

Worcestershire Agreed Syllabus 2025 sample long-term plan: Model 1

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word 'God' so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	F6 What times/stories are special and why?
Year 1	1.10 What does it mean to belong to a faith community?	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live?		1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live?	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.5 Why does Easter matter to Christians?	1.4 What is the 'good news' Christians believe Jesus brings?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story? L2.2 What is it like for someone to follow God?		L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.3 What is the 'Trinity' and why is it important for Christians?	L2.7 What do Hindus believe God is like?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died 'Good Friday'?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.9 Why is the Torah so important to Jewish people?	U2.4 Christians and how to live: 'What would Jesus do?'	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)
Year 6	U2.2 Creation and science: conflicting or complementary?	U2.11 What does it mean to be a Humanist in Britain today? (NR)	U2.7 Why do Hindus want to be good?	U2.5 What do Christians believe Jesus did to 'save' people?	U2.6 For Christians, what kind of king is Jesus?	U2.12 How does faith help people when life gets hard?

Note: this model allows systematic religion units to lead into the thematic units, where pupils can make some comparisons between beliefs, at the end of each year. This model keeps the study of Christmas and Easter close to the appropriate time of year.

Unit 1.1 What do Christians believe God is like? [God]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify what a parable is - Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father - Give clear, simple accounts of what the story means to Christians Understand the impact: - Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) - Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) Make connections: - Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas - Give a reason for the ideas they have and the connections they make.	       	- Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. - Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective story-telling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' – a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden meanings. - Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and Lost Coin in Luke 15 as more examples. - The Parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class think of ways that Christians might show how glad they are that God loves them so much e.g. sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Explore some examples of these, e.g. by talking to some Christians, matching pictures. - Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important – they should also practise forgiveness. Talk about whether forgiving people is only important for Christians or for other people too. - Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have and the importance of forgiving pupils in school. - Talk about other times when forgiveness is given (through role play, if appropriate): At home? At out of school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question 'What do Christians believe God is like?' – how fully can pupils answer this, focusing on understanding of the parable's meaning? - What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry' and 'That's ok – I forgive you' to each other around the class. Talk together: Is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? - Listen to 'You Can Hold On' by Fischy Music (there is a free extract on www.fischy.com). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive. - Explain that Christians often talk about there being four main types of prayer: praise, saying 'sorry', saying 'thank you' and asking for something. The story of the Lost Son might lead Christians to think it is very important to say 'praise' and 'saying "sorry"' prayers. - Look through the Lost Son and see if they can see what types of prayers the characters might say at different parts of the story and write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. The Lord's Prayer, some examples online from Christian websites, e.g. www.prayerscapes.com/prayers/prayers.html). - Refer back to the core question: What do Christians believe God is like? The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live.

Unit 1.2 Who do Christians say made the world? [Creation]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Retell the story of creation from Genesis 1:1–2:3 simply - Recognise that 'Creation' is the beginning of the 'big story' of the Bible - Say what the story tells Christians about God, Creation and the world Understand the impact: - Give at least one example of what Christians do to say 'thank you' to God for Creation Make connections: - Think, talk and ask questions about living in an amazing world - Give a reason for the ideas they have and the connections they make between the Jewish/Christian Creation story and the world they live in.	     	Introduce this unit by spending some time with pupils experiencing nature. Ask pupils how they describe what they see and how they feel. - Explore the idea that created things have creators: look at some objects and see what pupils think their creators would be like (kind, clever, friendly, etc.). Look at objects in the natural world: suppose these objects have a creator, what do pupils think that this creator would be like? - Introduce idea that many people (e.g. Jews, Christians and Muslims) believe that there is a Creator of the world, God. Set the scene for the story in Genesis 1: a story that tells Christians and Jews about God. Keep coming back to the idea that it tells believers about what the Creator is like as you tell the story in creative and exploratory ways (e.g. choose suitable music and dance moves for each day; use some poems, such as Steve Turner's <i>In the beginning</i>; do drawings and paintings for each day, then sequence and retell the story to each other, etc.). Answer the key question: Who do Christians say made the world? - Talk about: if Christians believe God made the world, what should they do? Perhaps thank God. Look at some 'thank you' prayers Christians might say about the world; or some praise prayers about the Creator. - Make links with grace before meals: many Christians thank God every time they eat. Find out some examples of these prayers and talk about why people say them. What difference does it make to how they live? - Make links with Harvest, where Christians traditionally thank God for Creation: connect school harvest celebrations, church festivals and the idea of giving and sharing to those in need. It is not only Christians who are thankful for food, shelter, sunlight, water, crops, life. Talk about what things pupils are grateful for and who they could thank, e.g. parents, friends, shop keepers, dinner supervisors, delivery drivers, farmers, etc. Ask pupils to write some 'thank you' comments and to give them to the appropriate people. - Ask pupils what questions they would ask about living in an amazing world. Recall the story from Genesis 1. If there was a Creator and world-maker they could ask, what questions would they ask the Creator? Many people do not believe that there is a creator, so talk about whether there are similar or different questions about our amazing Universe if there is no creator.

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Unit 1.7 Who is Jewish and how do they live? [God/Torah/the People] [double unit]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Recognise the words of the Shema as a Jewish prayer - Retell simply some stories used in Jewish celebrations (e.g. Chanukah) - Give examples of how the stories used in celebrations (e.g. Shabbat, Chanukah) remind Jews about what God is like Understand the impact: - Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) - Make links between Jewish ideas of God found in the stories and how people live - Give an example of how some Jewish people might remember God in different ways (e.g. <i>mezuzah</i>, on Shabbat) Make connections: - Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas - Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.	       	- As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters, what ideas they have for making sure they do not forget things or people, and how people make a special time to remember important events. - Find out what special objects Jewish people might have in their home (e.g. 'Through the keyhole' activity, looking at pictures of a <i>mezuzah</i>, candlesticks, <i>challah</i> bread, <i>challah</i> board, <i>challah</i> cover, wine goblet, other kosher food, Star of David on a chain, prayer books, <i>chanukiah</i>, <i>kippah</i>). Gather pupils' questions about the objects. As they go through the unit, pupils will come across most of these objects. Whenever they encounter an object in the unit, ensure that pupils have adequate time to focus on it closely and refer back to pupils' questions and help the class to answer them where possible. - Introduce Jewish beliefs about God as expressed in the Shema (Deuteronomy 6:4–9) i.e. God is one, that it is important to love God. (Note that some Jewish people write G-d, because they want to treat the name of God with the greatest respect.) Explore the meaning of the words, what they teach Jews about God, and how they should respond to God. Use this as the background to exploring <i>mezuzah</i>, Shabbat and Jewish festivals – how these all remind Jews about what God is like, as described in the Shema, and how festivals help Jewish people to remember him. Talk about the People of Israel as God's <i>Chosen</i> or <i>Favoured</i> People. - Look at a <i>mezuzah</i>, how it is used and how it has the words of the Shema on a scroll inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. - Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, <i>challah</i> bread, family meal, rest. Explore how some Jewish people call it the 'day of delight', and celebrate God's creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils' homes. - Look at some stories from the Jewish Bible (Tenakh) which teach about God looking after his people (e.g. the call of Samuel (1 Samuel 3); David and Goliath (1 Samuel 17)). - Use a variety of interactive ways of learning about the stories, meanings and what happens at festivals: e.g. Sukkot: read the story, linking the Favoured People's time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a <i>sukkah</i> and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today; Chanukah: look at some art (e.g. www.artlevin.com); read the story and identify keywords; find out about the <i>menorah</i> (seven-branched candlestick) and how the nine-branched <i>chanukiah</i> links to the story of Chanukah. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. - Consider the importance and value of celebration and remembrance in pupils' own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others.

Unit 1.9 How should we care for others and the world and why does it matter?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify a story or text that says something about each person being unique and valuable - Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) - Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world Understand the impact: - Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories - Give examples of how Christians and Jews can show care for the natural earth - Say why Christians and Jews might look after the natural world Make connections: - Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world - Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.	       	Throughout this unit, make connections with pupils' prior learning from earlier in the year: what have they learnt about God and creation already, and how does this affect how people behave? - Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians: Matthew 6:26; Jesus blesses the children (Matthew 19, Mark 10, Luke 18); for Jews and Christians: teachings such as Psalm 8 (David praises God's creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people. - Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The Good Samaritan' (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1–4). - Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others. - Learn that some religions believe that serving others and supporting people experiencing poverty are important parts of being a religious believer e.g. <i>zakah</i> (almsgiving) in Islam; <i>zedaka</i> (charity) in Jewish tradition, and the celebration of Mitzvah Day in contemporary Jewish practice. - Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Doctor Barnardo, the St Vincent de Paul Society, the Catholic aid agency CAFOD, the Jewish charity World Jewish Relief; non-religious charities e.g. WaterAid and Oxfam. Also find out about religious and non-religious people known in the local area. - Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fundraising event and donate the money to a local charity. Explore action to encourage pupils to be agents of change (e.g. 'courageous advocacy' in CE schools). What issues of injustice do they want to tackle? What environmental actions could they take? Who could they write to? - Look carefully at some examples of the 'Golden Rule' (e.g. "None of you is a good Muslim until you love for your brother or sister what you love for yourself." Muslim, adapted from Hadith from Al-Bukhari and Muslim; 'Love your neighbour as you love yourself.' Christian, Luke 10:28; "What is hateful to you, do not do to your fellow human" Jewish, Talmud: Shabbat 31a; "Do not treat others in a way you would not like to be treated yourself.' Humanist) and see if the pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Express their ideas and responses creatively. - Recall earlier teaching about the biblical Creation story in Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons why this is important for everyone, not just religious believers. Make links with the Jewish idea of <i>tikkun olam</i> (repairing the world) and Tu B'shevat (new year for trees). - Read the non-religious story of the Starfish Thrower (original by Loren Eiseley) and reflect on what it says about everyone doing something, however small, to contribute to looking after the world.

Unit: 1.10 What does it mean to belong to a faith or belief community?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of beliefs: - Recognise that loving others is important in lots of communities - Say simply what Jesus and one other religious leader taught about loving other people Understand the impact: - Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean - Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious) Make connections: - Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences - Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas.	     	- Talk about stories of people who belong to groups. Find out about groups to which pupils belong, including their families and school, what they enjoy about them and why they are important to them. - Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christians: e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/<i>ichthus</i> badges, 'What Would Jesus Do' ('WWJD') bracelets, a rosary, a Bible; Muslims: e.g. an example of calligraphy, a picture of the Ka'aba, a <i>taqiyah</i> (prayer cap); Jews: e.g. a <i>mezuzah</i>, a <i>menorah</i>, a Kiddush cup, <i>challah</i> bread, a <i>kippah</i>), symbols of belonging in pupils' own lives and experience. Some non-religious people identify themselves as Humanist, and might wear the 'Happy Humanist' symbol. Explore this symbol with pupils. - Explore the idea that everyone is valuable. Tell the story of the Lost Sheep and/or the Lost Coin (Luke 15) to show how, for Christians, all people are important to God. Connect to teachings about how people should love each other too: e.g. Jesus told his friends that they should love one another (John 13:34–35), and love everybody (Mark 12:30–31); Jewish teaching: note that Jesus is quoting the older Jewish command to love neighbours (Leviticus 19:18); Muslim teaching: 'None of you is a good Muslim until you love for your brother and sister what you love for yourself.' (Al-Bukhari and Muslim) - Introduce Christian infant baptism and dedication, finding out what the actions and symbols mean. - Compare this with a welcoming ceremony from another religion e.g. Judaism: naming ceremony for girls – <i>brit bat</i> or <i>zeved habat</i>; Islam: <i>Aqiqah</i>; some non-religious people might have a Humanist naming ceremony. Note: Ensure that F4 content is not simply repeated but is built upon. - Find out how people can show they love someone and that they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the <i>chuppah</i> in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. - Compare the promises made in a Christian wedding with the Jewish <i>ketubah</i> (wedding contract). - Compare some of these promises with those made in non-religious wedding ceremonies, whether Humanist or more broadly non-religious. Identify some similarities and differences between ceremonies. - Talk to some Christians, and members of another religion, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities. - Explore the idea that different people have different worldviews, and that many people are not part of religious communities, but that most people are in communities of one sort or another. - Find out about times when people from different religions and none work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief, or the Royal British Legion Poppy Appeal and Remembrance Day on 11 November.

excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment

strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit.

With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.

Year: 1 Unit: 1.5	Term: Spring 2 Strand: Salvation	
Key question: Why does Easter matter to Christians?		
Pupils can: • Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. • Retell stories connected with Easter and Holy week with links to Salvation (Jesus rescuing people). • Ask questions about whether the story of Easter has anything to say to them about sadness, hope or heaven, exploring different ideas. • Give examples how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter.		
Children: 26	SEN	
Emerging	Expected	Exceeding
Fouta	Oliver Dylan Morganah Seb Morgan Marley Aidan Aanya Frankie Maisee Noah Iraanya Anni Saarah Kenaya Garcia	Farrak Jasleen G Olivia Anaya Beatrice Hasan Harrison Kia Neha
43%	62%	35%
Unit review notes:		

1.7 Who is Jewish and what do they believe?

We are going to be theologians and human and social scientists

Being Theologians

What do Jewish people understand about God?

Look at the Sheema prayer in the Torah (Deuteronomy 6:4-9) Explore what this might mean to a Jewish person. What is important about God? How should they respond? Explore how Jewish people write G-d, because His name is too important to write out. Look carefully at the words and explore the meaning. (You can find understanding of the Hebrew here <https://www.biblegateway.com/passage/?search=Deuteronomy%206%3A4-9&version=NIV> ensuring the Hebrew/Greek visibility is on. See appendix for instructions)

What do stories tell us about how God looks after his people?

Explore the concept of Jewish people being God's chosen people. What might this mean? How should people live, knowing this? Explore stories from the Jewish Tenakh (Call of Samuel – 1 Samuel 3 or David and Goliath - 1 Samuel 17) What might these stories tell Jewish people? What is the meaning of these stories? Who are they important to, and what might people learn?

Being Human / Social Scientists

Who is Jewish and where are they from?

Explore data and statistics about Jewish communities. How many people in Worcester/UK/ world are Jewish? How has this number changed over the years? Explore some of the history of the Jewish people (The religion is over 5000 years old according to tradition, not all Jews are religious, Jewish people are more like a 'nation' or a 'people' rather than a religious group). Discover a number of key facts about Jewish people. Look at Hebrew writing.

What things are special to Jewish people? Are they special to all Jewish people?

Explore pictures of Jewish homes. Use 'Through the Keyhole' to find items which may be found in a home. Enable pupils to ask questions about the objects. What are they? Why do they think they are important? Research some of the items, their use and importance etc. Use the items to begin setting up a living museum in the classroom.

What is the Mezuzah and why is it important?

Making reference back to the Sheema, explore the Mezuzah. Where do Jewish people put it? Why is it placed there? Why is it important? Look at how things are written, why are they written in a particular way? Do all Jewish people have one? Why/Why not? Is there anywhere they wouldn't put one? Why?

How do Jewish people show their faith in God?

Look at Shabbat. Explore what happens and the importance of each of the different elements. Why might Jewish people see this as being important? What might happen if they didn't celebrate Shabbat? Think about why rest might be important? What would happen if we never rested? Remind pupils that a key aspect is about becoming closer to God, as a family, remembering what he did.

What festivals are important and why?

Look at Sukkot – Read the story from the Tenakh. Look at its importance. How is it celebrated? Links can be made to people today who live in temporary accommodation (possible Courageous Advocacy opportunity).

Explore Chanukah – Read the story of Chanukah. Look at artwork and explore pupils' questions and thoughts. Explore the Menorah and the Chanukiah and how they fit into the story. Look at the importance of reflection, thanksgiving and remembrance. What might pupils be thankful for?

Do all Jewish people see these as important?

Explore differences between orthodox and progressive Jewish people in relation to some of the key festivals. How might things have changed over the years?

Key Stage 1

continued.... 1.6 Who is Jewish and what do they believe?

Exploring Philosophy

How might our learning impact on the way we live?

Explore some ideas about what Jewish people may want to do in light of what has been learned - celebrate, look after one another, for example. Is there anything that we can learn from that, even if we are not Jewish?

What do I think about my learning? Has my thinking changed?

Explore what pupils have learned. What has changed over the course of the unit in respect of pupils' learning? Explore any further questions or clarifications that pupils may have about Jewish people and what they believe.

Key Stage 1

1.9 How should we care for others and the world and why does it matter?

We are going to be human/social scientists and philosophers

Being Human / Social Scientists

What makes people unique?

Explore what makes people unique. What special skills might they have? Explore how people are valued. Explore what makes the world special. What do pupils like about it? What things make them go 'wow!' etc?

What stories tell us about how unique people are? What can I learn from these stories?

Look at stories such as creation; what does this tell us about creation and people? Psalm 8; what does this tell us about people? Ruth and Naomi; what might this tell us about friendship and caring? Look also at Pooh and Piglet or The Rainbow Fish from the non-religious perspective.

Do these stories mean the same thing to all people?

Explore different interpretations of the stories. How might non-Christians look at Psalm 8, for example? Could we have different opinions? Whose opinion is right? Or could everyone's opinion be right in different ways?

How do people try to look after the world? Is this the same everywhere?

Explore how people care for others.

Explore concepts of zakah in Islam and tzedakah in Judaism. How has faith inspired people to live differently?

Look at the golden rule of humanism. Explore how this might enable people to care for others.

Look at statistics about charity etc.

Explore case studies of different people and how they have tried to make the world a better place by caring for others.

Case Studies: Mother Teresa, Doctor Barnardo

Charity Studies: CAFOD, World Jewish Relief, WaterAid, Oxfam

Being Philosophers

Should we all try and do something?

Read The Starfish Thrower, reflecting on the value of everyone doing something. Look at different projects that could inspire pupils becoming agents for change. What could they do? How could they be involved?

Does everybody deserve help?

Re-explore the golden rule for example:

- **Muslim** - "None of you is a good Muslim until you love for your brother or sister what you love for yourself." adapted from Hadith from Al-Bukhari;
- **Christian** - 'Love your neighbour as you love yourself.' Luke 10:28;
- **Jewish** - "What is hateful to you, do not do to your fellow human, Talmud: Shabbat 31a;
- **Humanist** - "Do not treat others in a way you would not like to be treated yourself."

What has been learned in the unit? How should we interpret this in the world today?

Where might it be easy to follow and where might it not? Can pupils identify situations when it hasn't been followed? (in school or in the world) Should we or could we care for everybody?

1.10 What does it mean to be part of a faith community?

We are going to be philosophers and human and social scientists

Being Philosophers

What do I think belonging means?

Explore the concept of belonging. What groups do pupils belong to? How do we know that people belong to those groups? – uniform, symbols etc. How does belonging make us feel? How could we ensure that everyone feels that they belong?

Do all people think that everyone is valuable?

Explore some of the key values of a belief e.g:

Humanism – treat everyone as you wish to be treated, do not treat people the way that you do not want to be treated.

Judaism – Leviticus 19:18 Love your neighbours as yourself.

Christianity – Story of the lost sheep in Luke 15:1-7,

Muslim - 'None of you is a good Muslim until you love for your brother and sister what you love for yourself.' Hadith 13

What do we think these things mean and then what do we think about the way people should behave towards each other?

Should being part of a community make people more ethical?

Explore how communities might come together to support one another or the environment. Look at the role of charity or coming together to celebrate, such as Remembrance etc. Explore whether people who are not part of a religious or non-religious community should participate in these things.

Being Human / Social Scientists

What do these symbols mean and how do they show where people belong?

Explore different symbols of belonging to faith communities. Explore why these might be important to people of that community and how it shows they belong:

- *Christian – cross (badge, necklace), WWJD (What Would Jesus Do?) bracelet, pictures, icons, rosary, Bible etc...*
- *Islam – Ka'aba, prayer mat, prayer cap (taqiyah), Qur'an, hijab etc*
- *Judaism – Star of David, kippah, yad, etc*
- *Humanism – Happy Human symbol*

Do all people value the same symbols?

Explore the value of diversity e.g cross and crucifix, some Muslims wear hijab and others a burka. Explore that although there are differences, it is still showing belonging to a religious community.

What happens in ceremonies? What does this tell me about how people belong?

Explore welcoming ceremonies in different religious and non-religious traditions. Compare language and what is meant. Consider why these ceremonies might be important. Are there any cultural differences even within a religion? (Baptism – Christianity, Naming Ceremony – Humanist, Brit bat – Judaism and Aqiqah – Islam) Pay close attention to the language used in the ceremony. How does this create a welcome, enabling people to belong to the community?

Explore the significance of wedding ceremonies. Particularly language around vows and exchanging rings. How do these ensure that people belong? Compare Christian vows with Jewish Ketubah and non-religious ceremonies.

Questions in Theology

There are questions we can ask that help us understand that stories, texts and sources of authority...

are important to a group or individual.	have particular meanings and significance.	are written in context which might affect its meaning.	are interpreted differently due to a readers own worldview and personal experience.
• Where does this story come from? • Is this story important to me? (If not, why not?) • Is this story or text important to people? If so, to whom? • Why is it important to them? • Is this text a source of authority for anyone? If so, how is it used? • Is its authority widely acknowledged (within and beyond the worldview)? • Do some people question its authority? If so, why?	• What is the story about? • Who is this story about? • What happens in this story? • Why is this important? • How can it help us understand the 'hidden meaning' of the story? • What is this text / source of authority about? • Who is it significant to? Why is it significant to them? • How is this source of authority used? • Has the way in which it is used or interpreted changed over time? • Is it used differently in differently contexts and if so, why? • How (if at all) does it relate to other sources of authority within this worldview?	• Who told this story? • Who wrote this text? • When did they tell/write it? • Who did they tell it to/write it for? • Why did they tell/write it – what difference did they think it would make? • What type of text is this? • Is it a particular genre of writing? • Where/when/why was this written? • Who was/is the intended audience? • What can we say about the origin of this source of authority? • Who was/is the intended audience? • Does it matter whether we know this or not?	• What does this story tell me? • Does everyone draw the same meaning from this text? If not, why not? • How might context affect how someone understands the meaning of the text? • What genre is this source of authority? • How might this affect the way in which it is read/interpreted?



Questions in Human/Social Science

There are questions we can ask that help us to understand how people live...

when looking at objects, places,
photographs, videos, surveys, case
studies, etc.

- What is this?
- How is this used?
- Who uses this?
- Where might I find this?
- When is this used?
- What is happening here?
- When is this? How do I know

through examining their context,
including time, place, culture and
gender.

- Who does this? How do they do it?
- Why do they do it like this?
- Is this done the same way today as it was in the past?
- Is it done the same way in one place as in another?
- Is this done the same way by one person as another?
- What does this tell me about how context affects this activity? Who uses this thing?
- Do different people use this same thing? How is this thing used?
- Does everyone use this thing in the same way? If not, why not?
- Is this thing used the same way today as it was in the past?
- Is this thing used the same way in one place as in another?
- Is this thing used the same way by one person as another?
- What does this tell me about how context affects this thing?
- What happens here?
- Would it happen the same or differently somewhere else? Why?

by examining the origin of sources.

- Where is this information from?
- Does this matter?
- How might this make a difference to the way I understand it?
- How else can we find out about this?

by examining how our own worldviews
and personal experiences affect the way
we interpret sources.

- How might someone's worldview affect the way in which they analyse this information?
- How might my worldview affect the way in which I analyse this information?



Questions in Philosophy

There are questions we can ask that help us understand more about how people think or reason...

about themselves, others and the world around them, including their understanding of 'good' and 'bad' or 'right' and 'wrong'.

- What questions do I have about this thing?
- What do I think about this?
- What questions could I ask about this?
- What are good questions to ask?
- What are bad questions to ask? How do we know?
- How might asking questions help us to know more and to think more deeply?
- How does this way of thinking about [x] tell us more about this person's understanding of 'right' and 'wrong'?

in different ways about themselves, others and the world in different ways, including their understanding of 'good' and 'bad' or 'right' and 'wrong'.

- What questions do I have about this?
- What questions do others ask about this?
- Do we all have the same questions? Why do I think this?
- Do I think the same thing as others? (If not, why not?)
- How does this person think about what it means to live a 'good' life?
- Why do they think this? What does this tell us about what they understand 'good' (and 'bad') to be?
- How might my/someone's worldview impact on the way I/they think about this?
- Based on what we have learned about [x], how might this person justify that doing this is the right / wrong thing to do?

about moral and ethical issues in reliable.

- How do we know what we know?
- What evidence do we / I have?
- Can I give a reason why I think what I think?
- Is this/your argument/position coherent/reliable?
- Does this make sense? How do we know? Is this a well-structured argument?

and the importance of considering how different people articulate their understanding of 'validity'.

- Is this a valid argument/position?
- How do you know?
- What evidence is there to support this?
- What different types of evidence might there be?
- Are all types of evidence equally valid? Why/why not?



The Old Testament

Genesis 1 – Creation Story

Genesis is attributed to the author Moses, who would have written down the text many years after the events took place. Many stories in the Old Testament, including the Creation Story, were told around campfires. Telling stories was a way to keep traditions alive. Although opinions vary, the most widely held belief is that Genesis was formally written down somewhere between 1500-1290 BCE.

Looking at the structure of Genesis 1, we can see repeated words and phrases in particular places, such as, the beginnings of paragraphs. This, along with a feeling of rhythm and metre, suggests that Genesis was written in a poetic style and therefore many scholars argue that Genesis 1 is not meant to be a literal account of 7 days of creation, but rather a metaphor explaining what God did. However, some Christians dispute this and maintain that Genesis is a literal retelling of God creating the heavens and the Earth.

Whether we want to explore an understanding of 7 actual days, or 7 periods of time, one key thing to understand is that there were 7 creation 'activities' or 'events'. In Hebrew writing, 7 is important as it is a number that signifies completeness. Throughout Hebrew writing, 7, and multiples of 7, is used to show a perfect order or that something is complete.

Another important aspect to notice in Genesis 1 is that everything that is created is considered 'good'. Through this, Christians understand that everything that God has created is good, and he is only capable of creating good things. Notice how humans are said to be 'very good', demonstrating an important relationship between man and God. Interestingly, when God creates man in Genesis 1:26, we see the phrase 'Let us make mankind in our own image'. Many Christians understand the use of the plural to mean a few things. Firstly, it demonstrates an importance of relationship; God wants to be in relationship with man. Secondly, if man is created in the image of God, then when they look at people it's like looking at God. This should inspire Christians to treat people well. And thirdly, we see the first glimpse of the Trinity. When God says 'let us' and 'our image' he is referring to the three parts of the Trinity and all parts were involved at creation.

There may be something else to consider with the story of Creation. Some Christians have argued that the point of the story is not that God has created 'heaven and earth' as such. The Hebrew word for 'heaven' literally means skies, and the Hebrew word of 'earth' literally means 'land'. So, this is not about creating the universe but rather organising the skies and the land. Remember Genesis 1:2 states that the world was 'without form', and what follows is an explanation of how God 'formed' everything. This idea supports many Christians in having a view that science and religion can be two sides of the same coin rather than opposing views.

Genesis 2:1-3 – God Rests

In the beginning of Genesis 2, we see God resting on the final day of creation. By resting on the 7th day, God is again creating a perfect order to life - 6 days of labour, 1 day of rest. This is something that continues as part of the 10 Commandments - "Keep the Sabbath day holy".

As part of Genesis 2 we also see God saying that the 7th day is holy. In other words, it is 'set apart', made separate from all the other days. God makes it holy or 'separate' in order for the time to be spent with him. Again, this is made clear in the 10 Commandments.

practiced an unorthodox religion. And the Samaritans felt similarly about the Jews. Therefore, at its very core, we have a story about racial and cultural tensions; there was no love lost between the Jewish people and the Samaritans.

The two people who do not help, were both religious leaders. They were people who knew the law and knew what they should do, but they walk on by. They talk the talk but are unable to walk the walk. One of the reasons that they didn't help was because Jewish custom stated that if they touched blood then they would become unclean. If they were unclean, then they would not be able to go into the temple to offer sacrifices. The keeping of the custom was more important to them than helping a someone in need, even if that person was a fellow Jew.

It is no coincidence that in Jesus' story it is the Samaritan that helps. This is not just about helping people and being kind. Rather for those who first hear the story, it subverts their understanding of who people were, and who their neighbour was. Jesus' narrative suggests that all people need to be loved and cared for, not just those we consider our own.

This story has much to say about breaking down racial and cultural barriers that stop people from getting along. For Christians, it is about how they treat all people, and about how they might stand up for those who are oppressed and pushed to the edge of society. It may be interesting to look at what might be a modern reiteration of this story, e.g. where is there tension between different groups? Or perhaps to look more closely at the response of those who passed by.

Luke 14:12-24 – Feast

This is a parable all about what the Kingdom of Heaven is like. Here Jesus talks about a banquet which everyone is invited to. Those invited make excuses not to come so he invites the poor, the lame, the crippled and the blind.

In a culture where the poor, crippled, lame and blind were deemed to be social outcasts and not allowed to participate in worship, being invited to a banquet would have seemed like a strange thing to do.

One of the main themes is about rejecting the message that God gives. Those who gave excuses not to come to the party, are used as a metaphor to talk about those who reject hearing the gospel. It also follows the same idea as the Beatitudes - those who are poor etc are really the ones who are blessed.

For many Christians this is another parable of hope. It is a reminder that even those who have been rejected by society are part of God's kingdom. It also shows Christians how to not always look at the outward appearance, as what God thinks is important, is different.

Luke 15:1-10 – The Lost Sheep and The Lost Coin

Here is another example of Jesus using everyday examples that people would understand. The Lost Sheep and The Lost Coin are the same story but told essentially to two different audiences. Farming was a common occupation so telling a story about looking after sheep would have been something that many would have understood.

Sheep had great value. Even losing just one sheep would have cost the shepherd a great deal of money. They would have lost money on wool, and even on selling the sheep at market for food. For the woman and the coin, this was not just about having money to buy food, but also about

needing the right amount of money for taxes and sacrifices which could have placed the woman into debt (see notes on The Unforgiving Servant to understand thoughts on debt). Therefore, for both characters in the story finding the one coin or one sheep is hugely important.

Jesus continues to use this analogy about how important people are to God. Christians understand that people have immense value, and God will do anything to have them as part of his family. Although many Christians today are not shepherds and people do not need to pay temple taxes or buy animals for ritual sacrifice, these parables still resonate in terms of the understanding of God's care for humanity.

Luke 15:11-32 – The Lost Son

This story is similar to the parables of The Lost Sheep and The Lost Coin, in the sense that it speaks to Christians about God accepting people even when they have wandered off. Again, Jesus uses this particular story as it would have been understood culturally by those who were listening. Forgiveness is a key part of the story but there is also more to it.

Historically, we know that inheritance was an important part of Jewish culture. Inheritance wasn't about money, per se, it was more about land and business transfer. Therefore, when the father died, the sons would have taken over the land, the workers and the business from their father. It was not uncommon for some sons to ask to be 'bought out' of their inheritance, in other words take the monetary value instead. However, it was also custom that if the money was lost or misspent then the son would be cut off from the community.

Therefore, when we look at how this story relates to the people of God, Jesus is saying that those who squander the life God has given them, should, just like the younger son be cut off. However, just like the father, God, by his grace welcomes them back to the family as if nothing has happened.

For Christians this is a powerful parable about how grace works. Grace is understood as getting something that is undeserved. In this case receiving forgiveness and welcome when what is deserved is rejection.

With this parable it is worth exploring it from different points of view. Perhaps to focus on the older brother's reaction. Culturally, older sons would have been tasked with supporting the father; essentially being their right-hand man. The older son should have tried to prevent the younger son from leaving, we assume that he didn't. But he should have also helped the father to welcome the younger brother back. Which again he didn't. From a Christian perspective there is an important lesson as to how people support one another and treat one another, even other Christians, even when it is challenging.

Luke 17:11-19 – The Ten Lepers

Another story about healing lepers. Many have suggested that this is the same story as the one in Mark's gospel, but it is unclear why Mark focusses on one leper but Luke focusses on ten. It could be to do with Luke's medical background and so looking to emphasise the power of the healing.

As already discussed, lepers were social outcasts. They were deemed as being unclean, both physically and spiritually which meant that nobody wanted to go near them due to risks of, under Jewish purity laws, becoming unclean themselves (See Leviticus 14:46). Therefore, lepers were cast out of society and required to live solitary lives not seeing any members of the public. They were not able to make a living and often begged for money. Leprosy was something that stole people's