity of focusing in depth on one Rite of Passage, Weddings, as part of developing concepts of change and the cycle of life.</p>
Vocabulary	SMSC / Citizenship
<ul style="list-style-type: none"> • Wedding • Page boy • Christian • Christianity • Bride and groom • Wedding rings • Usher • Priest • Vicar • Bridesmaid • Music • Ceremony • Sikh • Best man • Father of the bride • Organist • Hinduism • Hindu • Promises • Vows • Sikhism • Marriage • Celebrate • Rabbi • Judaism • Jew • Choir • Cantor • (C)huppah • Ketubah • Mazel tov • Mitzvah • Civil partnership • Celebrant • Humanist • Tallit • Henna • Sindur • Puja • Ganesh • Mangal sutra • Garlands • Shanhai • Same sex marriage 	<ul style="list-style-type: none"> • Public commitment to a partnership; • Journey of life; • Promises and vows.

Session 1 Key Question: What special times have we shared with others?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Know that there are different stages in life when people share common human experiences; Reflect on special times they have shared. 		✓	As a class, talk about and make a class list of celebrations pupils have taken part in.	Resources: <ul style="list-style-type: none"> Wedding pictures from the class or any website; BBC Active DVDs 'Rites of Passage' and 'Celebrations and Special Times'; 'What do people do when they celebrate special times?'; Short Response sheet. Notes for Teachers: <ul style="list-style-type: none"> Teachers need to be aware of different family structures of children within their class and ensure that their approach and the children's understanding are inclusive; Teachers need to be sensitive to the experience of pupils whose parents' marriages have not lasted and / or are living in single parent households – the families are equally valid.
	✓	✓	What is a celebration? Watch the 'Introduction to the idea of family celebrations' in the BBC Active DVD. Extend pupils' understanding of a celebration, using examples from the class to illustrate.	
	✓	✓	Make a simple timeline and help pupils to share and list life experiences, both secular and religious, e.g. my birthday, when mum had a new baby, when we went to a wedding.	
		✓	Explore the experiences in a number of ways: <ul style="list-style-type: none"> Who is it all about? What did the people do? Why did they do it? Whose celebration was it? What was it really about? 	
		✓	On a short response sheet, pupils should draw and write about one of their personal special experiences, these can contribute towards a class display of happy times.	

Session 2 Key Question: What is a wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know that growing up sometimes involves deciding to marry someone; • Know that the celebration is called a wedding; • Understand that a wedding is a way for a family to celebrate a stage in the lives of two people. 		✓	Recap the times explored in the last session and share some of the pupils' work. Talk about the journey of life and introduce the idea that a wedding is a special time of celebration.	<p>Resources:</p> <ul style="list-style-type: none"> • Photos of traditional Christian weddings and a same sex wedding; • BBC Whiteboard Active DVD 'Rites of Passage' Unit 4 'A world of weddings'. <p>Notes for Teachers:</p> <ul style="list-style-type: none"> • Pupils need to understand that weddings do take place outside of places of worship. Also that not every partnership goes on to be a wedding and that some families do not feel they want to be married.
	✓		Ask the class if they have been to any weddings. What is a wedding? Make a list of what happens during a wedding. Explain that people usually get married in a civil service, religious or a Humanist ceremony. These can take place in a registry office, a place of worship, or somewhere chosen by the couple. If possible link to examples of weddings attended by members of the class. Use topical national / international events as an aid.	
	✓	✓	Examine a range of pictures of Christian weddings or watch one of the Christian wedding services taking place in the BBC Active DVD, freezing the film as necessary. Discuss with children what is happening in these pictures and how people are feeling during the service.	
	✓	✓	What key ways do people celebrate weddings? (e.g. eat special food, gifts, sending cards). What are the special promises made by the couple to each other and how might they impact on their lives?	
	✓	✓	<p>Make a class record organising information about a wedding using the headings introduced in the previous lesson:</p> <ul style="list-style-type: none"> • Who is it all about? (i.e. the couple getting married); • What did the people do? • Why did they do it? • Whose celebration was it? • What was it really about? (i.e. telling everyone that you are changing lives as individuals and becoming a family). 	

Session 3 & 4 Key Question: What happens in a Christian wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know that Christians celebrate a wedding with their family, friends and the wider Christian community; • Know what happens during a traditional Christian wedding; • Know some of the symbols of a Christian wedding and understand their meaning; • Understand that a wedding is celebrating the story of a relationship and asking God to bless it. 		✓	Recall what they saw on the video clip from the previous lesson. Explain that historically the bridegroom had to ask permission of the bride's father to ask her to marry him. When this had happened and the bride had agreed to get married, the couple are 'engaged'. Then they could prepare for their wedding. Talk about the preparations that pupils think will be needed for a wedding. Who will need to be invited? Where will it be held?	Resources: <ul style="list-style-type: none"> • Bride magazines; • Pictures from catalogues or magazines of engagement rings, wedding rings, wedding clothes; • Wedding invitations; • Photographs; • Role play material such as dressing up clothes e.g. bridesmaids dresses, suits, top hats, plastic flowers, tiara, invitations, etc.
	✓		Either visit a church to see a place where a wedding might take place or invite in a Minister to talk about the preparations that take place before the wedding. Ask the Minister to discuss what happens during the wedding service, particularly the promises that are made and the symbolism of the ring. Discuss what the Christian wedding is really about. Talk about the vows that are made. The couple make a promise to each other about their love and do this in front of their family and friends and God.	
	✓	✓	Either: <ul style="list-style-type: none"> • Role play parts of the wedding; • suggest the promises that pupils feel the couple should make to each other; • make a collage of a wedding scene; • make wedding invitations or cards; • put pupils into groups to research one other faith from the following in the next lesson: Judaism, Hinduism or Sikhism. 	

Session 5a Key Question: What happens in a Jewish wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know what happens during a Jewish wedding; • Understand that the celebration is shared with families, friends and the faith community; • Know some of the symbols in a Jewish wedding; • Understand the inner meaning of a Jewish wedding. 	✓	✓	The group focusing on Judaism should examine pictures / video / DVD of a Jewish wedding. What do people do? Focus on preparations, the ceremony and the sequel.	Resources: <ul style="list-style-type: none"> • BBC Active DVD 'Rites of Passage' Unit 4; • Google images – Jewish wedding.
	✓		Discuss – who is it about? Consider the role of the bride, groom, the groom's two adult male witnesses, parents of the bride, the groom's family, bridesmaid / attendants, Cantor and Rabbi.	
	✓		Where is it conducted and why? Who is there to share? i.e. the community, family and friends. Jews believe that marriages are made in heaven so when a couple is married, they are often referred to as a 'heaven blessed' couple.	
	✓		Talk about the symbols in a Jewish wedding, e.g. Chuppah (wedding canopy) clothes and accessories, wedding rings and stamping on the wine glass.	
	✓	✓	Focus pupils on what it is really all about; bring out the idea that the two separate people are becoming one.	
			Prepare as a group to talk to the class during the next lesson about how a Jewish wedding is similar or different to a Christian wedding.	
	✓		Children could design an invitation to a Jewish wedding using Jewish symbols.	

Session 5b Key Question: What happens in a Hindu wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know what happens during a Hindu wedding; • Understand that the celebration is shared with family, friends and the faith community; • Know some of the symbols in a Hindu wedding; • Understand the inner meaning of a Hindu wedding. 	✓	✓	The groups investigating Hinduism should look at pictures / video of a Hindu wedding. List what they can see in the pictures and talk about whose celebration it is i.e. the community, family and friends.	Resources: <ul style="list-style-type: none"> • www.bbc.co.uk/religion; • BBC Whiteboard Active DVD 'Rites of Passage' Unit 4; • Wedding music; • Hindu wedding video.
	✓		<ul style="list-style-type: none"> • Can you tell who the bride and groom are? How can you tell? • What do you notice about the clothes the people wear? • Where is it conducted and why? Does a Hindu wedding have to happen in a temple or can it be conducted anywhere? 	
	✓		Explain to the group that many Hindus believe that fire serves as a messenger to God, so they take their vows by circling the fire and make it their witness. Discuss what the ceremony is really all about; drawing out the idea that the two separate people are becoming one.	
			Using videos, websites and books find out: <ul style="list-style-type: none"> • How many days do the ceremonies last for? • What other rituals happen before the wedding day? • Why are the colours worn by the bride so different from those worn by Christian brides? • Explanations for symbols in the wedding, e.g. clothes and accessories, henna for the bride, garlands, coconut, mangal Sutra (necklace that symbolises that a woman is married). 	
	✓		Prepare to feed back to the class during the next lesson about how a Hindu wedding is similar or different from a Christian wedding. Children could design invitation cards using the wedding symbols.	

Session 5c Key Question: What happens in a Sikh wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know what happens during a Sikh wedding; • understand that the celebration is shared with family, friends and the faith community; • Know some of the symbols in a Sikh wedding; • Understand the inner meaning of a Sikh wedding. 	✓	✓	The group investigating a Sikh wedding should look at pictures / video of a Sikh wedding, and identify what they can see in the pictures. Talk about whose celebration it is i.e. the community, family and friends.	Resources: <ul style="list-style-type: none"> • www.sikhfoundation.org; • A Sikh Wedding by Olivia Bennett; • BBC Whiteboard Active DVD 'Rites of Passage' Unit 4.
	✓		<ul style="list-style-type: none"> • Can you tell who the bride and groom are? How can you tell? • What do you notice about the clothes the people wear? • Where is it conducted, and why? Does it have to happen in a Gurdwara or can it be conducted anywhere? 	
	✓		Explain to the group that Sikhs believe the Guru Granth Sahib is their sacred book, so they take their vows by circling the book and make it their witness. Discuss what the ceremony is really all about; drawing out the idea that the two separate people are becoming one.	
	✓		Using videos / DVDs, websites and books pupils should find out: <ul style="list-style-type: none"> • How many days do the ceremonies last for? • What other rituals happen before the wedding day? • Why are the colours worn by the bride so different from those worn by Christian brides? • Symbols in the wedding. 	
	✓		Prepare to report back to the class during the next lesson about how a Sikh wedding is similar or different from a Christian wedding. Children could design invitation cards using wedding symbols.	

Session 5d Key Question: What happens in a Humanist wedding?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • Know what happens during a Humanist wedding / civil partnership; • Understand that the celebration is shared with family, friends and the wider community; • Know some of the common rituals in a Humanist wedding / civil partnership; • Understand that a wedding is celebrating the story of a relationship. 	✓	✓	The group investigating Humanist weddings / civil partnerships should look at pictures / video of a Humanist wedding / civil partnership, and identify what they can see in the pictures. Talk about whose celebration it is i.e. the family, friends and colleagues. <ul style="list-style-type: none"> • Can you tell who the bride and groom are? How can you tell? • Are there any set vows or promises? • Where is it conducted, and why? 	Resources: <ul style="list-style-type: none"> • Humanist celebrants will conduct weddings or civil partnership ceremonies for couples who have been married to other people before, for couples from different faiths or beliefs (who can share in the personal, non-religious content), and for same-sex couples. Resources: <ul style="list-style-type: none"> • Understanding Humanism lesson plan, presentation, activities, film and perspective on ‘What happens at a Humanist wedding?’ http://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/; • Stephen Fry video on Humanist ceremonies: https://www.youtube.com/watch?v=wzTXicmkrQ4
	✓		Explain to the group that Humanists do not believe in a god or gods and that weddings / civil partnerships simply focus on the couple getting married. The ceremony is a fully bespoke celebration of their love and commitment for each other.	
			Using Understanding Humanism, pupils should find out: <ul style="list-style-type: none"> • What is the difference between a Humanist wedding / civil partnership and a civil ceremony? • Who conducts the Humanist wedding / civil partnership ceremony?; • How long do the celebrations last for? • What rituals sometimes happen on the day itself? • Symbols, if any, in the wedding. 	
	✓		Prepare to report back to the class during the next lesson about how a Humanist wedding / civil partnership is similar or different from a Christian wedding. Design invitation cards using wedding symbols.	

Session 6 Key Question: What do we know about weddings?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Clarify similarities and differences between weddings they have studied in the unit. 	✓	✓	<p>Pupils should share what they have found out about weddings in the faiths / beliefs they have studied and also any weddings they have attended.</p>	<p>Resources:</p> <ul style="list-style-type: none"> Books: <ul style="list-style-type: none"> Ceremonies and Celebrations – Weddings; Wedding Days – Celebrations of Marriage, by Anita Ganeri.
			<p>As a class discuss what is similar between the celebrations:</p> <ul style="list-style-type: none"> Families; Invitations; Clothes; Promises and vows; Celebration party; Giving of gifts; The bride and the groom have special clothes; Flowers. <p>What is different between the religions and beliefs? e.g.</p> <ul style="list-style-type: none"> The time span of the wedding; Rituals & symbols; Promises. 	
			<p>Assessment Task:</p> <p>Why are weddings in places of worship shared with many people? How might those involved believe they are also shared with God?</p>	

Session 1 Response Sheet

A special time in my life that I shared with others was:



Key Stage 2: Weddings

Notes for Teachers – Hindu weddings

A Hindu wedding ceremony is the second of the four Ashrams. Each Ashram has specific duties or dharma that a person must follow. The Grihastha Ashram is known as household life and for taking an active role in the care and protection of one's 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 bride's 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: 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;
- **Kanyádána** – 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 Phera** – The Seven Holy Steps circling the fire;
- **ñil r hana** – Bride steps on the stone.

The ceremonies involve the Pandit (priest) chanting various prayers and mantras. **Saat phera** is an important part of the wedding ceremony, undertaken by the bride and the groom around a sacred fire. *Saat* means seven and *Phera* 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 asks 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 and companionship. They promise each other loyalty and unity with love and sacrifice.

Glossary – Hindu weddings

Term	Explanation
Ashrams	Four stages of life and development.
Bramachari Ashram	Student Life – Learning, values and qualities.
Grihasta Ashram	Married Life / Householder – Married Life. Responsibility to family and Society. To give charity and help the poor and vulnerable.
Vanaprastha Ashram	Retired Life – Devotee more time to spiritual matters.
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’s hand in marriage to the groom.
Mangalsutra	Tying the holy necklace on the bride.
Saptapadi	Taking seven steps or vows.
Saat Phere	(Saat – seven, Phere – circumambulating) – The Seven Holy Steps circling the fire.

Key Stage 2: Peace

What this unit contains	Extension activities and further thinking
<p>This unit contains the following content from Christianity: How Christian places of worship give opportunities for peaceful reflection, meditation and prayer, e.g. worship in the Quaker tradition; Christian beliefs about 'the Peace of God'; Jesus' teaching 'Blessed are the Peacemakers'; Martin Luther King and peaceful, non-violent protest.</p> <p>Also teachers may select content from one of the following faiths and beliefs, either:</p> <ul style="list-style-type: none"> • Hinduism: Non injury to living things – Ahimsa. Gandhi's life – demonstrating Ahimsa in practice through non-violent protest. • Islam: As-Salaam, one of the beautiful names of Allah meaning the Source of Peace. As-Salaamu alaykum (Peace be upon you)' as a greeting of peace, which is always shared by Muslims. Islam derives from the word salaam which means peace; • Humanism: Humanists promote peace because they promote happiness and fulfilment in this life because they believe it is the only one we have. Humanists believe the Golden Rule is so universal because it evolved naturally from the fact our species has long lived together in communities – it grew from natural capacities of reason and empathy; <p>Or Buddhism: Buddhist ideas about peace, shown in the Tibetan Peace Garden (Lambeth) and the Peace Pagoda (Battersea). Teachers need to emphasise that peace and living harmoniously with your neighbour is an important belief of all religions, including Sikhism and Judaism.</p>	<ul style="list-style-type: none"> • Find out about conscientious objectors from the Christian tradition and how the Quakers responded in World War 2; • Read Psalm 23 or Psalm 46:10 and discuss how Christians or Jews might interpret these in their lives; • Consider how to stand up for peace and take a stand against violence. How can you be a friend to others?; • Consider what it might mean to 'love your neighbour' focusing on positive ways to contribute to support for people who are suffering from conflict; • Investigate beliefs about peace in other world faiths and beliefs, including Sikhism and Judaism.
Vocabulary	SMSC / Citizenship
<ul style="list-style-type: none"> • Peace • Conflict • Asylum seeker • Muslim • Enlightenment • United nations • Hinduism • Ahimsa • Christianity • Buddhist • Metta • Humanism • Hindu • Buddhism • Confrontation • Dharmachakra • Interconnectedness • Auspicious • Islam • Salaam • Pagoda • Sanskrit • Bhavachakra • Bodhisattva • Shalom • Consecrated • Dukkha • Harmony 	<ul style="list-style-type: none"> • Peaceful reflection; • Peaceful resolution of conflict; • How communities function; • What peace means in an international context, and how this affects how people are able to live.

Session 1 Key Question: What is peace? What does peace mean in the world and to you?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Consider the meaning of the word 'peace' in secular and spiritual contexts; Explore what peace can mean to them in their lives; Explore what peace can mean with friends and family. 		✓	Ask the class what the word peace means and what it means to them. Provide some thinking time while quiet music is played for them to reflect on what 'peace' is. Share children's ideas or feelings on what peace is and means to them. Explain that this word has many subtle / different meanings.	<p>Resources:</p> <ul style="list-style-type: none"> The Seeds of Peace by Berkeley, Barefoot Books. ISBN: 1-84148-006-1; Peacetimes by Scholes, Belitha Press. ISBN: 1-85561-761-7; Any peaceful music.
		✓	Talk about times when they feel peaceful. What influences that feeling for them, e.g. being on good terms with others, being in places and around people that make them feel peaceful? Make a class list of these influences.	
		✓	Read <i>The Seeds of Peace</i> to the class and discuss the issues raised by the book. What does the old hermit mean when he says to the sad merchant "Peace comes from within you. It is like a seed."?	
		✓	Encourage children to talk about whether feeling peaceful makes a difference to living alongside others. How is it different if they are feeling irritated and argumentative?	
		✓	Read <i>Peacetimes</i> around the class and select some of the statements in the book to be illustrated by the class with pictures or photographs from their own lives or from newspapers or magazines illustrating topical situations.	

Session 2 Key Question: What does Peace mean for countries and the people living in them?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Investigate what peace means in an international context; Understand how this affects the way people are able to live; Consider the peaceful resolution after conflict. 		✓	Consider what peace between countries means. What is different when there is no peace? What are the difficulties that lead to times of conflict?	<p>Resources:</p> <ul style="list-style-type: none"> The story of the 'Peace Crane'; <i>Peace One Day</i> by Jeremy Gilley and Karen Blessen; Topical newspaper, radio and television news reports; Internet news sites; Details of how to fold cranes can be found on: www.ppu.org.uk/learn/early/cranes_early_years.html <p>Notes for Teachers:</p> <ul style="list-style-type: none"> Ensure this lesson addresses current affairs. To send a thousand cranes to the Children's Monument in Hiroshima's Peace Park, string them on garlands of 100 cranes each, and mail to: Office of the Mayor City of Hiroshima 6-34 Kokutaiji-Machi 1 Chome Naka-ku, Hiroshima 730 Japan
		✓	Talk about how it must be to live in a country where there is no peace. Investigate local issues around the dangers left behind by refugees or asylum seekers.	
		✓	Depending on topical national and international news items, pupils may speak of issues to do with death and injury, lack of sanitation or food, lack of homes or education. Teachers will need to be sensitive to the anxieties of pupils, particularly those who have experienced war conditions, and channel their feelings to empathy and care for those enduring these experiences today.	
		✓	Consider how it must feel to come to a time of peace after a time of war.	
		✓	Read the story of the Peace Crane and make some peace cranes for the school, writing on them wishes for those who are not at peace.	

Session 3 Key Question: What does Peace mean to Christians?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Consider Christian beliefs about 'the peace of God'; Reflect on Jesus' teaching 'Blessed are the Peacemakers'; Know how Christian places of worship give opportunities for peaceful reflection, meditation and prayer. 	✓	✓	To find out what Christians mean by 'the peace of God' and how they feel this affects their lives, you might organise an opportunity for pupils to talk to local Christians about what this peace means to them in daily life and in times of difficulty. Alternatively before this lesson pupils might devise a brief questionnaire on this topic and send to the local church or e-mail to local Christians so that responses can be shared during the lesson. Pupils can also investigate worship in the Quaker tradition and how this is held in an atmosphere of meditative silence.	<p>Resources:</p> <ul style="list-style-type: none"> The Beatitudes; Newspaper articles, pictures, music etc.; www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers-1.shtml
	✓		Examine words from the Beatitudes (attached to the unit) from the Sermon on the Mount, when these were said and what Jesus meant by them.	
	✓	✓	In groups illustrate Jesus' words by a collage of newspaper articles, speech bubbles, Power Point presentation or through dance and / or drama.	
	✓	✓	Talk about the places of worship that they know, e.g. the local church and in groups share information and ideas and record how the place or the areas within it, foster peaceful reflection, meditation and / or prayer.	

Session 4 Key Question: How did Martin Luther King's attitude to peace change lives?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Know how Martin Luther King's faith led him to fight injustice through peaceful, non-violent protest. 	✓	✓	Context: in the 1960s in the USA, there were laws saying that white and black children couldn't go to school together, and that people with darker skin had to ride in the back of a bus. Ask pupils, "What would you feel like, for example, if you were told that because you had brown hair or blue eyes that you weren't allowed to come here or had to sit in another part of the class?"	Resources: <ul style="list-style-type: none"> www.activityvillage.co.uk/mlk_day.htm; www.bbc.co.uk/news (and search for Martin Luther King).
	✓		Display a picture of Martin Luther King. He was a Christian minister who spoke to many people; black and white, and taught them to stand up and say that the laws were wrong. He used only peaceful methods to solve problems. Martin Luther King had a dream that all kinds of children would go to school together and be friends, and that when people worked together, they were able to change the laws. Read part of Martin Luther King's famous speech "I have a dream" and discuss its meaning.	
	✓	✓	Martin Luther King was a very brave man who continued his work even when people tried to kill him and, through peaceful protest, changed laws that were unfair. After his assassination the US government designated a national holiday, the third Monday in January each year, to celebrate his life.	
	✓		Either: <ul style="list-style-type: none"> design a class flag for peace; make a friendship tree, each leaf with a wish for peace from a different member of the school community, where necessary in home languages, and afterwards make the leaves into a peace book. 	

Session 5a Key Question: How was Gandhi able to change attitudes peacefully?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Know that Ahimsa is an important concept in Hinduism; Know that Gandhi was a famous Indian politician and campaigner through non-violent, peaceful protest; Know how Ahimsa influenced Gandhi's life. 		✓	Explain and record the meaning of Ahimsa . Ahimsa is a Hindu religious concept which advocates non-violence and a respect for all life. Ahimsa is Sanskrit for avoidance of himsa, or injury. It is interpreted, most often, as meaning peace and reverence towards all sentient beings. List actions that promote and go against Ahimsa.	<p>Resources:</p> <ul style="list-style-type: none"> www.en.wikipedia.org/wiki/Ahimsa
	✓	✓	Introduce the story of Gandhi. There are various books appropriate for the primary school that cover Gandhi's life. He was born in 1869, a Hindu and did not live an easy life. In the storytelling explain that he struggled to find freedom for his countrymen and to spread his belief in non-violent resistance. Gandhi practised and engaged the theory of peace and justice as the world had never seen before.	
		✓	As a class reflect on the following from the UN Universal Declaration of Human Rights 1948: <i>"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."</i>	
	✓	✓	Each pupil should record one local, national or world event that does not uphold this statement. How might Gandhi have responded to these?	

Session 5b Key Question: How do Muslims associate peace with Allah?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Know that a number of key phrases derive from the word salaam (peace) including the name of the religion Islam; Know that 'As-salaam', is one of the beautiful names of Allah meaning the 'source of peace'; Consider why the Muslim greeting 'As-salaamu alaykum' (peace be upon you) reflects their belief in Allah. 		✓	Make a class list of as many different greetings as can be recalled. Introduce the idea that the origin of the western handshake is that an open right hand showed you were not carrying a weapon; if two men met and offered each other empty right hands, this presumably meant that neither would stab the other. So the handshake was a sign of peace and peaceful intentions towards someone else. A further reason in Islam to shake hands is that in one of the hadiths the Prophet explained the virtue of shaking hands: 'When two Muslims meet and shake hands Allah forgives the sins of both before they depart' (Abu Dawud).	<p>Resources:</p> <ul style="list-style-type: none"> BBC 'Pathways of Belief': Islam programme 1 http://www.bbc.co.uk/programmes/b0079tb4/episodes/guide; BBC Active DVD 'Worship and Sacred Places' http://www.pearsonschoolsandfecolleges.co.uk/AssetsLibrary/SECTORS/Primary/Catalogues/2009/BBCActive/Pg89-98ReligiousEducation.pdf; Qur'an quotes about Allah.
	✓		Muslims all over the world use the Islamic form of greeting, "Assalamu alaikum", which means "Peace be to you".	
	✓		Show pupils the section from 'Pathways of Belief' Islam where the names of Allah are introduced.	
	✓		Read the Qur'an quotes about Allah and, using beautiful writing, record some of the names and qualities of Allah.	
			✓	

Session 5c Key Question: What do Humanists believe about peace?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Know Humanists promote peace because they promote happiness and fulfilment in this life because they believe it is the only one we have; Know Humanists believe the Golden Rule is so universal because it evolved naturally from the fact our species has long lived together in communities – it grew from our natural capacities of reason and empathy. 	✓		<p>Discuss the difference between where some Humanists think the Golden Rule came from and where some religious people think it came from.</p> <p>https://youtu.be/XBfncdAaaMo</p> <p>http://www.humanismforschools.org.uk/pdfs/the%20golden%20rule.pdf</p>	<p>Resources:</p> <ul style="list-style-type: none"> Carl Sagan's 'Pale Blue Dot', photograph and text or video Note: there is no universal Humanist belief on war and peace – some Humanists are pacifist and believe violence is always wrong, some think we should seek non-violent solutions first, others think violence can be justified if it is altruistic or in self-defence
			<p>Explain the role played by prominent Humanists in setting up the UN and the UN Declaration of Human Rights after WWII.</p>	
			<p>Show pupils a video of Carl Sagan's 'Pale Blue Dot'.</p> <p>https://youtu.be/wupToqz1e2g</p>	
	✓	✓	<p>Discuss one or more of the following:</p> <ul style="list-style-type: none"> Why do you think so many different cultures have come up with something so similar?; Do you think the Golden Rule is enough on its own?; Would it stop people lying or stealing or killing people?; If people followed it, would they always do the right thing?; If they disobeyed it, would they tend to do bad things? 	

Session 5d Key Questions: Where do Buddhists get their ideas about peace from? How does the Tibetan Peace garden illustrate what Buddhists think about peace?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • Know the Noble Eightfold Path, and the first Precept not to harm any being (Ahimsa), as well as about friendliness and compassion (Metta and Karuna); • Understand what a Peace Pagoda is and the reasons for the construction of the Peace Pagoda (temple) in Battersea Park in London. How the design of this building reflects harmony and peace; • Know about the Peace Garden in the grounds of the Imperial War Museum in Lambeth. Explain how its structure and symbolism mirror ideas of Peace. 	✓		Recall what pupils already know about the Noble Eightfold path and the first precept. Find out about Loving kindness meditation and practice of Goodwill.	<p>Resources:</p> <ul style="list-style-type: none"> • https://www.gozen.com/love/ • Peace Pagoda https://www.timeout.com/london/blog/five-things-you-should-know-about-the-peace-pagoda-in-battersea-012317 • BBC – London’s peace pagoda • Buddhist buildings and worship see: http://www.bbc.co.uk/religion/religions/buddhism/customs/worship_1.shtml • Peace Garden: http://www.tibet-foundation.org/page/peace_garden • Resource Sheet to research the Peace Garden
	✓		Investigate the construction and use of the London Peace Pagoda. Pagoda design is meant to show harmony between the elements of earth, fire, water, air and space. The Battersea Park Peace Pagoda was built as part of the healing process following World War 2. It is a lovely place to visit. Peace pagodas are meant to inspire people to think about peace and harmony between people.	
	✓		The Tibetan Peace Garden contains symbols related to Buddhist ideas and peace. Also, a message from the Dalai Lama speaks of peace being connected to mutual understanding between people.	
	✓		Reflect on the thoughts of His Holiness the Dalai Lama on the need for harmony and mutual respect as a road to peace, as carved on the language pillar.	
		✓	<p>Pupils could:</p> <ul style="list-style-type: none"> • Design a photo journal or display of the Peace Pagoda; • Design a garden for the school which has their ideas for peace; • Write a manifesto for the school to become a happier, more harmonious place. 	

Session 6 Key Question: What does peace mean to us? How can we foster peace in our lives

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> Express personal responses to the subject of peace; Consider practical ways of becoming agents for peace in schools and in the wider community. 	✓		Display on the whiteboard the text of the Jewish prayer for peace and read it aloud to focus pupils on the meaning. Discuss the meaning of the prayer in the light of the topics studied in the previous lessons.	Resources: <ul style="list-style-type: none"> Jewish prayer for peace; Jewish music.
	✓	✓	Pupils should engage in one of the following: <ul style="list-style-type: none"> Devise a proposal to the school council to consider having a peace event to link with local communities to let them know how the school feels about local conflicts; Make a Peace Table in the class / school as a special table for children to go to when there is a conflict to be worked out; Make a classroom pledge for non-violence. Encourage family involvement by sending home copies of the pledges for families to work with their children to make family pledges; Learn about Nobel Peace Prize Winners and others who have worked for peace; Learn more about the United Nations and its efforts to keep international peace. Connect through the web (www.un.org/Pubs/ CyberSchoolBus/); Sing or compose songs celebrating peace, the earth and all people; Create playground games that promote co-operating and working together as a team rather than competitively; Write to local politicians, radio and TV stations, newspapers, etc. to spread the word of peace. 	

Key Stage 2: Peace

Session 2 Resource Sheet

Peace Cranes

*'Paper Crane,
I will write peace
on your wings
and you will fly all
over the world'.*

Sadeko Sasaki, age 12

Sadeko Sasaki was only two years old in 1945 when the atom bomb was dropped on Hiroshima, in Japan.



She was not immediately affected but ten years later, as a direct result, she became very ill, developed leukaemia, and had to stay in hospital.

While Sadeko was in hospital, her best friend told her of the Japanese legend that if a person could fold 1,000 paper cranes, the gods would grant them a wish. Sadeko wished to get better so that she could run again. She started folding cranes, but unfortunately she was only able to fold 654 before she died at the age of twelve.

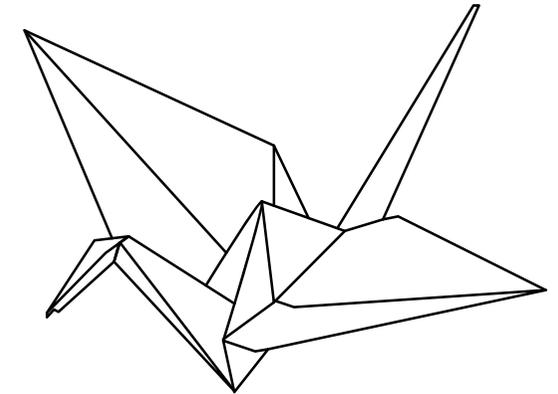
Inspired by her courage and strength, Sadeko's friends and classmates put together a book of her letters and published it.

They began to dream of building a monument to Sadeko and all of the children killed by the atom bomb. Young people all over Japan helped collect money for the project.

In 1958, a statue of Sadeko holding a golden crane was unveiled in Hiroshima Peace Park. The children also made a wish which is inscribed at the bottom of the statue and reads:

***"This is our cry;
this is our prayer,
Peace in the world".***

Today, people all over the world fold paper cranes and send them to Sadeko's monument in Hiroshima.



An ancient Japanese legend will come true if you fold one thousand origami cranes.

Key Stage 2: Peace

Session 3 Resource Sheet 1

Quaker Worship

John 4:23 “But the hour is coming – in fact, it is already here – for true worshippers to worship the father as he truly is, without regard to place. It is worshippers of this sort the father is looking for.”

John 4:24 “God is not tied to this place, and those who worship God must worship him as he truly is, without regard to place.”

Matthew 18:20 “In fact, wherever two or three are gathered together in my name, I will be there among them.”

translation by the Jesus Seminar

Quakers worship together in two ways – ‘unprogrammed’, and ‘programmed’. Whichever way they do so, when Quakers come together to worship God, they do so in obedience to these passages.

What do Quakers say? The following is an outline of what may happen during their Meeting for Worship developed by the Bristol Quakers:

*If you are wondering what God may be,
looking for a purpose in life,
craving company, or seeking solitude,
come to our Meeting for Worship!
We shall not ask you to speak or sing,
We shall not ask you what you believe,
We shall simply offer you our friendship,
And a chance to sit quietly and think,
And perhaps somebody will speak,
And perhaps somebody will read,
And perhaps somebody will pray, And perhaps you
will find here that which you are seeking...
We are not saints, We are not cranks,
We are not different –
Except that we believe that God’s light is in us all,
waiting to be discovered.*

Key Stage 2: Peace

Session 3 Resource Sheet 2

The Beatitudes – Matthew 5:1-12

When Jesus saw the crowds, He went up on the mountain, and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying...

“Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the gentle, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.

Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.

Rejoice and be glad, for your reward in Heaven is great; for in the same way they persecuted the prophets who were before you.”

Key Stage 2: Peace

Session 4 Resource Sheet 1

Martin Luther King Jnr

Martin Luther King Jnr's work in America led to him receiving the Nobel Peace Prize.

This is an extract from his acceptance speech:

'We will not build a peaceful world by following a negative path. It is not enough to say "We must not wage war."

It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.'



Excerpt from Martin Luther King's Dream speech

'I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed:

"We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day, on the red hills of Georgia, the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood...

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama ... will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today...

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.'

Key Stage 2: Peace

Session 5a Resource Sheet

Gandhi

Gandhi was born in a town in the north-west of India, to a rich family of the merchant caste. He went to England as a young boy where he trained as a barrister and took his bar finals in 1891.

His political career started in South Africa. Appalled by the treatment of Indians there he organised his first peaceful protests and succeeded in repealing some of the discriminatory laws. He also worked as a stretcher carrier in the Boer War, preaching self-denial and pacifism.

On his return to India, he travelled the countryside on foot, talking and learning from the ordinary people. He joined the Indian National Congress turning it from a largely powerless political organisation into a mass movement with millions of ordinary peasant followers. He founded the Sabarmati Ashram near Ahmadabad which was part school, part refuge, and part headquarters for the independence movement.

Gandhi came to international attention in 1930 with the Salt March which led to his first arrest and imprisonment. Time magazine named him Man of the Year and the following year he was released from jail.

The press coverage brought him more supporters. In 1942 he threatened a mass campaign of civil disobedience and was again imprisoned. India rioted so his power only grew. However whenever his followers failed to contain their violence he would atone for it with periods of fasting and self-denial. The authorities were terrified he would die in jail, and he was released after 21 months.

In 1947, after World War 2, India was granted independence as Britain no longer had the will or resources to oppose Gandhi. However Britain introduced partition, dividing India into the main Hindu region and creating Pakistan, a Muslim country. This was a great disappointment to Gandhi as his lifelong aim had also been to bring together the divided religions of India.

In his talks, Gandhi quoted from different religions to increase mutual understanding. Over a million people died in the rioting that followed partition. He continued to work to reunite India and Pakistan but the people would no longer follow him as before. Four months after partition, on January 30 1948, a right-wing Hindu nationalist shot him.

Gandhi quotes

“Ahimsa means not to injure any creature by thought, word or deed, not even to the supposed advantage of this creature.”

“Truth is my religion and Ahimsa is the only way of its realisation.”

“I do not envisage God other than truth and non-violence. If you have accepted the doctrine of Ahimsa without a full realization of its implications, you are at liberty to repudiate it. I believe in confessing one's mistakes and correcting them. Such confession strengthens one and purifies the soul. Ahimsa calls for the strength and courage to suffer without retaliation, to receive blows without returning any.”

Key Stage 2: Peace

Session 5b Resource Sheet 1

Qur'an Quotes about Allah

Allah is He, other than Whom there is no other god;

Who knows both what is hidden and what can be witnessed;

He is the Most Compassionate and Merciful.

Allah is He, other than Whom there is no other god;

the Sovereign, the One, the Source of Peace,

the Guardian of Faith, the Preserver of Security,

the Exalted, the Compelling, the Supreme.

Glory be to God, beyond any associations.

He is Allah, the Creator, the Evolver, the Bestower of Form.

To Him belong the Most Beautiful Names:

Whatever exists in heaven and earth declares His Praise and Glory.

And He is Exalted in Power, the Wise.

Al Hashr (exile) 59:22 – 24. tr. Helminski

As-Salam

The Source of Peace.

*And know that God invites man unto the abode of peace,
and guides him that wills to be guided onto a straight way.*

Yunus (Jonah) 10:25. tr. Asad



Key Stage 2: Peace

Session 5c Resource Sheet 1

Examples of the ‘Golden Rule’ from around the world

“He should treat all beings as he himself should be treated. The essence of right conduct is not to injure anyone.”

(JAINISM – from The Suta-Kritanga, about 550 BCE*)

“Do not do to others what you would not like for yourself.”

(CONFUCIANISM – from The Analects of Confucius, about 500 BCE)

“I will act towards others exactly as I would act towards myself.”

(BUDDHISM – from The Siglo-Vada Sutta, about 500 BCE)

“This is the sum of duty: Do nothing to others which, if done to you, could cause you pain.”

(HINDUISM – The Mahabharata, about 15 BCE)

“What you would avoid suffering yourself, seek not to impose on others.”

(ANCIENT GREECE – Epictetus, the Greek philosopher, about 90 CE)

“Love your neighbour as yourself.”

(JUDAISM / CHRISTIANITY – Leviticus 19, in The Torah, about 400 BCE, quoted by Jesus in Matthew 22 and Mark 12, 1st Century CE)

“What is harmful to yourself do not do to your fellow men. That is the whole of the law...”

(JUDAISM – from Hillel: The Talmud, about 100 CE)

“None of you truly believes until he wishes for his brothers what he wishes for himself.”

(ISLAM – a saying of The Prophet Muhammad, 7th Century CE)

“As you think of yourself, so think of others.”

(SIKHISM – from Guru Granth Sahib, 1604 CE)

One should be “contented with so much liberty against other men, as he would allow against himself.”

(Thomas Hobbes, English philosopher, 1588-1679 CE)

“He should not wish for others what he does not wish for himself.”

(BAHA'I from the writings of Baha'u'llah, about 1870 CE)

“You should always ask yourself what would happen if everyone did what you are doing.”

(FRANCE – Jean-Paul Sartre, French existentialist philosopher, 1905-80 CE)

“Treat other people as you'd want to be treated in their situation; don't do things you wouldn't want to have done to you.”

(British Humanist Association, 1999 CE)

(Humanists UK also produces a poster with more examples, available by telephoning 020 7079 3580.)

* BCE = Before Common Era, equivalent to BC.
CE = Common Era, equivalent to AD

Key Stage 2: Peace

Session 5d Resource Sheet

A garden dedicated to peace

There are many different ideas and definitions of what the term 'peace' means. For example it could mean 'an absence of war' or living without conflict'. Buddhists generally believe that no conflicts (small or large) can be solved by violent action (the Sanskrit word for this is Ahimsa).

The first of the Five Buddhist Precepts supports this approach by saying 'do no harm to any being' (This includes both humans and animals). Violent or aggressive actions usually end up in increasing the suffering and unhappiness for all involved!

Buddhists believe that the teachings of the Buddha have a focus on what thoughts and actions lead to ending suffering (dukkha) in all of its forms. Also, that he suggested a path (which is the fourth of the Four Noble Truths) to lasting happiness and peace. This is the Noble Eight Fold Path.

A garden designed and dedicated to peace in Lambeth: Samten Kyil

Near to the Imperial War Museum in Lambeth, a garden has been designed to symbolise some important Buddhist ideas but also to represent peace and harmony. We could think about the idea of harmony in a piece of music – different notes combining to make a pleasant sound. Buddhist leader the Dalai Lama, who

gave the garden a special blessing, said that it was most important to create understanding between different cultures in order to promote harmony and peace. You can see more of his thinking in the information below.

The garden has many symbols of Buddhism in it. A bronze Kalachakra Mandala is at the centre. It symbolises the earth or the universe depending on how you view it. This version of a mandala is associated with world peace. Outside of the mandala are eight stone seats for people to sit and take in the beauty of the garden or even to meditate.

The Language Pillar

The Language Pillar is an important feature of the garden. *'Carved into each side of this pillar is a special message from His Holiness the Dalai Lama in Tibetan, English, Chinese and Hindi. The pillar design is based on the Sho Pillar, a 9th Century treaty stone in Lhasa acknowledging the rights of both Tibet and China to coexist in peace. The three carved steps at the top of the pillar represent peace understanding and love.'*

The special message from HIS HOLINESS THE 14th DALAI LAMA

"We human beings are passing through a crucial period in our development. Conflicts and mistrust have plagued the past century, which has brought immeasurable human suffering and environmental

destruction. It is in the interests of all of us on this planet that we make a joint effort to turn the next century into an era of peace and harmony.

May this peace garden become a monument to the courage of the Tibetan people and their commitment to peace.

May it remain as a symbol to remind us that human survival depends on living in harmony and always choosing the path of non-violence in resolving our differences."

http://www.tibet-foundation.org/page/peace_garden



The Tibetan Peace Garden honours one of the principal teachings of His Holiness The Dalai Lama – the need to create understanding between different cultures and to establish places of peace and harmony in the world.'

Key Stage 2: Peace

Session 5a Resource Sheet

Jewish Prayers for Peace

'May the Lord bless you and protect you. May the Lord make His face shine on you and be gracious to you. May the Lord turn His face toward you and give you peace.'

Numbers chap. 6, verses 24-26

'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning - hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'

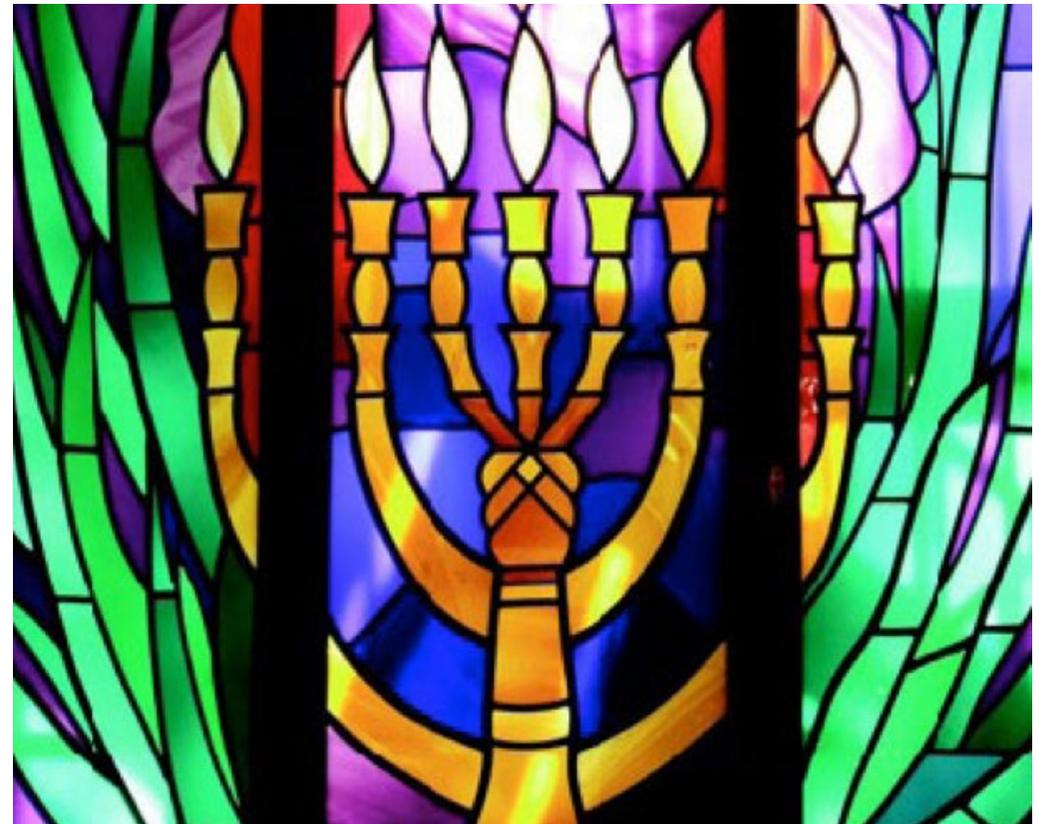
Isaiah chap. 2, verse 4.

'Grant peace, goodness and blessing, grace, loving kindness and compassion to us. Blessed are You, Lord, who blesses His people with peace.'

Prayer for Peace

'May He who makes peace in His high places, make peace for all of us, and let us say: Amen.'

Conclusion of Kaddish Prayer said by mourners and at the end of all services



Key Stage 2: End of Life's Journey

What this unit contains	Where the unit fits and how it builds upon previous learning	Extension activities and further thinking		
<p>During this unit pupils investigate beliefs about life and life after death. The unit encourages them to reflect on and express their hopes for their future. Pupils will have the opportunity to share feelings of loss caused by separation and consider how faith and belief can provide some answers to life's most challenging and ultimate questions, and also challenges attitudes, values and commitments in life. They will consider how important it is to celebrate the lives of those they have lost and how remembering can help the healing process. They will examine their attitudes, values and commitments in the light of this learning.</p>	<p>This unit should be taught in Year 6. It focuses on elements from the local Agreed Syllabus on ultimate questions. Some lessons have suggested cross-curricular links with ICT, art and design, and design and technology.</p> <p>CAUTION: Some lessons could be upsetting to a pupil who has recently suffered bereavement. Care needs to be taken to check whether any pupils are in this situation and to deal with this sensitively in communication with parents / carers.</p>	<p>Humanist notes and a book for pupils can be found on http://www.humanism.org.uk/shop/92 for those schools who would like pupils to find out how the end of life is marked in Humanism.</p> <p>Explore personal feelings about grief through: Michael Rosen's Sad Book by Michael Rosen (Author), Quentin Blake (Illustrator), Walker Books</p> <p>Find out about the work of a local hospice in caring for the families of those who are life limited. For example, contact St Christopher's Hospice. 51-59 Lawrie Park Road, Sydenham, London SE26 6DZ Tel: 020 8768 4500</p> <p>Visit a war memorial or graveyard</p>		
Vocabulary		SMSC / Citizenship		
<ul style="list-style-type: none"> • Christian • Christianity • Loss • Sadness • Remembering • Religious • Islam • Muslim • Hinduism • Hindus 	<ul style="list-style-type: none"> • Buddhism • Buddhist • Community • Reincarnation • Sikhism • Sikh • Heaven • Karma • Bereavement • Bereaved 	<ul style="list-style-type: none"> • Grief • Healing • God • Hope • Memorial • Burial • Coffin • Commemorate • Cremation • Humanist 	<ul style="list-style-type: none"> • Epitaph • Eulogy • Grave • Gravestone • Priest • Spirit • Soul • Judaism • Jew • Celebrant 	<ul style="list-style-type: none"> • Personal hopes for the future; • Beliefs about death; • Ultimate questions about meaning and purpose in religion; • Remembering the lives of others.

Session 1 Key Question: How is life like a journey?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Realise there are significant milestones on the journey of a life; Consider what they would like to happen for themselves and the world in the future; Appreciate the importance of hope to human beings. 		✓	As a whole class activity, make a map of a journey of life identifying significant milestones along the way for an imaginary person. This could be drawn as a road with smooth and rocky sections, crossroads, etc.	<p>Resources:</p> <ul style="list-style-type: none"> Template of timeline for modelling to the pupils; RE Today: Exploring the Journey of Life and Death. <p>Sensitivity note for teachers:</p> <ul style="list-style-type: none"> This activity may lead to discussion about the end of the journey of a person's life and may also lead to pupils sharing experiences of the ends of lives of members of their families. These need to be dealt with very sensitively and a class code of conduct where disclosures are treated with respect would benefit the atmosphere for starting this unit.
		✓	Encourage pupils to discuss key moments in their lives so far, e.g. taking their first steps, starting school, learning to read, moving from KS1 to KS2, etc.	
		✓	Teachers could share with pupils some significant milestones in their lives, e.g. leaving school or first job, then a personal reflection on what they still hope to achieve, see or do. Invite pupils to share their hopes – it may be appropriate to make a list of these and to discuss how some may not be achieved as life can sometimes be difficult. Talk about how during tough times people hope for better times in the future. Decide how one might show easy and hard times in life, on the diagram.	
		✓	Pupils draw personal timelines, based on the idea of the one that has been modelled. The timelines should branch off showing their probable and ideal future.	
			<p>Plenary:</p> <p>During this session the pupils can share their timelines, if they would like to, with other members of the class. Encourage pupils to discuss what helps people to look forward to better times during times of difficulty.</p>	

Session 2 Key Question: How do we feel when people leave us?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Consider human responses to loss and bereavement; Reflect on their own response to human experience of life and death. 		✓	Start the lesson by reminding pupils how they shared and discussed their timelines. Select incidents in some of them and discuss why they are similar in some places and different in others e.g. starting school, illness, friends moving, so that pupils consider the different experiences every one of them has had and also that everyone has had some difficult times to cope with.	<p>Resources:</p> <ul style="list-style-type: none"> <i>Children Also Grieve – Talking about death and healing</i> by Linda Goldman (Jessica Kingsley) Dog puppets or toys can be the dogs in the story SEAL Pack (for those still able to access it) <ul style="list-style-type: none"> Relationships Years 1 and 2 pages 15, 29, 30 and 33; Relationships Years 3 and 4 page 20; Relationships Years 5 and 6 pages 22 and 23; Photographs of feelings and emotions (SEN Pack). <p>Notes for Teachers:</p> <p><i>These sessions may all involve pupils sharing experiences of the deaths of members of their families, friends or pets. These need to be dealt with very sensitively and it may help to recall the class code of conduct.</i></p>
		✓	Read the storybook ' <i>Children Also Grieve</i> ' with the pupils.	
		✓	Talk about how the characters cope with their loss and grief and how they begin to feel less sad. How might the story help people to think about their own experiences?	
		✓	In groups think about questions you might like to ask the dog characters. Then pupils could, using puppets or toys, 'hot seat' the characters asking their questions.	
		✓	Plenary: Discuss the feelings people have when people close to them die. How might the book help the audience for whom it is intended?	

Key Stage 2: End of Life's Journey

Sessions 3 Key Questions: Key Questions: What do Christians believe happens after we die? How does the Christian community respond to bereavement?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Learn about ways in which human experiences associated with death, loss and bereavement are understood in Christianity; Understand the term bereavement; Be aware that people cope with bereavement in different ways; Understand how the Christian community supports the person who is bereaved. 		✓	Recap work from last lesson.	<p>Resources:</p> <ul style="list-style-type: none"> Good News Bibles for pairs or small groups; 'Pathways of Belief' Video / DVD: Christianity – Easter <i>Waterbugs and Dragonflies</i> or the book on which this is based: <i>Waterbugs and Dragonflies: Explaining Death to Young Children</i> by Doris Stickney. or the same story section from BBC Active DVD 'Rites of Passage'.
	✓		Explain to pupils that the vast majority of Christians believe in some kind of Heaven, in which believers enjoy the presence of God and other believers and freedom from suffering. Christian views differ as to whether those of other faiths or none at all will be in Heaven, and there are many views about what Heaven might be like.	
		✓	To understand one Christian view of what happens when someone dies, with the class watch a short film extract on 'Waterbugs and Dragonflies' or read the book to the pupils and discuss the symbolism with them.	
	✓		Refer to the words of The Bible taken from 1 Corinthians 2:9: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him."	
		✓	Compare this to the dragonfly which is unable to return to tell the other waterbugs what he has discovered about life after the pond.	
		✓	Introduce the term "bereavement" and talk about how different people cope with loss in different ways.	
	✓		Talk about how being part of the Christian community can help Christians who are bereaved in a variety of ways. You could ask a member of the local Christian community to come in to talk about the support given to community members and how this helps them.	

Key Stage 2: End of Life's Journey

Session 4 and 5 Key Questions: What do other faiths and beliefs believe happens after we die? How do they respond to bereavement?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Understand the term bereavement; Learn about the ways in which human experiences associated with death, loss, hope, and meaning in life are understood in the faiths of Buddhism, Hinduism, Islam, Judaism, Sikhism and the non-religious worldview of Humanism; Be aware that people cope with bereavement in different ways; Understand how each community supports the person who is bereaved. 	✓	✓	Recap what has been covered in the unit so far. Explain that different religions have different answers to the question 'What happens when someone dies?'	<p>Resources:</p> <ul style="list-style-type: none"> Espresso Faiths – Buddhism (Worksheet on Pets) Research Sheet; Clearvision Buddhism for Key Stage 2' Video / DVD – <i>The story of Kisa and the Mustard Seed</i>; https://clearvision.education; Fact sheets for pupils on beliefs about death and bereavement in each faith; Music.
	✓	✓	Remember the term 'bereavement' and talk about how people cope with loss in different ways. (You may be able to refer to topical local, national or international events or scenarios in familiar television programmes to distance from pupils' experiences.)	
	✓		Explain that people all have different beliefs about what happens after a member of their faith or belief dies. Religious communities and individuals help people who are bereaved in different ways. In these 2 sessions the pupils are going to find out some of these. Divide the class into 5 groups, each group will be finding out about one religion and becoming the class experts on what that religion believes about death and what it does to mark the death of someone and to support their family. The group can use fact sheets, books, ICT and audio-visual resources etc. At the end of this double session, each group will feedback to the class on its findings.	
	✓	✓	Feedback session: Pupil groups report back their findings. Draw out from them how being part of a 'faith community' might help people who are bereaved in a range of ways. Talk about the support given by friends to all those who have suffered a loss, whether they belong to a community or not.	
	✓	✓	Plenary: Using a circle and a straight line explore the two ideas of reincarnation / rebirth and one earthly life. Sensitively compare and contrast different beliefs about life after death. Play some peaceful music and ask pupils to think about the different helpful activities. If possible, record a personal response.	

Session 6 Key Question: How do we remember people who have died?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> Know some ways in which human experiences associated with death, loss, hope, and meaning in life are expressed; Reflect on their responses to human experience of death; Understand how important it is to celebrate a life and how remembering them can help their friends to become less sad. 		✓	<p>Recap the work done in previous lessons and in particular feelings about parting and loss.</p> <p>Watch the video or read the book <i>The Fall of Freddie the Leaf</i> with pupils. Give pupils a leaf shaped piece of paper and encourage them to write their feelings about the story on the leaf. These could be displayed in the classroom.</p>	<p>Resources:</p> <ul style="list-style-type: none"> <i>Badger's Parting Gifts</i> by Susan Varley (ISBN 0-00-664317-5); <i>The Fall of Freddie the Leaf: A Story of Life for All Ages</i> by Leo F. Buscaglia Publisher: Black; (Aug 2002) ISBN-10: 0-80507-195-4. <p>Notes for Teachers:</p> <p><i>During this session pupils may share personal experiences of loss. These need to be dealt with very sensitively within the class code of conduct.</i></p>
		✓	<p>Read <i>Badger's Parting Gifts</i>. Then give out text extract.</p>	
			<p>Highlight all the words that describe feelings. Discuss the parting gifts. Can pupils suggest any 'gifts' that people have given them? Write a short account as one of the animals, of an experience with Badger that they might recall to tell the others and that includes positive feelings that will help them to remember him with less sadness. Play peaceful music while pupils share their writing with each other.</p>	
		✓	<p>Talk about how important it is to celebrate the lives of people who have died and how remembering can help people to heal.</p>	
		✓	<p>Plenary:</p> <p>During the session, either have a candle lighting ceremony in which each child lights a candle to remember somebody special.</p> <p>or</p> <p>Encourage pupils to consider various parting gifts that have been left to them by those who have died.</p>	

Key Stage 2: End of Life's Journey

Session 5a Resource Sheet

Death and Bereavement in Christianity

For Christians Good Friday is when they remember the death of Jesus on the Cross (His Crucifixion) and Easter Day is when they remember Jesus coming back to life, (His Resurrection.) Christians believe that when Jesus rose from the dead, He showed that God was stronger than death and that death was no longer something to be scared of. Jesus promises that death is not the end, but that there is eternal life.

Christians believe that although death is very sad, because it means having to say goodbye to people we love, death is joyful for the person who has died, because they have the chance to be with God, to be somewhere where there are no bad things, no illness and sadness, and where they can be reunited with loved ones who have already died. Heaven, for Christians, is a place full of peace and love.

In many Christian traditions the priest or minister prays for healing with a person who is very ill and anoints them with Holy Oil. Praying for healing does not always mean that the person's body will heal. Sometimes the healing is more for the person's spirit and to help them cope with whatever may happen.

Some Christians wear black after someone dies as an outward sign of the sadness of the occasion. The period of wearing black may differ from culture to culture and denomination to denomination within the Christian faith.

Christians remember the life of the person whom they have lost. Although Christians believe that their loved one has gone onto a better place, they will still miss them and usually feel very sad.

Christians try to comfort each other at this time through strong community fellowship; visiting each other and talking with each other about their sense of loss. This experience can differ from church to church. A special service is held for the burial or cremation, usually within a few weeks, although in densely populated areas like Lambeth it may be considerably longer. In addition a memorial service may be held as an opportunity for many people to remember and thank God for a person's life. This may be held on the same day as the burial or cremation or several months later. Sometimes, the burial may take place in another country. If the person originally came from another country, the family may decide to bury the body in that country. This is very common amongst Africans who live in London. They may choose to have a memorial service here.

Before the service a Christian minister usually visits the bereaved family and helps them talk about their loved one and to choose readings and prayers for the service.

The funeral service is usually held in a church, chapel or crematorium. Family and friends are invited to give thanks to God for the life of the person who has died and to commend them into the care of God. People often show their respect by sending flowers to place on the coffin and grave, or they may donate money to a charity in the person's memory. In most Christian churches only someone who has been licensed (priest, minister, Reader,) can lead a funeral service. During the service there will be tributes to the person who died. There will be a Bible reading, prayers, hymns and songs to help Christians feel that God supports them in their grief and to commend the person who has died into God's care.

Christians can only be buried in consecrated ground. Christians may also be cremated, and their ashes are either buried in consecrated ground or some families choose to scatter the ashes somewhere special to the person who has died and the family.

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While earth is sprinkled over the grave, by a faith leader and sometimes by family members, or ashes are scattered, the faith leader will say "Earth to Earth. Ashes to Ashes. Dust to Dust." This reminds Christians that a person's body returns to dust, but the spirit or soul lives on with God.

The time spent at a graveside can differ between culture to culture and denomination to denomination; most Pentecostal church members do not leave immediately, continuing to sing and comfort each other until the coffin is completely buried.

After a funeral service it is customary for the bereaved family and friends to continue to share time, food and drink and to comfort each other. Again the length of this time together can vary between denominations from a few hours on the day of the funeral to nine nights.

Families may mark the site of the grave with a gravestone highlighting the life of the person who has died. As part of this an appropriate quote from the Bible with an epitaph about the person may be placed on the gravestone. Some people remember a person in another way such as by placing a plaque on a memorable site or by planting a tree to commemorate the person's life.

The Christian minister will call or visit and offer to keep in contact and provide support for the family after the funeral.

People who are grieving often need to talk about their loved one and the personal loss they feel. Sometimes they need to be told they are allowed to be sad.

They may feel lonely, guilty, fearful and even angry. The Christian Church offers friendship, practical support and prayers.

All Christians will share beliefs and rituals, but within the Christian faith there is also room for people to express their grief in different ways and to deal with their bereavement personally, knowing that they have the support of their community.

Helpful Quotations from The Holy Bible.

"Jesus said: 'For God loved the world so much that He gave his only Son, so that everyone who believes in him may not die but have eternal life.'"

John 3:16

"Jesus said: 'Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go to prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.'"

John 14:16

"There is nothing love cannot face. There is no limit to its faith, its hopes, its endurance. Love will never come to an end."

1 Corinthians 13:7 and 8

"The gift of God is eternal life in Christ Jesus our Lord."

Romans 6:23

**The 'Committal' from 'Common Worship.'
(The Church of England Prayer Book.)**

"We have entrusted our brother / sister... to God's mercy, and we now commit his / her body to be cremated / to the ground: Earth to Earth, Ashes to Ashes, Dust to Dust: in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who will transform our frail bodies that they may be conformed to his glorious body, who died, was buried, and rose again for us. To him be glory for ever. Amen."

Key Stage 2: End of Life's Journey

Christian Glossary

Term	Explanation
Bereavement	The period that follows when someone has lost someone / something, usually when someone / something has died.
Bishop	A name for the leader of the Christian community.
Burial	When a person who has died is buried in the earth.
Chapel	A Christian place of worship.
Christian	A follower of Christ.
Church	A Christian place of worship.
Coffin	The container, usually a wooden box, but could be made of willow or cardboard, in which the body of the person who has died is placed for burial or cremation.
Commemorate	Remembering something.
Committal	The prayer that is said at a funeral when Christians pray over committing the body of the person who has died to be cremated / to the ground in the sure and certain hope that the person will be raised to eternal life.
Consecrated	Blessed by a priest, bishop or other faith leader.
Cremation	When the body of a person who has died is cremated (burned.)
Crematorium	The place where a cremation takes place.
Crucifixion	When someone is put to death by being placed on a cross to die.
Easter Day	The greatest festival of Christianity, when Christians celebrate the resurrection of Jesus.
Epitaph	A sentiment or statement about the person who has died which is placed on their gravestone.
Eternal life	Everlasting life which Christians have been promised by God.

Term	Explanation
Eulogy or Tribute	A review of the life of the person who has died. This is shared at the funeral service and may be given either by the priest or a family member / one of the friends of the person who has died.
Good Friday	The Friday before Easter Day when Christians commemorate the crucifixion of Jesus.
Grave	The place where a person who has died is buried.
Gravestone	A stone that is laid to mark the place where a person who has died is buried. Details about the person's life are written on the gravestone.
Grief	A feeling of something missing and emptiness that a person can experience when someone / something close to them has died.
Grieving	Enduring the pain that someone can feel when someone / something close to them has died.
Holy Oil	Oil that has been blessed by a bishop and may be used by a priest in the sacrament of anointing a person who is ill.
Loss	A feeling of something missing and the emptiness that a person can experience when someone / something close to them has died.
Memorial Service	A religious service that may be held some time after a person has died for their family and friends to celebrate the life of their loved one and in which to remember them.
Minister	A name for the leader of the local Christian community.
Priest	A name for the leader of the local Christian community.
Resurrection	The rising of Jesus from the dead, which forms the basis of Christianity.
Spirit	The inner nature of a being, the soul.
Soul	The inner nature of a being, the spirit.

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Sessions 4 & 5 Information Sheet

Death and Bereavement in Buddhism

Traditional Buddhists believe that when people die they are reborn as another being – and not always as a human being. The English word for this is rebirth (bhavana or jati in Sanskrit, the language in which many Buddhist sacred texts are written). When beings die, Buddhists believe that they are reborn in one of the six realms of existence.

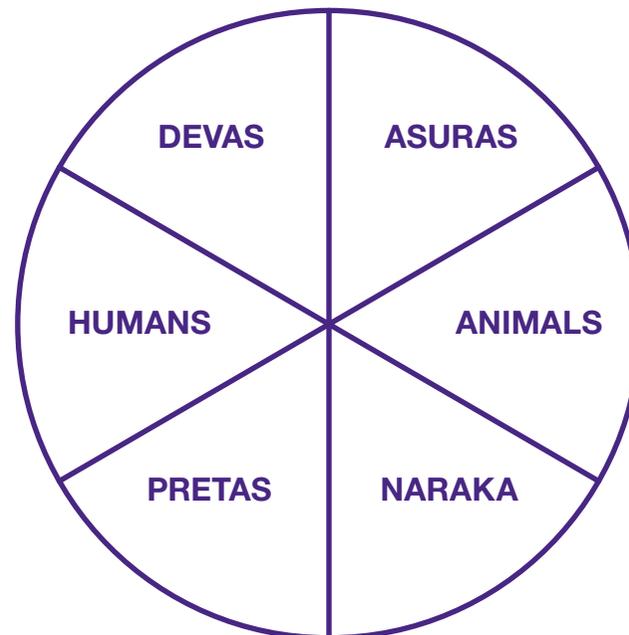
Rebirth and the Six Realms

Buddhists believe that there are many kinds of beings in the universe. Some live very long lives. Some beings live happy lives full of pleasure. Some others have lives full of suffering and unhappiness.

The Buddha taught that all things change and pass away, including everyone and everything we like and love; and whatever kind of being we are now – for example a human or an animal – we won't stay like that forever. Buddha taught that lives may be short or long, happy or unhappy, but the one thing humans all have in common is that we will die at some point, and when that happens, we will be reborn as another being, maybe a completely different kind of being. This is why Buddhists teach that we should always try to be kindly to other living things because we are all connected together, like members of one great family.

In traditional Buddhism there are said to be six kinds of beings who live in the six realms of existence:

1. First there are humans;
2. Then there are animals (which includes all the different kinds of insects);
3. Then there are the devas (gods) who live for a very long time in a kind of heaven, filled with light and many pleasant things;
4. Next are the asuras (jealous gods) who are powerful warriors, always fighting a war against the devas;



5. In the past, people everywhere believed in other kinds of non-human beings, like ghosts and fairies, who hang around the edges of our human world. In Buddhism the name for the place where these beings live is called the Preta (spirit) realm. Pretas often live lonely lives and suffer from hunger and thirst;
6. The last kind of beings live in Naraka (hell); a horrible nightmarish place full of pain and suffering.

The endless cycle of the birth and death of beings through the six realms is called Samsara, which means something like 'continually moving on'. All beings are trapped in Samsara.

The Deva, Asura and Human states are called the higher realms. The Animal, Preta and Hell states are the lower realms. It's only in the higher realms that we can do good actions and become wise enough to get free from Samsara.

Karma and Rebirth

Buddhists believe that the things people do and the way we think, is important in this life and also affects the kind of rebirth we will have. This is the idea of karma, which means 'action'. In Buddhism it matters how we behave. The way we act now shapes our present life. But our actions also have a powerful influence on the kind of being we become after we die and are reborn.

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For example, when our minds are filled with angry thoughts towards other people, we always want to fight and other people become frightened of us. We may have very few friends and make lots of enemies. Always being angry causes a negative kind of karma and makes us very unhappy and lonely in this life. Buddhists believe that after someone like that dies, because of the habit of being angry, they are more likely to be born somewhere where they are surrounded by lots of fighting. On the other hand, if we are kind, generous and work for the happiness of others, this creates good karma, and we will probably be reborn in one of the higher realms.

Things Buddhists do for dying people

Buddhists think that it is important for people to die in a peaceful place, cared for by those they know and trust.

Sometimes the dying person will be visited by their Buddhist teachers who chant special verses. They might also re-take some of their Buddhist vows. Dying people are encouraged to let go of the attachment to this life by giving away their wealth for the benefit of others – maybe to help support a monastery or print Buddhist texts, but also to help relieve suffering and poverty in the world.

After Death

Immediately after death, it is common for Buddhist scriptures to be chanted around the body, and for people who were close to the dead person to say farewell and make wishes for them to have a happy

rebirth. Buddhist ceremonies are performed, and the benefit of doing the ceremony is dedicated to the person who has died, to make sure they are born as another human being.

In Buddhism the body is usually cremated, following the example of the Buddha. The destruction of the body through fire is thought to be a very powerful teaching on impermanence and helps the family and friends to realise that the person has left this life and cannot return.

Rebirth

In South East Asian countries the person who dies is thought to be reborn immediately after dying. In Tibetan and Chinese Buddhism there is said to be a period of seven weeks between one life and the next.

In Tibetan Buddhism, a picture of the dead person is sometimes placed on the shrine for seven weeks. Special words are chanted regularly during this period. On the 49th day, the picture is burned, and special prayers are made.

In many East Asian Buddhist countries special prayers are made for the dead person to be reborn in a Pure Land, a happy place where they can learn much more about the Buddha's teachings and train in ways to help free other beings from suffering.

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Buddhist Glossary

Term	Explanation
Asura	'Jealous God' – one of the six realms.
Being	Every kind of living thing, apart from plants.
Deva	'God' – one of the six realms. A bit like Heaven, but doesn't last.
Karma	Actions with a strong intention that influence not only the current life, but also future rebirths.
Naraka	'Hell' – one of the six realms. Like hell, but doesn't last.
Preta	'Spirit' or 'Hungry Ghost' – one of the six realms.
Pure Land	'Buddha Realm'. A kind of temporary heaven presided over by a Buddha, where people can go further on the Buddhist path.
Rebirth	The process by which beings are endlessly born into one of the Six Realms. The traditional Sanskrit words for this are Bhavana which means 'becoming' or Jati which is 'birth'.
Samsara	The endless cycle or wheel of birth and death, driven by the actions of beings (Karma).
Six Realms	The six realms cover all the possible kinds of beings that exist in the universe. None of these realms are permanent.



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Death and Bereavement in Hinduism

Hindus believe in reincarnation. During cremation the soul leaves the body to begin its long journey on a start to its new life. Hindus believe that death is part of the cycle of life and this is what happens before a new life begins. Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him so that you will just stay in the cycle of life and death and not move towards freedom.

What happens when a Hindu dies?

Where possible, relatives gather around a dying person, dip a leaf of sweet basil in water from the Ganges or milk, and place this on the lips of the dying person while they sing holy songs and read holy texts. If available, a priest is called. A light is lit in the home which is kept alight for twelve days. The "chief mourner" leads the rites. This person is either the eldest son in the case of the father's death or the youngest son in the case of the mother. If there are no sons the work will be done by the nearest male relative.

After death, the chief mourner performs aarti, passing an oil lamp over the deceased and then offering flowers. The body is prepared for cremation. Sesame oil is applied to the dead person's head. The body is bathed with water, anointed with salve of sandalwood, kum kum powder and vibuthi from the nine kumbhas, dressed in best clothes and placed in a coffin.

The relatives then walk around the body and offer puffed rice into the coffin to nourish the deceased for the journey ahead. The widow will remove her Mangalsutra from her neck, signifying her enduring tie to her husband. The coffin is then closed. The ritual homa fire can be made at home or kindled at the crematorium.

Returning home, everyone bathes and shares in cleaning the house. A lamp and water pot is set where the body lay in state. The water is changed daily, the picture of the deceased is placed in a room and a garland is placed on it. A lamp is lit next to it and is kept lit for twelve days.

The family shrine room is closed, with white cloth draping all images. During these days of ritual impurity, family and close relatives do not visit other homes, though neighbours and relatives bring daily meals to relieve the burdens during mourning. The mourners do not attend festivals, temples, visit swamis, nor take part in marriage arrangements. Some families observe this period for up to one year.

About twelve hours after the cremation, men from the family return to collect the remains. Water is sprinkled on the ash; the remains are collected on a large tray. At crematoriums the family can arrange to personally gather the remains: ashes and small pieces of white bone called "flowers."

In crematoriums these are ground to dust, and arrangements must be made to preserve them. Ashes are carried or sent to India for depositing in the Ganges or are placed in an auspicious river or the ocean, along with garlands and flowers.

Helping the family

After the cremation, friends visit the bereaved family for the next two weeks to pay their respects and provide support. Devotional songs are sung and scriptures are read from the Ramayana. This period may be longer if it is a young person who has died or it is an unexpected death. The friends and family talk together about the dead person, share happy memories about their lives with that person and help around the home. Hindus believe that by sharing their grief with each other, the amount of grief will be halved. They believe that although everyone will miss the deceased, death is not sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.

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The Funeral – How a Hindu funeral is organised differs in India and in the UK

In India	In the UK
<p>These days, in most families the body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (DIVA) is lit, which the main mourner holds in his hand while carrying a container of water on his shoulder.</p> <p>He circles the dead person three times, and a hole is made in the container each time he goes around. The coffin is then moved to the cremation room (shamshan ghat). Only men go to the cremation site, led by the chief mourner.</p> <p>When there is a funeral pyre, the body is carried three times counter-clockwise around the pyre, and then placed upon it. At each turn around the pyre, a relative knocks a hole in the water container with a knife, letting water out, signifying life is leaving its vessel.</p>	<p>The body is laid in a coffin and covered with flowers before it is driven to the crematorium. In the crematorium, a small candle or oil lamp (diva) is lit.</p> <p>At a gas-fuelled crematorium, sacred wood and ghee are placed inside the coffin with the body. Where permitted, the body is carried around the chamber, and a Diva is lit and placed on the coffin before it is consigned to the flames. The cremation switch is then engaged by the chief mourner.</p>

The Final Farewell

Each month during the first year after the death, a pinda rice-ball and bowl of water are offered in memory of the dead person. A widow will erase her sindoor and wear white clothes for the first year after her husband's death. Sons will hold a memorial service each year on the day of their father's death, as long as they are alive.

At the yearly anniversary of the death (according to the moon calendar), a priest conducts the Shraddha rites in the home, offering pinda to the ancestors. This ceremony is done yearly as long as the sons of the deceased are alive (or for a specified period). It is now common in India to observe Shraddha for ancestors just prior to the yearly Navaratri festival. This time is also appropriate for cases where the day of death is unknown.

Hinduism Glossary

Term	Explanation
Auspicious	Lucky
Chief mourner	Either the eldest or the youngest son or the nearest male relative.
Cremation	Burning
Homa	Fire used in worship
Kumbhas	Brass water pots
Mangalsutra	Wedding pendant
Pinda	Rice-ball
Reincarnation	Rebirth into a new body for another life.
Shraddha	Hindu ritual of treating people to feasts in the name of the deceased.
Sindoor	Marriage mark



Key Stage 2: End of Life's Journey

Sessions 4 & 5 Information Sheet

Death and Bereavement in the Humanist Belief System

Humanists believe that this is the one life we have. They believe that there are no gods, no heaven or hell, and that we no longer exist as people once we have died.

They believe that their bodies, or the atoms that make up their bodies, will continue to exist as part of the natural world. However, the person themselves will live on only in other people's memories, or in the work they have done while alive and left behind them, or in their children.

Many Humanists, like many people, would prefer not to die. However, they believe that wanting something to be true is not the same as it being true. They believe that death is a natural part of life, and because we can't avoid that, it makes sense to try not to be afraid of it, but instead to come to terms with it. Then we can focus on finding meaning and purpose in the here and now.

For Humanists, life is all the more precious because it comes to an end. Humanists have no expectation of reward or punishment after death. The main thing is to try to lead good and happy lives now, while we are alive, and to help other people do the same. We don't get another chance.

Humanists think that really important questions for all of us are 'How can I live a fulfilled and worthwhile life? How can I help others to do this? Asking the question "What would I like to be remembered for when I am dead?" helps people to think about the answers to these questions.

When a person is dying

Because Humanists do not believe in gods or an afterlife, they believe that the important things to do when somebody is dying are the 'humane' things: supporting and comforting them as far as possible, alleviating their suffering, listening to and respecting their wishes as far as possible, helping their close relatives and friends who may also be suffering.

When someone dies

When someone they know dies, most people feel grief, sadness, shock, pain and possibly other emotions such as anger, guilt, or remorse. If they were close to the dead person, these emotions can be even more overwhelming.

Humanists believe that this is true for religious and non-religious people alike. The natural human response is to comfort, or seek comfort from, those around us, and Humanists will do this in whatever

way comes most naturally to them. This could include staying close, or 'being there' for someone; showing respect for the dead person; practical help; or simple expressions of sympathy.

A Humanist funeral or memorial ceremony

Humanism has no rules about what should be done with the body of the person who has died, other than legal requirements. The body may be cremated, or buried, or even, if the person has left instructions, donated to medical science. There may be a funeral, or there may be a memorial ceremony separate from this.

A Humanist funeral is a positive celebration of a person's life, specially created for that person and their family, with music, readings and time to reflect.

It will:

- Focus sincerely and affectionately on the person who has died;
- Allow friends, relatives and acquaintances to express their feelings and to share their memories;
- Celebrate the life of the person who has died by paying tribute to them, to the life they lived, the connections they made and left behind.

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It will usually include:

- Music that is in some way connected to the dead person: for example songs they liked, or that reminds their friends of them;
- Family or friends' memories or stories about the dead person;
- A eulogy: a talk focussing on the achievements of the dead person, and the meaning of their life;
- A brief period for quiet reflection. There will often be religious people amongst the mourners and this can be a chance for them to offer their own private prayers if they wish;
- It may also include readings of poetry and prose, a non-religious reflection on death, or symbolic actions like candle lighting, or formal words of goodbye.

It may be conducted by a trained Humanist celebrant, or by family or friends themselves.

Humanists believe that a funeral like this helps the bereaved in their grief, and helps us all to come to terms with the cycle of life and death.



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Death and Bereavement in Judaism

After a person has died, the same respect is shown for them as when they were alive. The body is not left alone at any time. A 'watch' is kept from the time of death until the funeral. Funerals in the Jewish tradition are held within a day or two of death except for Shabbat. The dead are always buried in the ground. Observant Jews do not use cremation.

At the House of Mourning, all shiny surfaces such as mirrors and TVs are covered. This is so that the mourners are not tempted to look at themselves, but think of their departed one.

To show that we are all equal in death, Jewish people are buried in a plain cloth Shroud. Men are buried in their **Tallit** (Prayer Shawl) over the Shroud. Coffins are plain, with no decoration or adornments, and made of wood. It is not usual to have flowers at a Jewish funeral.

The Mourners (**Aveylim**) at a funeral would be parents, brothers, sisters, children and husband or wife of the deceased.

One custom before the funeral is to 'Make **Kriah**'. A piece of clothing of each Mourner is cut by a friend, relative or by the Rabbi, and then torn further by the Mourner.

The funeral service is aimed at honouring the deceased, and not at comforting the mourners. The service mostly consists of chanting of Psalms.

After the coffin is lowered into the ground, first the Mourners, and then all those present who wish to, are invited to put earth into the grave. It helps all concerned to accept the death of the relative or friend. There are two parts of the final goodbye; respect for the deceased, and comfort for the mourners.

Before re-entering the Prayer Hall it is customary for all those who have been on the 'grounds' of the cemetery to wash their hands. Water is a symbol of life and this shows that death is not the end, and that life, for the living, must go on.

If there are ten men present (a **Minyan** or quorum), the service in the cemetery will conclude with the Mourners reciting the Mourners' Prayer, or **Kaddish**. This prayer declares the greatness of God, and the acceptance of his will.

On taking their leave of the mourners, visitors wish each Mourner a 'Long Life'. This is one of the ways Jewish people tell each other to 'move on', and not let grief take over their lives. Concern is for the living, while showing respect for the dead.

It is considered to be an exceptional 'good deed' (Mitzvah) to accompany the dead to their final resting

place. This is because no reward from the recipient can possibly be expected or given.

On return from the cemetery, the Mourners eat a special 'meal', consisting of a hard-boiled egg, a bagel, and a piece of salt herring. This is called the 'Meal of Consolation'. The significance of these foods is as follows:

- The egg has no beginning or end, as mankind has no beginning or end;
- The bagel, as bread, is the staff of life, the sentiment that life must go on;
- The salt herring reminds us of tears.

After the funeral, a week of mourning is observed. This period is called Shiva meaning seven (days). During this time, a memorial candle is kept alight, the Mourners do not work, or beautify themselves, they do not cook or clean, they sit on low chairs, and wear slippers, not leather shoes. Friends and relatives come to the house to speak to them, comfort them, and bring them food.

Prayers are held at the Shiva House for the week of mourning, except for Shabbat, when they are said in the synagogue. The Kaddish prayer is said by the Mourners at each of these services, as long as there is the required Minyan. For thirty days after the funeral, Mourners do not go to parties, listen to music, watch TV, cut their hair, or shave their beards.

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They continue to say Kaddish in the synagogue, at all services. If they are mourning the loss of a parent, these prayers will continue for one year.

On the anniversary of the death of a relative according to the Jewish calendar, the Mourner lights a candle in their home, which burns for 24 hours. The Mourner also says the Kaddish prayer in the synagogue.

It is customary to dedicate a memorial stone at the grave at the end of a year.

References:

- The Jewish Book of Mourners, Why? by Albert Kolach;
- www.mazornet.com/deathandmourning



Jewish Glossary

Term	Explanation
Aveylim	Mourner
Bet aveyl	House of mourning.
Kaddish	Mourners prayer or memorial prayer.
Kriah	Cutting of mourners clothes.
Minyan	Quorum of ten men (over 13 yrs and one day).
Mitzvah	Good deed
Shiva	Seven days of intense mourning.
Shloshim	Thirty days of mourning.
Tallit	Prayer shawl

Key Stage 2: End of Life's Journey

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Death and Bereavement in Islam

For Muslims, the purpose of life and death and of the afterlife is explained in the Qur'an. For a Muslim, death is the return of the soul to their Creator, Allah, and so the inevitability of death and the hereafter is never far from the Muslim's mind. As such, Muslims are asked to spend their life preparing for the hereafter by carrying out good deeds.

When a Muslim is dying

Family members of the dying person and their good Muslim friends should be informed and should support him or her in reminding them of Allah. They encourage the dying person very gently to be sorry for all that he or she has done wrong, remind him or her about all the good things that he or she has done, about Allah's mercy, and of Allah's forgiveness. Prophet Muhammad (pbuh) said: "Let no Muslim die except expecting and hoping the best from Allah."

What should be done when someone dies?

Muslims are recommended to do the following when someone dies:

- Advise the dying person to say: "La ilaha illa-Allah";
- To lay the dying person so that the Qibla is on his right side;

- When the person has died, close their eyes and cover them;
- Prepare the body for burial without delay, as soon as death is confirmed by a doctor;
- Settle any debts of the dead person;
- Sadaqah Jaariyah: make an act of continuous charity such as planting a tree.

Informing Family and Friends

Muslims tell the family, friends and other good people when someone dies so that they can attend the funeral. It is a Muslim's duty to offer condolences, comfort and sympathy to the family and the relatives of the deceased.

Grieving

Muslims are agreed that crying and grieving for the dead is good, but it is not acceptable to be angry with Allah for the person's death. It is allowed and acceptable for a Muslim to be sad and grieve for as long as they want to and as long as they need. However, people are encouraged to restrict loud and outward mourning.

Preparation of the Deceased

Wherever someone dies, it is very important that the body is taken to the mosque as soon as possible,

with all the necessary papers. Muslims have been taught to treat the dead body with gentleness and respect. Cremation is forbidden. Rather, the body is cleaned "washed or bathed", scented, and covered with a clean cloth for burial. There are certain steps in the preparation of a Muslim's body for burial, these are:

- **Ghusul** – This involves a ritual washing like wudu and then there is a complete washing of the whole body. Male bodies are washed by a man and female bodies are washed by a woman; these will normally be close relations;
- **Kafan** – This is the shroud that is used to wrap the body of the person who has died. The kafan must be wrapped around the body at least three times overlapped. These could be the Muslim's Hajj robes.

The Funeral

Praying for the person who has died and having funeral prayers in the mosque Salat-ul-Janazah, are essential in Islam. The Muslim starts his or her life with a call to prayer and life is concluded with a prayer, so all of life is seen as an act of worship. The congregation pray to ask Allah to forgive the dead person's sins, have mercy on him or her and to grant them a place in Jannah.

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Burial

The body should be buried by Muslims as soon as possible in a Muslim cemetery and the body should be turned towards the Qibla. Generally graves should be simple. People may visit them afterwards to pray for the person who has died and to remember that there is an end to earthly life but also to reflect on the life after death.

Bereavement

The initial bereavement period lasts for three days, during which prayers in the home are recited almost continuously. Shoes are taken off before entering the house of the bereaved and it is customary to cover one's head when talking about the person who has died. People often sit on the carpet to pass on their condolences. Traditionally, black clothes or veils are not worn during bereavement – most people wear plain simple clothes with no make-up or jewellery.

“Allah has created life and death as a test to see who is the better in conduct.”

From The Qur'an, Sura 67:2



Muslim Glossary

Term	Explanation
Allah	God, in Arabic.
Ghusul	Washing the dead body.
Hajj	Pilgrimage to Makkah. Hajj Robes are the robes worn by men during the Hajj. Women do not wear Hajj robes.
Jannah	This is paradise, a place that Muslims believe has been prepared as a reward for those who have lived a good life. 'A good life' means one that Allah considers good.
Kafan	Shroud used for wrapping the dead body.
“La ilaha illa-Allah”	“There is no god but Allah.”
Qibla	Towards Makkah.
Qur'an	The final revealed message from God.
Sadaqah Jaariyah	An act of continuous charity.
Salah-ul-Janazah	The funeral prayers.
Wudu	Ritual washing before prayer.



Key Stage 2: End of Life's Journey

Sessions 4 & 5 Information Sheet

Death and Bereavement in the Sikh Faith

This sacred text tells Sikhs to behave well in this life, so that when they die they will be able to stay with God and escape reincarnation.

'Strive to seek that for which you have come into the world, find through the grace of the Guru, God will dwell in your heart. You will abide in His presence, in comfort and in peace and not return ever to be born and to die once more.'

Guru Arjan

The Long Sleep

Many Sikhs believe in reincarnation. They believe that death is the start of a long sleep for the soul, before it sets out on a new life. Sikhs believe that death is part of the cycle of life and is what happens before you set out on a new life.

Each life teaches new lessons and brings a soul closer to God. Good deeds will bring you nearer to God and bad deeds will push you away from him and that you will just stay in the cycle of life and death and not towards freedom.

Sikhs believe that souls are rewarded for good deeds and that when all lessons are learned God will free

them from the need to experience another life. Then they will be able to join God and be liberated (mukti) from the cycle of birth and death.

The Sikh holy book, the Guru Granth Sahib, says that mukti can only be achieved by living a God-conscious life, where everything you do is guided by the word of God. Sikhs believe that the only thing that you carry with you when you die are good deeds. (See Guru Nanak's story of the Rich Man and the Needle.)

What happens when a Sikh dies?

When a Sikh dies the evening prayer is said and everyone remembers God by saying 'Waheguru!' meaning 'Wonderful Lord'.

Everyone is treated equally in Sikhism because Sikhs believe that everyone is of equal importance and was created by one and the same God, so no matter how wealthy or powerful a Sikh may be in this life, his or her funeral will be the same as the poorest Sikh's. Sikhs believe in cremation, not burial, as the body that is left is just a shell for which the soul has no more use. The cremation should take place as soon as possible, and in India it usually happens on the same day as the death, or the next day.

Before the cremation, the body is washed, traditionally yoghurt and water are used. It is then dressed in new clothes, including the Five Ks – the symbols of the Sikh

faith: shorts, uncut hair, sword, bracelet and a comb. The body is then placed on a bier or in a coffin and covered with a plain cloth. It is brought home on the way to the funeral so that friends and relations can pay their respects to the dead person one last time.

When a death occurs, the family and friends make arrangements to read the Guru Granth Sahib. This can either be read whenever the bereaved wish or continuously (Akhand Path). The continuous reading takes approximately 48 hours to complete. Sometimes the Guru Granth Sahib is read over a week or more.

The Funeral

On the way to the place where the cremation takes place, the body is taken to the Gurdwara for prayers. It is not usually taken inside the building, the prayers are said outside the building. Then a procession takes the body to the funeral ground where it will be cremated.

Once they arrive, the friends and relations say a general prayer over the coffin. This is the concluding prayer (Keertan Sohila), and this is the same prayer which is said every night when the Guru Granth Sahib is placed in its resting place in the Gurdwara. At the cremation site the funeral pyre is lit. This is usually done by the eldest son.

Key Stage 2: End of Life's Journey

If the cremation takes place in a crematorium, the nearest relative will indicate when the cremation should begin. After the cremation, everyone returns to the Gurdwara for the Bhog service, in which Shabads (hymns) from the Guru Granth Sahib are recited and sung.

Everyone shares Karah Parshad, a sweet which symbolises equality of all humans, and they have a meal in the community kitchen, or langar. Both of these rituals symbolise equality to Sikhs. They also remind everyone that life must go on for those left behind. Sikhs often give money to charity at this time.

Helping the Family

After the cremation, friends visit the bereaved family for the next two weeks to pay their respects and provide support. This may be longer if it is a young person who has died or it is an unexpected death. They talk together about the dead person, share happy memories about their lives with that person and then help around the home. Sikhs believe that by sharing their grief with each other, the amount of grief will be halved. This will help bring the community together and may heal any family conflicts that existed before the person died.

Sikhs believe that although everyone will miss the deceased, death should not be sad. The dead person has learned the lessons he or she was meant to learn in life and will move on nearer to God.

The Final Farewell

In Sikhism it is forbidden to erect a tomb or memorial to a dead person because Sikhs do not believe that the body is of any use after the soul has left it. In India, therefore, after a cremation many families arrange for the dead person's ashes to be taken to Kiratpur near Anandpur Sahib. There they are sprinkled onto the waters of a river. Sikhs living outside India that cannot arrange to travel there for this purpose will still arrange for the ashes to be scattered onto flowing water in the local river or sea.



Sikh Glossary

Term	Explanation
Akhand Path	The 48 hour continuous reading of the Guru Granth Sahib.
Bhog	Food offering
Guru Granth Sahib	Last and everlasting Guru, Sikh holy book.
Karah Parshad	A sweet pudding which symbolises equality of all humans.
Keertan Sohila	Concluding prayer of the day for Sikhs.
Langar	Food prepared and shared in the community kitchen.
Mukti	Liberation
Shabads	Hymns
Waheguru	Wonderful Lord

Key Stage 2: End of Life's Journey

Session 4 and 5 Research Sheet

Make some notes for your feedback under the name of faith or belief.

1. Which faith or belief are you studying?	2. Where do people of this community believe they go after death?
3. What can you find out about that place?	4. In this belief what does it teach about how this life influences what happens to believers after death?
5. What rituals or traditions are used by members of this faith or belief when someone has died?	6. Are there any special ways that this faith or belief community has helped people to remember someone who has died?

Key Stage 2: End of Life's Journey

Session 6 Resource Sheet

From: “Badger’s Parting Gifts”

“Although Badger was no longer with his friends, he had given each of them a special memory of him.

He wanted them to help each other using these gifts.

Even though Mole and his friends felt lost, alone and unhappy, in time their sadness melted like the winter snow.

They remembered the joyful moments they had shared with Badger and all that he had taught them, and they felt thankful that they had known him. As he had left them, he had felt free and happy, not afraid.”

By Susan Varley



An opportunity for each school to design its own unique RE unit of work for Upper KS2

Key questions to be addressed by this unit:		
<ul style="list-style-type: none"> • What can we discover about the faiths and beliefs in our class and school? • What can we discover about the faiths and beliefs in the local community and the London Borough of Lambeth? • How have faith and belief communities in Lambeth changed over the past 50 years? • What are the reasons for changes in these communities? • How do faith groups work in partnership with each other and the local community? • How has life in Lambeth been enriched by the diversity of the faiths and beliefs that make up the borough? 		
Beliefs, teaching and sources – <i>What do people believe in and where do these beliefs come from?</i>	Practices and ways of life – <i>How do people live their lives?</i>	Forms of expressing meaning – <i>How do people show their beliefs?</i>
<ul style="list-style-type: none"> • Recall beliefs, teaching and sources of relevant faiths; • Identify key beliefs of smaller local communities, not previously studied, e.g. Rastafarianism. 	<ul style="list-style-type: none"> • Are there any ways where practices and ways of life are shared with, or impact on, the broader community? • How have practices and experiences changed over the years? 	<ul style="list-style-type: none"> • How do faith & belief communities show and share their beliefs and faiths in the wider community? Has this changed? • Do people from the same faith do things differently because of their family's link to other countries, e.g. specific foods eaten at festivals?
Identity, diversity and belonging – <i>What does it mean to be a member of a faith locally, nationally and globally?</i>	Meaning, purpose and truth – <i>How does faith help people to have an understanding of life's journey?</i>	Values and commitment – <i>What is important to me and my faith?</i>
<ul style="list-style-type: none"> • To which communities do the class belong? • What communities make up the school, area and borough? • How has this changed in the past 50 years? 	<ul style="list-style-type: none"> • How do faith & belief communities support members of other communities when they have a need (times of celebration or crisis). 	<ul style="list-style-type: none"> • Do you need to have a faith or belief to have values? • Does the broader community link people of faith and belief with those that have no religious faith?

Exploring the World of Faith and Belief in Lambeth



The Lambeth Agreed Syllabus for Religious Education 2020