

Cumbria SACRE RE
Agreed Syllabus
Support for Teachers
through Planned Enquiry



Unit title:
What can we learn
from religious texts?
Age Group: 9 - 13



Westhill
make things happen

June 2020

Title of the Planned Enquiry:
 What can we learn from religious texts?
 YEAR GROUPS: 5 / 6 / 7 / 8

ABOUT THIS UNIT:

This Unit is suitable for upper KS2 and KS3 and could also be used as a transition project between primary and secondary schools. It builds on the Unit in KS1: *Why are some books and stories special?* The Unit is the outcome of a year-long project called Buried Treasure with funding awarded by the NASACRE Westhill Award. The project was led by Karen O'Donoghue (Baha'i faith representative) along with members of the Cumbria SACRE Working Group.

The concept underpinning the unit is access to sacred texts. By going directly to the source, it demonstrates that not only do world religions have things to say that are relevant today, they also have some similar things to say. The sacred texts are the 'buried treasure' - buried in some cases under thousands of years of traditions, ceremony and translation. The pupils take on the role of explorers to discover quotations or 'gems' from religious texts relating to the same concept. They carry out practical activities using a variety of stimulus to review the quotations. The culmination of this Unit focuses on pupils creating artefacts for their own treasure box, including the quotes that have personal meaning for them.

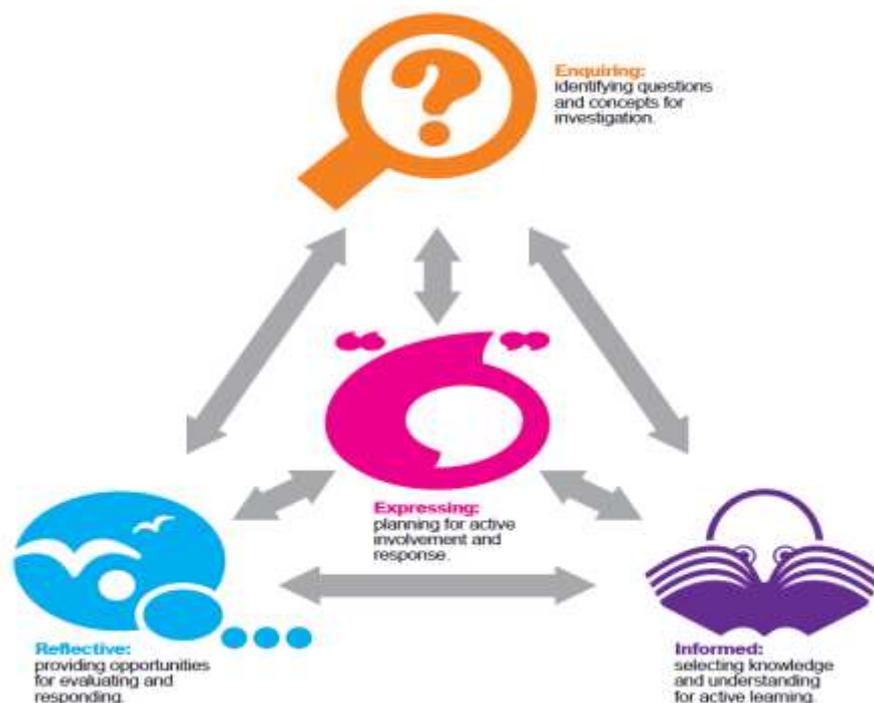
The Unit focuses on quotations from 5 religions - Baha'i, Buddhism, Christianity, Islam and Judaism. Teachers could also research quotations from Hinduism, Sikhism and/or another worldview such as Humanism. The Cumbria Agreed Syllabus requires schools to be selective about the religions and worldviews they teach in depth and to have knowledge of aspects of other religions and world views, especially those with a local presence. This Unit focuses on the Philosophy for Children (P4C) pedagogy and fits with the enquiry process through the exploration of concepts.

To read the full project report, please see the Cumbria SACRE website.

The Enquiry Process in the Cumbria Agreed Syllabus is at the heart of good RE and is exemplified in this unit:

Good RE:

- Informative**
- Knowledge**
- Building**
- Understanding**
- Enquiring**
- Questioning**
- Investigating**
- Expressing**
- Active**
- Responsive**
- Reflective**
- Evaluative**
- Responsive**



What is an enquiry process in RE?

We need to embed enquiry in RE so it isn't just an 'add-on'. Each enquiry should enable pupils to know more about 'what it means to be a ...?' and about beliefs, values and purpose.

1. Set up the enquiry: Reflect on a stimulus. Pupils ask questions about it and analyse their questions. What is our best question focused on an RE concept/big idea? The enquiry question is key to successful RE. What do we already know about the question? What do we need to find out? What ideas do we have? What are the issues? What other questions do we need to ask? How can we find out?
2. Carry out the enquiry: get informed. Investigate the relevant beliefs, practices and ways of life. Select relevant materials, find out; analyse, interpret what we find; sort ideas, explain connections, decide whether there are further questions to ask; explore how the concept might be placed in the context of one or more religions.
3. Come to conclusions: What have we found out? When we draw information together, what answers are there to our questions? How will we evaluate the concept, looking at it from different viewpoints? What are we still not sure about? How can we communicate or show our reasoned conclusions and responses to the concept?
4. Reflect on our findings: How has what we have found out helped us make more sense of religions and beliefs? Have we learnt anything about what we think/feel/believe as a result of our work? How might we apply the concept to our experience? What do we need to do next to understand further? The aim is for pupils to show an understanding of the big idea/concept. This will be their answer to the enquiry question shown through writing, drama, art, music, dance, or presentation. This reflection can be the focus for assessment.

What are some challenges to enquiry?

1. There is often an assumption by ITT pupils that the role of a teacher is to continually ask questions. This is due to their experience as pupils - constant questioning has been culturally transmitted as a model of teaching giving the illusion of educational dialogue without real demands on the teacher's or pupil's skills. Pupil engagement is higher when teachers talk less, this is especially true for at-risk pupils. Teacher effectiveness and teacher talk are inversely linked.
2. Teachers often ask token questions and few 'real' questions when the teacher genuinely wants to know what children think. Some teachers play '*guess what's in my mind*' - instead of facilitating enquiry they hint at 'correct answers' whilst pupils hunt for an ideal answer. Some teachers use 'tag' questions ('*That was a nice story, wasn't it?*' or '*We wouldn't do that, would we?*') which assume that only the stupid would disagree.
2. Some so called 'discussions' can lead to indoctrination i.e. if teachers hold the monopoly on what is acceptable to be said; if they treat as 'non-contestable' ideas which are 'contestable'; if they state beliefs as facts - '*Jesus, the Son of God*' instead of '*Christians believe that Jesus is the Son of God.*' Teachers need to use 'owning' statements e.g. '*As a Christian I believe that Jesus rose from the dead, but many other people don't*' or '*As an atheist I don't believe in miracles, but most Christians and many others do believe in them.*'
3. Pupils (and teachers) can be hasty and impulsive in their statements, not taking time to think through the consequences of their view. They can be narrow-minded, not respect other people's views, and say things like '*that's rubbish*'. Pupils need help to understand that whatever their own views, these beliefs are important to those who hold them.
4. Pupils (and teachers) often want categorical 'answers'. Part of RE is realising that not all questions can be answered. '*We don't know*' or '*We can't find words to explain*' or '*Let's find out together*' or

'What do you think?' are important responses. We can explain, as Dewey suggested, that we only start to really think when we are perplexed¹ or when confronted with a problem.

- Children often go in unpredictable directions so the enquiry facilitator needs to help maintain focus. Matthew Lipman likened enquiry to a boat tacking in the wind with a sense of a forward movement, with pupils arriving at reflective value judgements.² Despite all the side tacks, dialogue should go somewhere and make connections to the central concept or focus.

How can we improve discussion in RE to promote enquiry?

- Let pupils ask the questions, compliment them when they do and encourage even deeper questions. Create an atmosphere where fallibility and changing your mind is acceptable.
- Ask questions to which you don't know the answer. Do the questions you ask relate to your RE learning objectives/intent? Do they challenge thinking and probe understanding?
- Avoid rhetorical questions. If children forgot a detail tell them rather than endless questioning.
- Give children time to respond. In one study, when teachers gave a 3 second 'wait time' for pupils to respond to a question, there were many interesting outcomes: the length of explanations increased, particularly for disadvantaged pupils; failures to respond and "I don't know" answers decreased; the number of spontaneous but relevant responses increased; the number of questions asked by children increased; and scores on academic achievement tests increased.³
- Support, prompt and question the process of learning rather than just giving answers. When you do ask a question make it a process-orientated question e.g. "What made you think of that?" or "What other possibilities might there be?" as opposed to content-driven questions.

Do you use these intervention questions in RE?

Encouraging the giving of good reasons:

What are your reasons for saying that?	Why do you think that?
I wonder what evidence you have for that?	What reasons are there for that point of view?

Encouraging the giving of examples and explanations:

Can you explain that...?	I wonder what you mean by...?
Can you give an example of...?	Can you give a counter-example?

Looking for alternatives:

Can you put it another way?	I wonder if there is another point of view?
What if someone else suggested that...?	What would someone who disagrees say?

Looking for logical consistency in the line of enquiry:

What might the consequences of that be?	Does that agree with what was said earlier?
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Looking for distinctions and similarities:

What is the difference between those ideas?	Is there a distinction to be made here?
In what ways is what you have said similar to...?	Are there any similarities between these ideas?

¹ Dewey, John (1910) *How We Think* D. C. Heath & Co, Boston, Mass, Ch 1: What Is Thought?, p11

² Lipman, Matthew (1980) *Philosophy in the Classroom* Temple University Press, Philadelphia p11, 45, 47

³ Kenneth Tobin,(1987) *The Role of Wait Time in Higher Cognitive Level Learning*, Review of Educational Research, Vol 57, No 1, pp 69-95

Estimated time for this cycle of enquiries:

At least 12 hours. This unit provides more teaching ideas than a class will cover in 12 hours so be selective. Aspects of this Unit could also be carried out as a single timetabled RE day.

Where this unit fits in:

The unit models a way of enquiring into the importance of religious texts for some people of faith and belief. This unit will help teachers to implement the Cumbria Agreed Syllabus by building on prior learning. It enables pupils to explore some religious texts in a meaningful way, understanding that some key concepts are shared across faiths.

Key strands of learning addressed by this unit, from the Cumbria RE syllabus:

- Knowledge and understanding of religious practices, ways of life and of expressing meaning
- Skills of asking and responding to questions of identity, diversity, values and commitments
- Developing religious literacy
- Reflecting on ideas of spirituality and self-expression

Attitudes focus in this unit:

- A realistic and positive sense of their own religious and spiritual ideas: clarifying their ideas through exploring other people's ways of interacting with sacred texts.
- Sensitivity to the feelings and ideas of each other and to other people
- Willingness to learn and gain new understanding about people different to themselves.
- Imagination and curiosity in enquiring into aspects of faith they don't yet understand.
- Ability to ask meaningful questions, notice diverse viewpoints and develop critical attitudes.

Contributions of this unit to spiritual, moral, social and cultural development:

- ✓ **Spiritual:** by developing awareness of some fundamental questions raised by human experiences, and of how religious teachings relate to them. Reflecting on their own beliefs, values and experiences in the light of their study.
- ✓ **Moral:** by responding to such questions with reference to the teachings of religions and relating to their own understanding and experiences through concepts
- ✓ **Social:** by considering how different communities use sacred texts and holy writings.
- ✓ **Cultural:** by encountering religious texts from a range of cultures.

Prior learning	Vocabulary	Resources
<p>This unit builds on the KS1 Unit: <i>Why are some books and stories special?</i> You may plan to build on the KS2 Units: <i>What religions are found in our community?</i> and <i>What can we learn from visiting sacred places?</i></p>	<p>Pupils will have opportunities to use words related to specific religions as well as the words in the quotations from sacred texts: Buddhist: Tripitaka, Dhamapada Bahai': Tablets, Baha'u'llah Jewish: Torah, Tanakh, Talmud Muslim: Qur'an, Hadiths Christian: Bible, Testament Religious and Human Experiences: shrine, God, worship, artefact, holy, spiritual, sacred, devotion.</p>	<p>Cumbria SACRE has produced guidance on Visits and Visitors for RE in Cumbria (2020) with links to virtual tours of places of worship. Please see the Cumbria SACRE website Cumbria SACRE has produced a list of websites to supplement the Units of Work. Please see the Cumbria SACRE website. Discovering Sacred Texts British Library https://www.bl.uk/sacred-texts Ishwar searchable sacred texts of main religions http://www.ishwar.com/ True Tube Holy Books film series Cumbria Development Education Centre (CDEC) website has links to virtual tours of places of worships and CDEC loans religious artefacts and books.</p>

Background information:

Most faith communities have a book – or several - that they regard as sacred. These books usually:

- are regarded as divinely inspired (or, in Buddhism, the wisdom of the Buddha).
- are necessary to the spiritual and moral life of the individual and the community.
- provide many images, stories and sayings which nourish people in times of doubt or distress.
- give light or guidance on a path.

In many homes and places of worship sacred texts are treated with great care, indicating centrality to the community or a 'living presence' of what is transcendent. The place where the text is read; the rituals surrounding reading; and the way it is kept when not being read, testify to its symbolic significance. Some of the sacred texts used in acts of worship are artefacts of beauty. We need to help pupils build a sense of this respect and its opposite - desecration.

Some religions share parts of their texts. Most of the Jewish scriptures were incorporated into the Christian Old Testament. Muslims also share the stories of the prophets in the Jewish Tenakh and the Christian Bible. There are parallels between Christian and Jewish 10 Commandments.

The Bible: is a collection of 66 books (39 in the Old Testament originally written in Hebrew and 27 in the New Testament originally written in Greek). The word 'testament' means 'covenant' or 'agreement'. The Bible was written over about 1500 years by many different authors in different genres (story, history, law, poetry, letters, proverbs). The material of the Bible predates the written text. The books of the Old Testament were the scriptures of the Jewish people so were known to Jesus. The New Testament, which is about Jesus and his followers, was not written down until after his death. The earliest material of the Bible was written on clay tablets, then on papyrus scrolls, then on vellum. The Old Testament was first printed in 1488 CE and the New Testament in 1616 CE. It is the world's best-selling book, having sold more than 5 billion copies and can be understood in many different ways. Some Christians believe the Bible is the word of God so is literally true; others think its message needs to be interpreted according to the context in which it is read.

The Sefer Torah: (meaning 'teaching') is the most important part of Jewish scripture, and relates to the five books of Moses, also known as the Old Testament. Torah Scrolls are treated with great respect, kept in the Ark (special cupboard) in the synagogue, and a silver pointer (Yad) is used to touch them when read. Portions of the Torah are read every week during the synagogue service, and the end of a cycle is celebrated at the festival of Simchat Torah. When a 12-13 year old reads a portion aloud in Hebrew they are regarded as having reached the age where they can take responsibility for their own moral and religious behaviour. Jews also have other scriptures in the Tenakh, (Hebrew bible), including readings from the Prophets and psalms. The Talmud (oral law) consists of comments by rabbis on original texts from the Tenakh which are written around the margins of the quotation. Many Jews believe God gave guidance for living a good and happy life, so they try to keep the 613 commandments (Mitzvot) mentioned in the Torah.

The Qur'an: Muslims believe that the teachings of Islam were given, verbally, to the Prophet Muhammad (pbuh) by Allah in a series of divine revelations over a period of 23 years, mediated through the archangel Jibrīl. Muhammad (pbuh) was Allah's messenger whose task was to report to the world everything Allah revealed to him. Every year during Ramadan, Muhammad recited to the archangel all he had been taught. First, the laws and teachings were transmitted orally; later they were collected in the Qur'an, which Muslims believe contains the original speech of Allah, dictated without human editing in Arabic. Every word and letter is therefore considered by Muslims to be sacred. Muslims believe that no part of the Qur'an can be changed or re-written because it is the word of Allah and so is perfect. Many Muslims learn Arabic so they can read the Qur'an directly. They believe a translation would lose some of its meaning. The word Qur'an means 'that which is recited' and it has a strong rhythm when read aloud. In Muslim countries learning to read and recite the Qur'an is part of many children's education. In non-Muslim countries after-school classes are often held in the mosque. The Qur'an is treated with great respect, kept off the floor and placed on a stand to be read. In addition to the Qur'an, Muslims believe that the Sunnah, the verbally transmitted record of the teachings, deeds and sayings of Prophet Muhammad (pbuh), provides a practical example, by which all believers must live.

The Dhammpada: Buddhists (and Hindus) have a different approach to sacred texts than other religions. Buddha didn't encourage one authoritative fixed scripture, saying each group could master his teaching in their own language. He taught that only when a text agrees with your meditative experience, wisdom and reason, and when it is conducive to the good of all others, should you accept the teachings, and live up to them. No texts were written down during Buddha's life. A council was held after his death to collect and preserve his teachings. Buddhists believe that highly realised practitioners (Arhat) could recount verbatim the Buddha's teachings because of their pure, uncluttered minds. Oral recitation was from the 5th to the 1st century BCE, when Buddha's teachings were gradually written down. This is the Tripitaka or "Three Baskets" consisting of: (1) Vinaya: rules of conduct; (2) Sutras: discourses spoken by the Buddha and his immediate disciples; (3) Abhidharma: scholastic treatises that interpret Buddha's teachings. The Dhammapada is a text studied by many Buddhists. Equally the writings of Buddhist meditation, psychology, and philosophy teachers from the last 2500+ years are studied as guides to living a fulfilling life. Buddhist texts are treated with great respect so are not put directly on the floor or stepped over.

Tablets: Baha'is refer to the works of Baha'u'llah as being the 'Revelation' of the Word of God. Baha'u'llah's writings, some referred to as 'tablets' are a collection of verses, letters and books amounting to a total of 100 volumes. The Baha'i faith is a scriptural religion and the current written texts are considered to be fully authoritative. Oral reports, although they exist, are not considered reliable and are discounted completely if they contradict the written text. Most of Baha'u'llah's writings are in a mixture of Arabic and Persian, although there are some that are just in Arabic, some in Persian and some in pure Persian.

Expectations for the end of this unit of work:

<p>Most pupils in Year 5 will be able to:</p>	<ul style="list-style-type: none"> ▪ Describe features of some religious texts and why they are regarded as important to people of faith ▪ Make connections between different religious texts, describing some concepts that are similar
<p>Most pupils in Year 6 will be able to:</p>	<ul style="list-style-type: none"> ▪ Make connections between quotations from different religions relating to the same concept ▪ Explain with reasons why religious texts can be an important part of worship and day to day life for people of faith ▪ Discuss and present their own ideas on challenging questions relating to the concepts of honesty, unity, truthfulness, justice and love. ▪ Discuss and present their own ideas on what relevance some religious quotations might have for people today
<p>Most pupils in Year 7 will be able to:</p>	<ul style="list-style-type: none"> ▪ Explain ways in which some religious quotations can influence individuals and faith communities ▪ Enquire critically into some similarities and some differences and relationships between different religions
<p>Most pupils in Year 8 will be able to:</p>	<ul style="list-style-type: none"> ▪ Analyse how religions have some similar concepts and explain how individuals might live these out in their everyday lives ▪ Express insights into how religious quotations might have relevance for world today

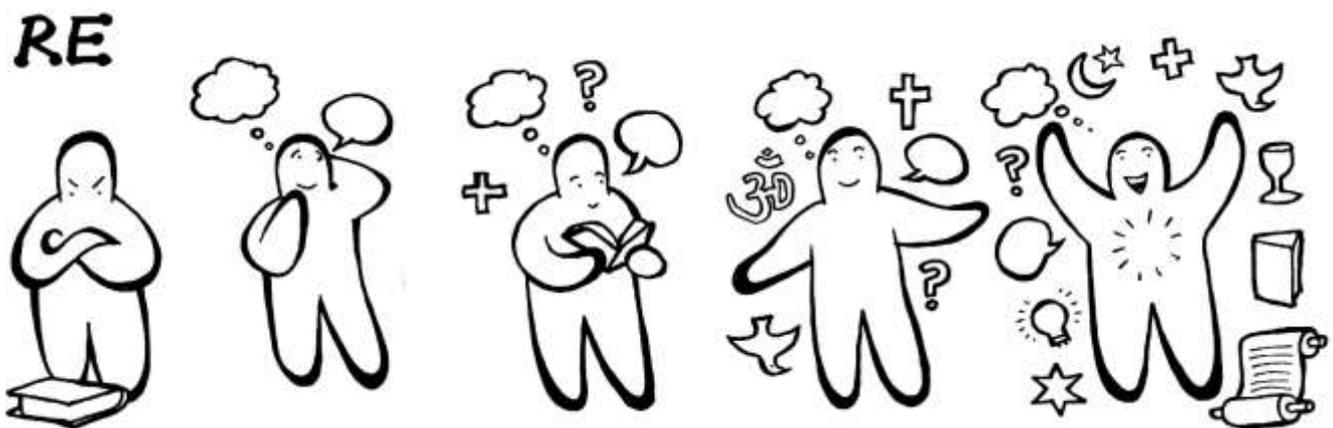
Assessment suggestions for demonstrating progress through learning

RE needs an assessment for learning approach to gathering evidence of pupils' achievements. There is no need for every unit to produce assessment outcomes on paper.

Most assessment will be formative, carried out informally to improve lesson outcomes and may involve a combination of strategies such as: *questioning* to enable the pupil (with the help of the teacher) to find out about their level of learning; *feedback* from teachers so pupils can improve their learning; *understanding and modelling* what successful learning looks like; *peer assessment and self-assessment* for more independence; and *summative* assessment where appropriate. Summative assessment should be valuable learning activities in their own right as well as a vehicle for assessing learning. This Unit lends itself to self-assessment opportunities done both prior to starting the Unit and on completion.

Using scales as assessment activities: Scales are a valuable tool for assessing attitudes and understanding as they enable pupils to reflect metacognitively (think about their thinking) so they are aware of shifts in their attitudinal thinking and understanding.

Visual assessment scales: the Blobtree visual assessment scale picture below can be used to ascertain levels of understanding *and* attitude towards religious texts. You might choose to have a laminated copy or use on the interactive whiteboard. Or you could use the individual self-assessment method as suggested by Blobtree. *e.g. Circle one which shows your understanding of religious texts. Underline one which shows your attitude/feeling about religious texts. Tick one which shows how you would like to feel/understand religious texts.*



Blobtree.com has a range of visual assessment scales across the curriculum, including speaking, listening and thinking which can be purchased for £10 from their website. They make an excellent pupil report writing tool. Blobtree have kindly given permission for Cumbria SACRE to use this RE scale as part of the Buried Treasure Project. You may also find it useful as a generic visual assessment tool for the other Cumbria Units. An excellent 'Blobtree for Thinking' has been developed as part of #CumbriaP4Cis25 which can be purchased from the Blobtree website for £5.

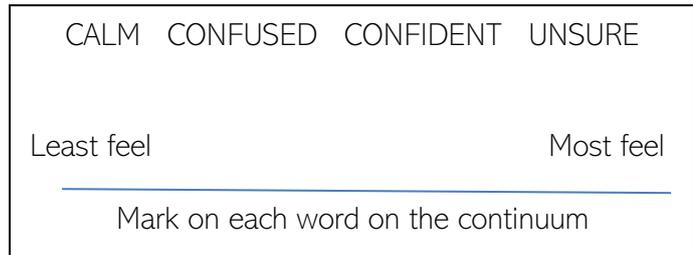
Scales can be written as a survey or pupils could stand on a continuum line as a class physical activity.



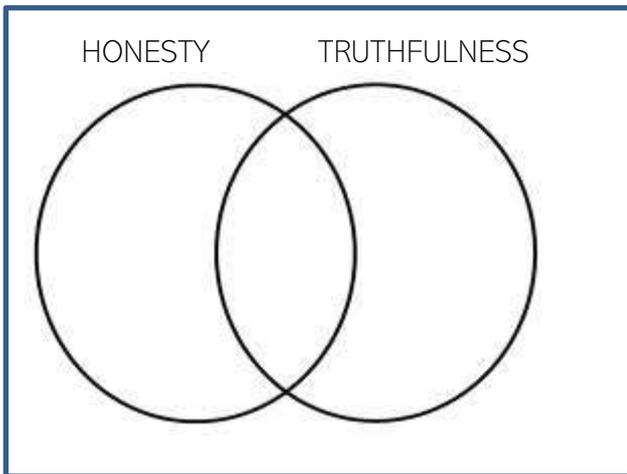
Opinion Corners: Choose 4 words (or more) that describe feelings towards religious texts e.g. calm, confident, confused, unsure. Which word best describes your feeling or attitude towards this religious text? Give pupils 2 stickers – they can place one each on two different words, or place the two stickers on one word. Use

different colours or new sheets for pre and post assessment. Notice if there is a shift in attitude towards religious texts.

Variations: you could use counters or beads for this activity and take a photo as evidence. Or instead of stickers, use a continuum approach e.g. feel most/least



Concept Collision: this activity allows pupils to reflect on the distinctiveness of two similar concepts. In this case, the origins of the concepts of HONESTY and TRUTHFULNESS can be appreciated as part of the 10 Commandments. This is a useful opportunity to assess conceptual understanding.



Sort these words into the Venn Diagram

sincerity	self-respect
openness	faithfulness
trustworthy	fairness
integrity	confidence
genuine	loyalty
responsible	morality
goodness	honour



Jewish representative Shelia Gewolb and Carlisle Diocese representative Deborah Smith making connections between the 10 commandments in the Christian Bible and the Jewish Torah.

Treasure Box stimulus: Use the completed class or group Treasure Box gems as a stimulus for a planned enquiry:

What relevance might religious texts have for the world today?

Are some concepts more universal than others?

Is there a universal concept which is not included in a religion?

Pupils could plan and deliver a presentation of their Treasure Box to their peers in the class, or to another class. This would provide an excellent assessment opportunity.

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>How and why are religious texts important to people of faith?</p>			
<p>Pupils will learn that many religions have sacred texts.</p> <p>Pupils will learn that people of the same faith may value different religious texts or versions.</p> <p>Pupils will learn that most concepts are universal and are shared across all religions.</p> <p>Pupils will learn to express their own thoughts and feelings about concepts in religion.</p> <p>Pupils will learn to value and act responsibly towards religious texts.</p> <p>Pupils will learn to find out about sacred texts through researching online.</p> <p>Pupils will learn to distinguish between</p>	<p>Preparation about why religious texts might be important on a personal level to people of faith is important for this Unit. There are numerous ways to do this:-</p> <p>1) On each table group put large sheets of paper with '<i>What do you already know about the Bible? (the Torah? the Qur'an? etc).</i>' '<i>What questions would you like to ask about the Bible? (the Torah? the Qur'an? etc.)</i>' Pupils move around the papers filling in ideas, concepts they know or would like to know, about each text.</p> <p>2) Invite faith representative/s to visit your class to talk about a religious text that is important to them. Encourage faith reps to bring in an actual book or text they have at home that is important to them personally. If they use a special stand or cover or object encourage reps to share this also. Create a table with a cloth and display the texts together. Ask faith reps to present their religious text then pupils ask questions. Depending on the number of faith reps, this can be done as a whole class or in smaller groups so pupils have the opportunity to ask their own questions.</p> <div data-bbox="629 751 1361 1163" style="text-align: center;">  </div> <p>3) Create a class display of different faith texts and books for the duration of the Unit (CDEC has a collection of RE artefact boxes to borrow). Be creative in your choice of texts to include those for children, adults and standard versions.</p> <p>4) For KS3+ watch the True Tube Holy Books film series for The Bible, The Torah and The Qur'an: https://www.truetube.co.uk/list?topics=holy%20books&page=1&search=Holy%20Books&</p>	<p>Year 5 pupils: I can describe the features of some religious texts and can make connections between different religious texts.</p> <p>Year 6: I can explain with reasons why some religious texts are important to people of different faiths. I can discuss and present my own views on challenging questions about religious texts.</p> <p>Year 7 pupils: I can explain ways that some religious texts influence individuals. I can enquire critically into differences and relationships between some religious texts.</p> <p>Year 8 pupils: I can analyse the nature of authentic and contemporary quotations and texts. I</p>	<p>When using artefacts explain the differences between replicas and real objects from a faith community. Try to mirror how a person of faith might handle the artefact. Before pupils handle any artefact belonging to a faith rep, ask permission. Don't assume!</p> <p>Pupils could be asked to carry out in depth independent research about sacred texts following their own interests.</p> <p>An engaging activity is to tell a sort story then ask pupils to write it down and</p>

<p>authentic and contemporary quotations from religious texts</p>	<p>5) Children research to find out why faith texts are important. They could use the internet (see Resources section above) or write to local faith members by email or letter. Or they could interview relatives or school staff. Groups of children could research a different sacred text then present to the rest of the class.</p> <p>6) A British Library online resource has an extensive collection of authentic texts. It has videos called 'Discovering Sacred Texts', which provide a deep understanding. https://www.bl.uk/sacred-texts/videos You could show some photos of authentic text initially to create a sense of awe and wonder of the history of sacred texts. Pupils may find the videos meaningful to watch at the end of the Unit in response to questions that may have arisen. They could use the British Library website to either research their own interests and share their findings or to find answers to some of the following questions:</p> <p><i>Can you find the oldest sacred text? Can you find the most beautiful sacred text?</i> <i>Why are sacred texts important to some people?</i> <i>What is meant by an 'authentic sacred text'?</i> <i>How might meanings change when oral accounts are written down?</i> <i>How do individuals use their sacred texts in their personal and community life?</i> <i>What can we learn from the way believers treat their sacred text?</i> <i>Where is the sacred text kept? What rituals are associated with it?</i> <i>What might sacred texts teach people who have a non religious worldview?</i></p> 	<p>can express insights into how individuals use their sacred texts in personal and community life.</p>	<p>see if the meaning stays the same. Or play Chinese Whispers. Try this a 2nd with a different story and have a time of quite mindfulness before hand. Is there a difference in retaining the meaning?</p>
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INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What can we learn from religious texts about the concept of love?</p>			
<p>Pupils will learn some authentic quotations from 5 religions on the concept of LOVE</p> <p>Pupils will learn to make connections between different religious quotes on the concept of LOVE.</p> <p>Pupils will learn to enquire into the meaning of the concept of LOVE.</p> <p>Pupils will learn to ask and respond to questions about LOVE.</p> <p>Pupils will learn to give examples of LOVE.</p> <p>Pupils will learn that the force of attraction of magnets could be</p>	<div style="text-align: center;">  </div> <p style="text-align: center; color: blue;">Introducing the 'gem' quotations about the concept of LOVE</p> <p>Create an atmosphere of mystery and awe as the quotation 'gems' are introduced. This might be done in groups of pupils exploring different concepts, or as a whole class with one concept. The quotations could be printed on colourful shapes which will model the 'gems' pupils will create later. Ideally pupils will sit in a circle around a table. Ask pupils to take a quote and read it aloud slowly, allowing time for all to process the meaning. If there are words or phrases they do not understand, ask if other pupils can explain the meaning before you give clarification. It's important that each quote makes sense to the pupils before proceeding.</p> <div style="border: 1px dashed black; padding: 10px; margin-top: 20px;"> <p><i>"Deal ye one with another with the utmost love and harmony, with friendliness and fellowship."</i> from Baha'u'llah, Baha'i</p> <p><i>"Hate is not conquered by hate. Hate is conquered by love."</i> from the Dhamapada, Buddhism</p> <p><i>"God is love. Whoever lives in love lives in God, and God in them."</i> from 1 John 4:16, Bible (New International Version), Christianity</p> <p><i>"Allah will love you and forgive your sins."</i> from the Quran 3:31, Islam</p> <p><i>"Thou shalt not ... bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself."</i> from Leviticus 19:18 Torah, Judaism</p> </div> <div style="text-align: center; margin-top: 20px;">  </div>	<p>Year 5 pupils: I can describe some religious quotes about the concept of LOVE. I can make connections between religious quotes about the concept of LOVE.</p> <p>Year 6 pupils: I can explain with reasons the meaning behind some religious quotes about the concept of LOVE. I can discuss and present my own views on challenging questions about the concept of LOVE.</p> <p>Year 7 pupils: I can explain ways that religious quotations show meaning about</p>	<p>Some quotes from sacred texts may use archaic language unfamiliar to pupils. Check their understanding of these words so the quotations make sense: ye, thou, thy, utmost, harmony, fellowship, conquered, whoever, grudge, sins.</p> <p>This activity connects with the science curriculum on forces with magnets. Relate the activity to how the earth is attracted to rotate around the sun and rivers are attracted to flow to the sea.</p> <p>Research has found that when partners played</p>

Further enquiry questions about the concept of LOVE

Can you think of other examples in nature of attraction or love? Is the Earth attracted to the sun? Are rivers attracted to the sea?
 Can you see this force of attraction?
 How do you know this force exists?
 Can you see LOVE?
 Does it exist? How do you know?
 What would the world be like if LOVE did not exist?



*"All Friends" by Zoe aged 6
 I have drawn a heart with question marks, stars, crosses, candles, heart and hands inside. The question marks are to show that it's okay to ask questions if you don't know. I drew stars because Jews use a star as their symbol. I drew crosses for Christians. I drew a candle for peace and love and friendship. I drew hearts for love. I drew hands to pull the people together even if they are of a different religion they can still be friends. NATRE Spirited Arts Competition*

Concept mind map (add further reflections)

How did the activity help you think about the concept of love?
 How are the quotations relevant to the concept of LOVE in the world today?

The Four Types of Love in the Bible



Link to work in literacy by exploring and writing poetry and song. Think of a favourite song and write another verse based on LOVE.

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What can we learn from religious texts about the concept of unity?</p>			
<p>Pupils will learn some authentic quotations from 5 religions on the concept of UNITY.</p> <p>Pupils will learn to make connections between quotes on the concept of UNITY.</p> <p>Pupils will learn to enquire into the meaning of UNITY.</p> <p>Pupils will ask and respond to questions about UNITY and be able to give examples of it.</p> <p>Pupils will learn about the metaphorical nature of the concept of UNITY.</p> <p>Pupils will learn that there are barriers to UNITY.</p> <p>Pupils will learn about the need for spiritual</p>	<div data-bbox="461 256 842 512" data-label="Image"> </div> <div data-bbox="533 608 819 746" data-label="Image"> </div> <div data-bbox="949 268 1491 341" data-label="Section-Header"> <p>Introducing the 'gem' quotations about the concept of UNITY</p> </div> <div data-bbox="904 347 1536 751" data-label="Text"> <p>Create an atmosphere of mystery and awe as the quotation 'gems' are introduced either in groups of pupils exploring different concepts, or as a whole class with one concept. Print the quotes on colourful shapes to model the 'gems' pupils will create later. Ideally pupils will sit in a circle around a table. Ask pupils to read each quote aloud slowly, allowing time to process the meaning. If there are words they don't understand, ask if other pupils can explain the meaning. Each quote needs to makes sense to pupils before proceeding.</p> </div> <div data-bbox="461 831 1554 1342" data-label="List-Group"> <ul style="list-style-type: none"> "Don't do harmful actions to yourself or others. Do wholesome, beneficial actions. Subdue your mind. This is the teaching of the Buddha." Dharmapada, Buddhism "How good and pleasant it is when God's people live together in unity!" Palms 133:1 The Tanach, Judaism "A new command I give you: Love one another. As I have loved you, so you must love one another." John 13:34 Bible, (New International Version), Christianity "Humanity is a single brotherhood: So make peace with your brethren." Qur'an 49:10, Islam "So powerful is the light of unity that it can illuminate the whole earth." Baha'u'llah, Baha'i </div>	<p>Year 5 pupils: I can describe religious quotations about the concept of UNITY. I can make connections between religious quotes about the concept of UNITY.</p> <p>Year 6 pupils: I can explain with reasons the meaning behind religious quotes on the concept of UNITY. I can discuss and present my views on challenging questions about the concept of UNITY.</p> <p>Year 7 pupils: I can explain ways that religious quotations show meaning about the concept of UNITY. I can enquire</p>	<p>Check understanding of these words so that the quotations makes sense to pupils: unity, wholesome, subdue, command, brotherhood, brethren, illuminate.</p> <p>In Cumbria there are Unity Festivals each year in Kendal and in Carlisle. Pupils could research these festivals. See Kendal Unity Festival http://www.cumbriaunity.org/ Carlisle Unity Festival https://www.facebook.com/carlisleunityfestival/</p>

qualities to overcome barriers to UNITY.

Pupils will reflect on examples that are needed to overcome barriers to UNITY.

Pupils will learn to express their own ideas about how religious quotations might be relevant to the concept of UNITY in the world today.



Stimulus: Metaphors and The Bridge

This activity uses a practical activity to create a metaphor to explore the concept of UNITY.

You will need: A3 paper, 9 red cards, 9 green cards, pens and glue.

Introductory statement: *Sometimes our words and actions can be barriers to UNITY, like walls keeping people apart. Sometimes our words and actions can be like bridges of understanding which connect people.* Unpack this statement with pupils or use it as a stimulus for a P4C enquiry.

(e.g. name calling, lies, arrogance and disrespect) and write these on the red cards. Ask pupils to think of examples that build bridges between people and create UNITY (e.g. honesty, humility, kindness, co-operation, helpfulness, love). On an A3 paper, put the red cards to form a wall then surround with the green cards.

Concept Mind Map (record group responses on a large sheet of paper)

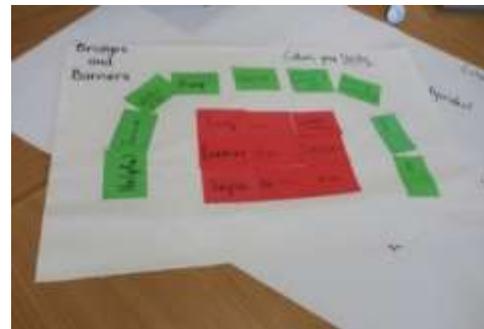
Which words or phrases in the quotation interest you?

What is UNITY?

Describe some examples of UNITY.

What connections can you find between the 5 quotes on UNITY?

Do we need UNITY in this world? Explain with your own reasons.



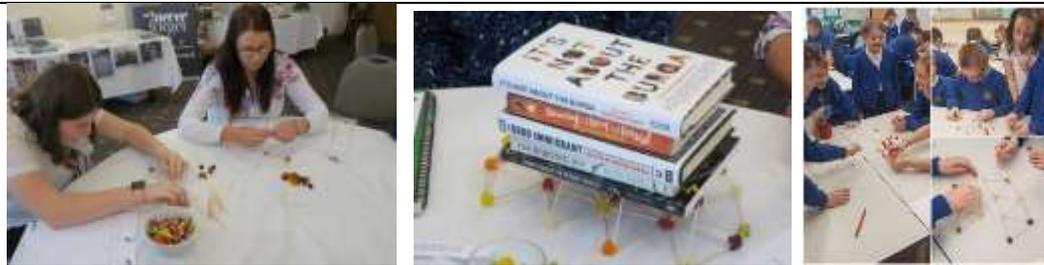
Give each pupil one red and one green card. Explain that red means STOP and represents a brick wall and green means GO and represents a piece of the bridge. Ask pupils to think of examples of barriers to UNITY

critically into differences and relationships between quotations about the concept of UNITY from different religions.

Year 8 pupils: I can analyse the nature of UNITY as a religious concept. I can express insights into how individuals use metaphors for the concept of UNITY

Pupils could also explore Interfaith Day in November. See <https://www.interfaithweek.org/>

Pupils could design a poster to advertise a Unity Festival or Interfaith Week in their school. What metaphor might they choose for their poster?



Variation of this activity: use cocktail sticks and sweets and challenge pupils to create the strongest structure with the sweets representing the barriers to UNITY and the sticks representing the bridges to UNITY. It's important that pupils understand the metaphorical meaning behind this activity so ask pupils to label the sweets with examples of barriers to UNITY and label the sticks with examples of bridges to UNITY. Pupils could extend this activity by thinking about and drawing different metaphors for UNITY. They might research organisations with the value of UNITY on the internet.



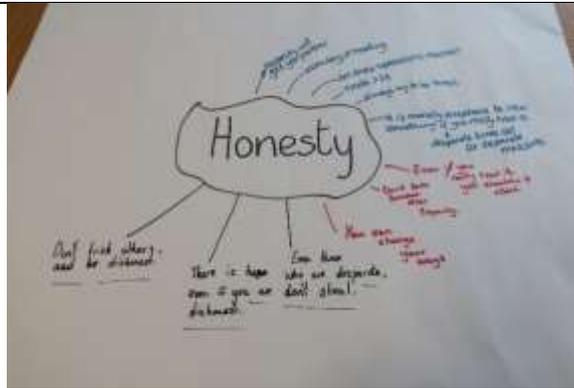
Concept mind map (add further reflections to the group sheet)

How did the activity help you think about the concept of UNITY?

How might quotations about the concept of UNITY help people in the world today?

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What can we learn from religious texts about the concept of honesty?</p>			
<p>Pupils will learn some authentic quotations from 5 religions on the concept of HONESTY.</p> <p>Pupils will learn to make connections between quotes on the concept of HONESTY.</p> <p>Pupils will learn to enquire into the meaning of HONESTY and be able to give examples of it.</p> <p>Pupils will learn to think critically about examples and consider whether they are dishonest or not.</p> <p>Pupils will consider questions about HONESTY.</p>	<div data-bbox="539 256 808 660" data-label="Image"> </div> <div data-bbox="456 692 882 831" data-label="Section-Header"> <h2 style="border: 2px solid purple; padding: 5px; display: inline-block;">HONESTY</h2> </div> <div data-bbox="987 277 1536 341" data-label="Section-Header"> <h3 style="color: #4682b4;">Introducing the 'gems' about the concept of HONESTY</h3> </div> <p data-bbox="927 352 1599 751">Create an atmosphere of mystery and awe as the quotation 'gems' are introduced either in groups of pupils exploring different concepts, or as a whole class with one concept. Print the quotes on colourful shapes to model the 'gems' pupils will create later. Ideally pupils will sit in a circle around a table. Ask pupils to read each quote aloud slowly, allowing time to process the meaning. If there are words they don't understand, ask if other pupils can explain the meaning. Each quote needs to makes sense to pupils before proceeding.</p> <div data-bbox="465 890 1615 1374" data-label="List-Group" style="border: 1px dashed black; padding: 10px;"> <ul style="list-style-type: none"> <li data-bbox="488 906 1420 938">"Don't take that which has not been given to you." Dhamapada, Buddhism <li data-bbox="488 959 1021 991">"You shall not steal." Exodus 20:13 Jewish <li data-bbox="488 1011 1599 1107">"If you used to rob, you must stop robbing and start working, in order to earn an honest living for yourself and to be able to help the poor." Ephesians 4:28 Bible (Good News version), Christianity <li data-bbox="488 1128 1554 1192">"Oh ye who believe! Eat not up each other's property by unfair and dishonest means." Qur'an 4:29, Islam <li data-bbox="488 1212 1509 1308">"... would refuse, though they be dying of hunger, to stretch their hands and seize unlawfully the property of their neighbour." Baha'u'llah, Baha'i </div>	<p>Year 5 pupils: I can describe religious quotes about the concept of HONESTY. I can make connections between religious quotes about the concept of HONESTY.</p> <p>Year 6 pupils: I can explain with reasons the meaning behind religious quotes about the concept of HONESTY. I can discuss and present my views on challenging questions about HONESTY.</p> <p>Year 7 pupils: I can explain ways that religious quotations show meaning about the concept of HONESTY. I can enquire critically into differences</p>	<p>Check understanding of these words or phrases so that the quotations makes sense to pupils:</p> <p>shall, ye who believe, eat up each other's property, Unlawfully.</p> <p>P4C.com is a P4C co-operative providing activities for reasoning on a range of concepts beyond honesty e.g. truth and lies</p> <p>Although this is a paid subscription site, there are many free activities.</p> <p>https://p4c.com/topic/reasoning-activities/</p>

Pupils will learn to express their own ideas about how religious quotations might be relevant to HONESTY in the world today.



Stimulus: Critical thinking activities

Use a list of example statements printed on card to develop reasoning skills through concept exploration.

Activity: What's my Take?

The statements provide the opportunity for pupils to consider *what is stealing*, and whether the example situations are appropriate given the circumstances of the individual.



Opinion corners – In each corner put one of these headings:

- That is stealing so it is never ok.
- That is stealing but it is sometimes ok.
- That is not stealing but it is not always ok.
- That is not stealing so it is always ok.

This activity can be done on a piece of paper in groups or as a whole class so pupils physically move to each corner.

Continuum line - Use the statements as a continuum line activity around the question: Is this stealing? Rank from agree/disagree, most/least or never/sometimes/always.

Suggested example statements for Is this stealing?

Concept Mind Map (record group responses on a large sheet of paper)
 Which words or phrases in the quotation interest you?
 What is HONESTY?
 Describe some examples of HONESTY.
 What connections can you find between the 5 quotes on HONESTY?
 Do we need HONESTY in this world?
 Explain with your own reasons.

and relationships between quotations about HONESTY from different religions.

Year 8 pupils: I can analyse the nature of HONESTY as a religious concept. I can express insights into how individuals use critical thinking about HONESTY

In critical thinking activities, be wary of guiding the pupils to a given outcome. Actively listen to what the pupils say and prompt their thinking by using open-ended questions as outlined in the introductory section of this Unit on enquiry based learning.

	<p>Taking something without permission because you intend to give it back later.</p> <p>Taking from a huge international business because they can afford it.</p> <p>Buying something from a shop and keeping the extra change because they don't notice.</p> <p>Taking apples from a neighbour's tree without asking because there are so many growing.</p> <p>Not paying your train fare because there is no one selling tickets.</p> <p>Downloading music for free because everyone in the music industry is rich.</p> <p>Taking food without paying because you are hungry.</p> <p>Taking something that was left lying around because no one knows who owns it.</p> <p>Copying someone else's work in school because they don't mind.</p> <p>Unnecessarily and selfishly taking up a lot of someone's time</p> <p>Further enquiry questions about the concept of HONESTY</p> <p>Can you be friends with a thief?</p> <p>Can you steal and still be an honest person?</p> <p>Are some kinds of stealing worse than others?</p> <p>Is stealing from a friend better or worse than stealing from a stranger?</p> <p>Concept Mind Map (add further reflections to the group sheet)</p> <p>What do you think this activity showed about HONESTY?</p> <p>What can we learn about HONESTY from the quotations that might help the world today?</p> <p>The symbolism of colour in religion</p> <p>You might consider drawing inspiration from a Peace Mala (prayer bracelet) and write all of the quotations on to coloured paper specific to the religion to create 'gems'. e.g. Christianity (red), Buddhism (orange), Islam (green), Judaism (blue) and Baha'i (indigo). Students could consider the choice of colour for their own artefacts too. Students could investigate the symbolism of different colours within a specific religion.</p> <p>http://www.peacemala.org.uk/rainbow_beads.php</p>		
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INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What can we learn from religious texts about the concept of truthfulness?</p>			
<p>Pupils will learn about some authentic quotations from 5 religions on the concept of TRUTHFULNESS.</p> <p>Pupils will learn to enquire into the meaning of TRUTHFULNESS.</p> <p>Pupils will consider questions about TRUTHFULNESS.</p> <p>Pupils will learn to give examples of TRUTHFULNESS.</p> <p>Pupils will learn to make connections between quotes on the concept of TRUTHFULNESS.</p> <p>Pupils will learn to reflect on secular and religious stories about the concept of TRUTHFULNESS.</p>	<div data-bbox="461 256 925 571" data-label="Image"> </div> <div data-bbox="461 616 943 719" data-label="Section-Header"> <h2 style="border: 2px solid purple; padding: 5px; display: inline-block;">TRUTHFULNESS</h2> </div> <div data-bbox="1003 277 1559 347" data-label="Section-Header"> <h3 style="color: #4169E1;">Introducing the 'gems' about the concept of TRUTHFULNESS</h3> </div> <p data-bbox="965 355 1599 759">Create an atmosphere of mystery and awe as the quotation 'gems' are introduced either in groups of pupils exploring different concepts, or as a whole class with one concept. Print the quotes on colourful shapes to model the 'gems' pupils will create later. Ideally pupils will sit in a circle around a table. Ask pupils to read each quote aloud slowly, allowing time to process the meaning. If there are words they don't understand, ask if other pupils can explain the meaning. Each quote needs to makes sense to pupils before proceeding.</p> <div data-bbox="461 847 1599 1382" data-label="List-Group" style="border: 1px dashed black; padding: 10px;"> <p><i>"Buddha taught how to discriminate between deluded and beneficial states of mind, how to avoid harmful actions and speech, and how to practise what is virtuous."</i> Buddhism</p> <p><i>"You shall not bear false witness against your neighbour."</i> Deuteronomy 5:20 Judaism</p> <p><i>"You know the commandments; Don't murder, don't commit adultery, don't steal, don't lie, don't cheat, honour your father and mother."</i> Mark 10:19 Bible (Message version), Christianity</p> <p><i>"...and do not confound truth with falsehood, and do not hide the truth when you know (it)."</i> Qur'an 2:42 Islam</p> <p><i>"Truthfulness is the foundation of all human virtues."</i> The Baha'i Faith</p> </div>	<p>Year 5 pupils: I can describe religious quotes about TRUTHFULNESS. I can make connections between religious quotes about the concept of TRUTHFULNESS.</p> <p>Year 6 pupils: I can explain with reasons the meaning behind religious quotes about TRUTHFULNESS. I can discuss and present my views on challenging questions about TRUTHFULNESS.</p> <p>Year 7 pupils: I can explain ways that religious quotations show meaning about TRUTHFULNESS. I can enquire</p>	<p>Don't assume - check for understanding of these words so the quotations makes sense: discriminate, deluded, beneficial virtuous, false witness, commandments adultery, honour, confound, virtue.</p> <p>Stories can be a powerful way for pupils to explore and increase understanding of abstract concepts. In religions, stories can be used to help explore belief, pass on teaching and to help make sense of the world, of life and death.</p>

Pupils will learn to express their own ideas about how religious quotations are relevant to the concept of LOVE in the world today.



Story Stimulus to enquiry into the concept of TRUTHFULNESS: Choose a story from the selection in the Appendix. You could choose a secular story for the first activity, then follow it with examples of religious stories as part of the English curriculum to further consider the concept and enrich pupils understanding of TRUTHFULNESS through exploring religious stories.



Concept Mind Map (add to group sheet):
 What did the activity show about TRUTHFULNESS?
 What can we learn about TRUTHFULNESS from the quotations that might help the world today?

Concept Mind Map

Which words or phrases in the quotations interest you?
 What is TRUTHFULNESS?
 Describe some examples of TRUTHFULNESS.
 What connections are there between the 5 quotes?
 Do we need TRUTHFULNESS in this world?
 Explain with your own reasons.



Stimulus: The Tower of Truthfulness

Use blocks to build a tall tower only one brick wide. Each team member to add a brick one by one to help build the tower. When you have used all the bricks, or as many as you can, try to remove the foundation stone - the bottom one - and see what happens. Pupils can try this a number of times.

critically into differences and relationships between quotations about TRUTHFULNESS from different religions.
 Year 8 pupils: I can analyse the nature of TRUTHFULNESS as a religious concept. I can express insights into how individuals use story to understand the concept of TRUTHFULNESS

Secular stories which are not overtly religious can seed religious ideas by raising issues pertinent to RE. Secular stories can be stepping stones to stories from religions.

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What can we learn from religious texts about the concept of justice?</p>			
<p>Pupils will learn some authentic quotations from 5 religions on the concept of JUSTICE.</p> <p>Pupils will learn to make connections between quotes on the concept of JUSTICE.</p> <p>Pupils will learn to enquire into the meaning of JUSTICE.</p> <p>Pupils will learn to ask and respond to questions about JUSTICE.</p> <p>Pupils will be able to give examples of JUSTICE in real life.</p> <p>Pupils will learn that fairness is part of JUSTICE.</p> <p>Pupils will learn about Fairtrade and that</p>	<div style="display: flex; align-items: center;">  <div style="margin-left: 20px;"> <p>Introducing the 'gems' about the concept of JUSTICE</p> <p>Create an atmosphere of mystery and awe as the quotation 'gems' are introduced either in groups of pupils exploring different concepts, or as a whole class with one concept. Print the quotes on colourful shapes to model the 'gems' pupils will create later. Ideally pupils will sit in a circle around a table. Ask pupils to read each quote aloud slowly, allowing time to process the meaning. If there are words they don't understand, ask if other pupils can explain the meaning. Each quote needs to makes sense to pupils before proceeding. understand, ask if other students can explain the meaning before the teacher gives any clarification. It's important the quote makes sense to the students.</p> </div> </div> <div style="text-align: center; margin: 10px 0;"> <div style="border: 2px solid purple; padding: 5px; display: inline-block; font-size: 2em; font-weight: bold; color: purple;">JUSTICE</div> </div> <div style="border: 1px dashed black; padding: 5px; margin-top: 10px;"> <p>Buddha said <i>"All fear and misery originates from our mind. Within the world there is nothing to fear other than our minds."</i> Buddhism</p> <p><i>"Do not pervert justice; do not show partiality to the poor or favouritism to the great, but judge your neighbour fairly."</i> Leviticus 19:15 Jewish</p> <p><i>"In everything, treat people the same way that you want them to treat you, for this is the Law and the Prophets."</i> Matthew 7:12 New American Standard version of The Bible Christianity</p> <p><i>"O ye who believe! Stand out firmly for Justice..."</i> The Holy Quran 4:135</p> <p><i>"No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it."</i> Baha'u'llah, The Baha'i Faith</p> </div>	<p>Year 5 pupils: I can describe religious quotes about the concept of JUSTICE. I can make connections between religious quotes about JUSTICE.</p> <p>Year 6 pupils: I can explain with reasons the meaning behind religious quotes about the concept of JUSTICE. I can discuss and present my own views on challenging questions about JUSTICE.</p> <p>Year 7 pupils: I can explain ways that religious quotations show meaning about JUSTICE. I can enquire critically into differences and relationships between quotations about the concept of JUSTICE</p>	<p>Words you may need to check for meaning so the quotations make sense to pupils: pervert, partiality, Law and the Prophets, establishment, tranquillity of the nations.</p> <p>Fairtrade is an example of social justice in action. Explain to pupils that Fairtrade was historically a form of charity advocated by religious organisations. As early as 1897, the Salvation Army launched the Hamodava Tea Company. The modern European fair trade movement developed in the</p>

many faith groups are key supporters of Fairtrade.

Pupils will learn to consider the distinction between social and racial justice.

Pupils will learn to express their own ideas about how religious quotations might be relevant to the concept of JUSTICE in the world today.



Stimulus: Use a film clip to explore the lives of some people

If pupils do not mention the concept of 'fairness' in relation to the quotes, introduce the idea that the concept of justice is connected to fairness in the ways people are treated. This might be social justice in relation to the fair and just relations between the individual and society, or it might be racial justice in terms of fair and equal treatment for all races.

<https://schools.fairtrade.org.uk/resource/shorter-version-of-the-story-of-chocolate-8-mins/>

Watch only the first 5:17 mins – showing fresh water from the tap in blue buckets.

Further enquiry questions about fairness and justice following the film

How does the film make you think about the concept of justice?

Is it a fair situation for justice for the cocoa farmers and their families?

Concept Mind Map (group reflections to be recorded on a large sheet of paper)

What words or phrases do you like?

What is JUSTICE?

Describe and record examples of justice.

What connections can you see between the 5 quotes?

Do we need JUSTICE in this world? Explain with your own reasons.



Watch the film link below or choose another example from Fairtrade Schools.

from different religions.

Year 8 pupils: I can analyse the nature of JUSTICE as a religious concept. I can express insights into how individuals understand racial and social JUSTICE and why this is important in the world today.



Justice in Trade Year 7 - Collective entry from Perryfields High, Sandwell NATRE Spirited Arts

1960s in opposition to the global free market model. In 1988 the first Fairtrade label was used. Today there are many products available with the Fairtrade label such as coffee, tea, sugar and chocolate.

Many faith groups are key supporters of Fairtrade.

Locally, Cumbria DEC has free downloads on Fairtrade and Global Citizenship <https://www.cdec.org.uk/use-our-resources/downloads/>

Various organisations provide engaging simulations and games to explore social justice e.g. faith based

Activity: Chocolate Choices

Create a bag with either counters or sweets of 2 different colours. Without showing pupils inside the bag, let them each take out a counter/sweet. When everyone has one, they hand their counter/sweet back and are given a package in return according to the colour. Only when everyone has a package should they all open them. Pupils with one colour are given a package of chocolate, the other colour group get nothing. Pupils are told they can keep the package of chocolate. Use Fairtrade chocolate as a further talking point. Do not speak for 5 minutes while the pupils process the outcome of the activity. Try not to influence them in any way and let it play out whether they choose to do nothing, or something.

N.B. This lesson could lead to further enquiry on justice using the image below. This image contests a more popular image used to portray equality and equity as the children are all the same size. Can pupils explain this image? Further information in the source link.

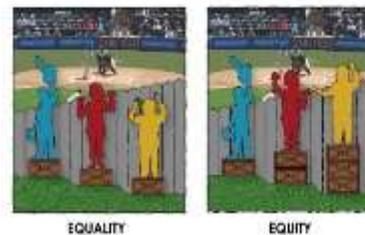
Concept Mind Map (add further reflections)

What did the activity show about JUSTICE?
 What can we learn about JUSTICE from the quotations that might help the world today?



Probing questions after the activity

How did the situation make you feel?
 Is this justice?
 What are different ways to make this fair for everyone?
 How are justice and fairness connected?
 Does fairness mean getting the same?
 Should justice always mean it is fair for everyone?
 How does this activity help you understand racial injustice?



organisations such as Christian Aid <https://www.christianaid.org.uk/schools/secondary-teaching-resources> and CAFOD <https://cafod.org.uk/Education/Secondary-and-youth-resources/Games>

Source of Equality and Equity image: <https://culturalorganizing.org/the-problem-with-that-equity-vs-equality-graphic/>

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p style="color: #4169e1; text-align: center;">How can we express spirituality and understanding about religious texts?</p>			
<p>Pupils will learn to choose and reflect on a quotation that has spiritual meaning for them.</p> <p>Pupils will be able to present the meaning behind their chosen quotation.</p> <p>Pupils will learn to reflect on their chosen quotation and those of their peers.</p> <p>Pupils will learn to create an artefact for a class or group treasure box.</p> <p>Pupils will reflect on the collection of quotations from their group or class.</p>	<p>The final stage of this Unit involves the pupils spending time choosing quotations which are memorable and hold meaning for them personally. The aim is for pupils to create a 'treasure box' with a selection of the quotes (at least one quote per pupil). If you are making one class treasure box, discuss with the pupils how they will include a diversity of quotes and concepts. If groups are making their own treasure boxes, it could be part of the group challenge to create diversity of quotations and concepts. Spend time discussing why they have chosen their quotes before the pupils embark on the creating part of this session.</p>  <div style="border: 1px dashed black; padding: 5px; margin: 10px 0;"> <p style="color: #4169e1;">Suggested art materials for creating the artefacts: <i>(these could be part of an on-going collection from the school community as the Unit progresses)</i>.</p> <p>Paper, card, pens, beads, gem stickers, ribbons, old jewellery from charity shops, small bottles or jars, cake doilies, lollysticks, pom poms, string, embroidery thread.</p> <p>Natural materials, e.g. shells, pebbles, cones, bark, leaves, flowers.</p> <p style="color: #4169e1;">Treasure Boxes</p> <p>The Treasure boxes themselves can be purchased or made by covering a shoe box or small box.</p> </div> <p>There are a number of ways for pupils to turn their chosen quotation into a beautiful artefact. It might include making a plan of their design or some pupils might create their artefact in an unplanned way, by being absorbed in the creative task as they reflect on the quote and talk in their group.</p>	<p>Year 5 pupils: I can describe the quotation artefact I have created. I can make connections between my chosen quotation and the relevant concept.</p> <p>Year 6 pupils: I can explain with reasons my quotation artefact. I can discuss and present my views on challenging questions about the concept I chose.</p> <p>Year 7 pupils: I can explain the ways that my quote is important to me. I can enquire critically into differences and relationships between my chosen quotation and other quotes about the same concept.</p>	<p>This activity is an opportunity to develop creativity and links to the art curriculum.</p> <p>You could also use some secular quotes:</p> <p>https://humanism.org.uk/humanism/humanism-today/humanists-thinking/quotations/</p> <p>Wise old Sayings is one of the oldest websites (since 2000) where you can search for secular and religious quotations and proverbs. Tip: Google Wise old sayings and a religion. Quotations are listed as themes.</p> <p>https://www.wiseoldsayings.com/</p> <p>Some pupils may want to re-write their quote in their own words. Discuss the word 'authentic' and explain that the aim</p>



Plan for the treasure boxes to be shared and celebrated. Celebration might involve making a display in the classroom or another part of school, presenting in Collective Worship, or to another class or to parents. If you have involved faith reps earlier in the process, you might want to invite them back, or share photos with them.



Year 8 pupils: I can analyse the nature of my chosen quotation artefact and compare it with those my peers chose. I can express insights into why some quotations have more meaning for me personally and for the world today.



of the unit is to explore 'authentic' quotes. Suggest that they include the authentic quote on one side and their rewrite of it on the other. Make sure the authentic quotes are displayed. Pupils could create their own treasure box as a home learning project collecting quotations on other universal concepts e.g. hope, peace, trust, forgiveness, kindness, courage, wisdom, patience, humility, service.

With thanks to the following schools for taking part in the Cumbria SACRE Buried Treasure Project: St Oswald's, The Queen Katherine School, St Cuthbert's, Castle Park, Milnthorpe, Selside, Dean Gibson, Newbarnes, Furness Academy and Robert Ferguson.



HONESTY



JUSTICE



UNITY



LOVE



TRUTHFULNESS

This Unit of Work was written by Jane Yates (Chair of Cumbria SACRE) building on the work of Karen O'Donoghue, Baha'i representative and Project Lead for the Westhill NASACRE Buried Treasure Project.

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Appendix: Stories on the concept of TRUTHFULNESS

You might choose to read the stories to the pupils yourself from the text, or use a storytelling approach with props. You might consider using Reader's Theatre as a technique for small groups to read and perform the story. Readers' Theatre is a particular type of dramatic pedagogy, which uses scripts and performance to enhance the comprehension of a text. Pupils work in groups to practise the performance of a script then perform to the rest of the class. One pupil takes on the important role of narrator (remembering to say all the 'he said, she said' as well as the longer narration sections. The other group members take on speech parts of individual characters as you would in a play. Ask pupils to highlight their speaking parts in preparation.

The Boy Who Cried Wolf <https://kidsshortmoralstories.com/the-boy-who-cried-wolf-story/>

Once there was a boy who had to look after a flock of sheep. One day, he felt bored and decided to play a trick on the villagers. He shouted, *"Help! Wolf! Wolf!"*

The villagers heard his cries and rushed out of the village to help the shepherd boy. When they reached him, they asked, *"Where is the wolf?"* The shepherd boy laughed loudly, *"Ha, Ha, Ha! I fooled all of you. I was only playing a trick on you."*

A few days later, the shepherd boy played this trick again. Again he cried, *"Help! Help! Wolf! Wolf!"* The villagers rushed up the hill to help him and again they found that boy had tricked them. They were very angry with him for being so naughty.

Some time later a wolf went into the field. The wolf attacked one sheep, and then another and another. The shepherd boy ran towards the village shouting, *"Help! Help! Wolf! Help! Somebody!"* The villagers heard his cries but they laughed because they thought it was another trick. The boy ran into the villager and said, *"A wolf is attacking the sheep. I lied before, but this time it is true!"* Finally, the villagers went to look. It was true. They could see the wolf running away and many dead sheep lying on the grass.

It was a tiger that ate the Ginger Biscuits by Margo Fallis <https://www.electricscotland.com/kids/stories/tiger.htm>

"Jake? What happened to the ginger biscuits? I just took them out of the oven and hour ago and now they're all gone?" Mum asked, looking at her son. *"Mum, it was horrible. I tried to help but I was afraid the tiger would eat me too?"* he replied. His mum tapped her foot. *"A tiger? What tiger, James?"*

"Well, Mum, I was sitting at the table doing my homework," he looked at his mum for approval, *"and I heard this growling noise. I looked in the kitchen and there was this huge tiger, with sharp teeth that were so long. He was looking at the ginger biscuits on the counter. I tried to stop him, Mum. I shouted 'Go away!' to him, but he ignored me. The next thing I knew, he jumped onto the counter and ate all your biscuits. When he finished, he licked his lips and ran out the back door. It was scary, Mum. I thought he might eat me too,"* Jake answered.

"Oh, I see. A huge tiger with long, sharp teeth ate all the biscuits, did he? Are you sure about that? Are you sure it wasn't you who ate them, Jake?" his mum asked.

"No, Mum, it wasn't me. It was the tiger," he sighed. "Jake, you shouldn't tell stories like that," his mum replied and walked into the living room.

Jake rubbed his tummy. He'd eaten too many biscuits and wasn't feeling very well. He went outside and played on the swings in his garden. He didn't feel like swinging for long though and soon got fed up. He picked the swing up in his hands and threw it as hard as it could. It swung up and over the top bar and soon wound itself tightly.

Just then his mum came to see what he was doing. "Jake, what happened to the swing? How did it get wrapped around the top pole like that?" she asked. Jake looked at her and said, "Mum, you won't believe this." "Was it the tiger again, Jake?" she mocked.

"No, Mum. It was a tornado," he answered. "A tornado? In Scotland?" his mum scoffed.

"Yes, Mum, a tornado. I came out the back door and there was a big black cloud above our house. Suddenly the wind blew and this tornado came down from the sky. It landed on the swing set and twirled the swing onto the pole," Jake lied.

"Oh, it did? I see! Jake, there can't be tornadoes in Scotland. You shouldn't tell stories like that," she warned and then went back inside to make lunch.

Jake climbed on the swing and tried to unwind it but it was too tangled and snagged. His dad would have to fix it later. His friend, John came running into the garden. "Jake, can we play together?" he asked. "Hello, John. Sure, I can play. Do you want to go to your house or stay here?" Jake asked.

"Let's stay here for a while and then go to my house. Can we play with your toy trucks?" John begged.

Jake went inside and gathered up his trucks. He carried them outside and the boys sat on the grass and played. John was driving a cement truck around, having fun. Jake played with the tractor. After a few minutes, he was bored and threw the tractor as hard as he could. It went flying across the grass and right into the kitchen window. John looked up as the window broke into a million pieces. Glass flew everywhere.

"What happened, Jake?" John asked. Jake's mum came running out of the house. "Who threw the tractor at the window? I was peeling potatoes and glass came flying all over me. I could have been badly cut and so could have you two boys? Jake, who threw the truck?" she asked again.

John stood up, holding the cement truck. Jake looked at him and then at his mum. "Mum, I was playing trucks with John and this huge gorilla came running into the back garden. It was big and hairy and had long arms and sharp teeth. John didn't see him as he was turned the wrong way. I was too scared to scream. The gorilla pulled the tractor out of my hand and threw it at the window," Jake explained.

John said, "Wow! I wish I'd seen it. I didn't even hear it breathe!"

"Jake, are you telling me that a gorilla broke the kitchen window? Where is it now?" his mum asked. "It ran into Mrs. McCurdie's back garden," he lied.

"Jake, you shouldn't tell stories like that," his mum said and went into the house. She swept up the glass and called someone to come and replace it. John went back home.

When Jake's dad came home, he was angry. He didn't believe the story about the gorilla or any of Jake's other stories. He went into his son's bedroom and said, *"Jake, you told a lot of stories today. You need to just tell the truth that you ate the cookies and twisted the swing and threw the tractor. It's not good to tell lies. People won't believe anything you say!"*

Jake frowned. *"It was a tiger that ate the ginger biscuits. It was a tornado and it was a gorilla."* He knew he was telling lies and began to feel bad inside.

"Jake, one day something will happen and when you tell people, they're not going to believe you. You'll not like that," his dad said. He hugged him and put him to bed.

The next morning, after breakfast Jake went outside to play. He rode his bicycle up and down the street. He was in front of Mrs. McCurdie's house when a small car drove by. Jake couldn't believe what he was seeing. There were two clowns in the back seat and the driver was a man dressed in a pink ballerina outfit. Suddenly the car crashed into Mrs. McCurdie's car parked in front of her house. They didn't stop or get out of the car. They drove away quickly. Jake rode his bicycle over to her car and stood there looking at the bashed car.

Mrs. McCurdie had heard the smashing sound and came running out. *"Jake, what did you do to my car? You crashed your bicycle into it and bashed it. I'm going to tell your mum and dad about this!"* she said and ran over to Jake's house.

His mum and dad came over to see what had happened. *"Jake! What did you do to Mrs. McCurdie's car?"* his dad asked.

"I didn't do it, Dad. It was a small white car with 3 people in it. They drove into her car and smashed it up and then drove away," Jake said.

"It looks like he did it with his bicycle," Mrs. McCurdie went on. *"Tell me what the men looked like,"* his dad requested.

"There were two men dressed up like clowns in the back seat. At least, I thought they were men. They could have been women. The driver was a man wearing a pink ballerina outfit. I could tell it was a man as he needed a shave," Jake explained.

"Jake, that's enough. No more stories! No more lies! You go to your room right now! You are not allowed to ride your bicycle for two months!" his dad ordered. Jake whined, *"But Dad, I'm telling the truth. It was a ballerina man."* *"Go to your room, right now!"* he shouted.

Jake's parents paid for Mrs. McCurdie's car to be fixed. That night, his dad came into Jake's bedroom. *"Son, you have to stop lying. You caused a lot of damage to her car!"*

"But Dad, I am telling the truth this time. You've got to believe me," Jake cried.

Jake's dad had a feeling that the lad was telling the truth this time. *"Jake, I believe you, but it's hard to. You've told so many stories that I have a hard time believing anything you say. Do you promise to stop telling stories and lies and tell the truth from now on?"*

"Yes, Dad. I'm sorry. I did eat the ginger biscuits and I did throw my tractor through the window and I did twist the swing, but I promise that I didn't smash Mrs. McCurdie's car!" he apologized.

From then on, Jake never told another lie. When he did something wrong, he told the truth. Soon his mum and dad believed him when he said things.

Lies Are Like Dirty Water <https://bookstome.blogspot.com/2010/05/jataka-4-lies-are-like-dirty-water.html> (Buddhist)

Siddhartha Buddha had a son called Rahula. Although Rahula had a calm temperament he was lazy with the truth and did enjoy telling lies - just for the fun of it. One day, when Rahula was nine, a visitor came from another country looking for the Buddha. Rahula welcomed the visitor but directed her to various different locations where the Buddha might be. Rahula enjoyed watching the visitor on a wild goose chase looking for Buddha.

When the Buddha learned about Rahula's mischief, he called an assembly of many monks and asked Rahula to bring him some water. Surprised by his father's serious demeanor, Rahula brought the water.

Then the Buddha asked Rahula to put mud into the water. As he did so Buddha asked, "*Rahula, is the water suitable for drinking?*"

"*No, Buddha!*" Rahula said, "*The water is now too dirty - it's not suitable for drinking.*"

"*You are like this water, which was initially clear and pure. You are not working to purify your mind or to be careful in your speech. Telling lies is tainting your mind, just as the clean water in the cup is now dirty,*" said the Buddha.

Lowering his head, Rahula felt ashamed. Buddha told him to throw the water away and asked, "*Now Rahula, would you use this cup as your rice bowl?*"

Rahula replied, "*No, Buddha- it is not clean - it has stains so it can't be used as a food container.*"

"*You are currently no different from this cup.*" the Buddha continued. "*People treat you well but you respond by telling them lies and playing tricks. Your behavior, your speech and your thoughts need purifying if your mind is going to hold the medicine of dharma.*"

The Buddha stood up and with a serious gesture and gently kicked the cup, causing it to roll on the ground. Rahula looked scared. "*Rahula, are you worried that I might break it?*" asked the Buddha. Rahula was silent, he felt the Buddha was being very serious about his mischief.

The Buddha asked the question again, "*So tell me Rahula, are you worried I might break the cup?*"

"*No, Buddha! It's only a stained cup.*" said Rahula.

"*Exactly Rahula, just as you don't care about the cup, being a boy that tells lies is similar to this stained cup. People will not care about you if you continue to lie. You need to pay attention to your conduct. The more you tell lies, eventually, nobody will trust you and at the end of this life no one will respect you.*"

After the Buddha's teaching, Rahula tried hard to stop telling lies and worked on taming his tendencies for misdeeds. He diligently cultivated his mind. Day after day he practiced and he became known for always speaking the truth.

Daniel and the Lion's Den <https://www.assemblies.org.uk/pri/2351/truthfulness> (Jewish and Christian)

Daniel was living in a foreign country far from his own home. He always worked very hard. The king of this country noticed how hard Daniel was working and put him in charge. Other men who worked for the king were very jealous of Daniel. They could find nothing to accuse him of so they resorted to plotting and lies instead.

They went to see the king and persuaded him to pass a new law – a law that said that everyone should worship the king. And only the king. Anyone who disobeyed this law would be thrown into the lions' den!

Daniel heard about the new law, but the next morning he did as he always did: he knelt down by his window and prayed to God, not to the king! The other men reported this to the king and insisted that Daniel be thrown to the lions. The king was very sad because he liked Daniel, but he knew that he could not break his own law. As Daniel was being dragged to the lions' den, the king whispered a little prayer – a prayer to Daniel's God, asking that Daniel might be saved.

The king was so worried that he hardly slept a wink that night and rushed to the lions' den early the next morning.

"Are you still there?" shouted the king.

"Yes!" replied Daniel. *"My God knew that I was innocent, so he sent an angel to keep me safe and stop the lions from eating me. I'm fine – I really am!"*

The king was relieved to hear Daniel's voice. He had him quickly taken out of the lions' den and the men who had tricked Daniel were thrown to the lions. And he passed another new law which said that people should worship Daniel's God – the God who had rescued Daniel from the lions.

The Boy and the Robbers <https://lekhapora.org/hazrat-abdul-qadir-jilani-r-story-about-truthfulness/> (Muslim)

As a boy, Hazrat Abdul Qadir Jilani had to go to Baghdad for his education. On the eve of his departure, his mother said to him, *"My son, never tell a lie and don't be frightened when you are in danger."*

Baghdad was far away from his home. He began his journey in the company of some merchants. After five days of walking a gang of robbers fell upon the travellers. One of the robbers caught hold of the boy.

The gang leader saw it and said, *"Let the boy go. He has nothing with him."* At this, the boy said, *"No, you are wrong, I have 40 gold coins sewen in my sleeves."* The leader asked him why he told them about his money.

The boy explained that at the time of his departure his mother forbade him to tell a lie. He could not disobey his mother. Hearing this a change came over the gang. They gave up robbery and began to lead a good and honest life.