

Year Six

Human/Social Sciences

Theology

Philosophy

Christianity

What does it mean to be part of a global religious community?

Key vocabulary (we need to be using subject specific vocabulary a lot during the discussions to help children become familiar with it and start using it themselves):

Christian, belief, global, local, national, community, individual, justice, poor, responsibility

Smaller questions (These are the learning objectives for the discussion based lessons, use one of these to plan each lesson and as the basis for discussion during that lesson. You may wish to include several other questions to help draw learning out during the discussion):

What are the basic beliefs shared by all Christians?

Why are love and forgiveness so important in the Christian tradition? How are these expressed by Christians globally?

How does the church care for its members?

What is expected of you if you are part of a church? Are there benefits?

How do Christian teachers set an example? Look at the life of Desmond Tutu

What do Christian philosophers like R T Wright say about the Christian's responsibility?

**Compare with global religious communities of Hinduism/Islam/Humanism (as a worldview rather than a religion)*

Core knowledge from Syllabus:

The work of one key Christian philosopher; Ethical theory, including the importance of love and forgiveness within Christian tradition; Key teachings from important Christian thinkers; The church, worship and festivals; The impact of Christian teachings on daily life, the varying expressions of prayer, cultural expressions of the Christian faith and the role of the Christian community in charity work

Core knowledge to inform planning (we need to make sure we cover these in the lessons):

The Bible as a religious text for all Christians worldwide and clear teachings which Christians follow from it – love your neighbour, do to others as you would have them do to you. Aspects of the church that are worldwide or can be taken part of worldwide – worship, conferences, celebrating main festivals of Christmas and Easter. Charity work that stretches from one country to another or has branches across the world like Open Doors and Tear Fund.

Christian figures who are non-denominational like Mother Teresa. Christian teachers like Desmond Tutu who put these teachings into practice.

Suggested learning activities (Use these alongside the smaller questions to plan each session, you can use your own ideas too):

Identify what the key beliefs are that all Christians adhere to, which are not debated. Give each table a belief and discuss how this would be done in practice. How would a belief like that influence you in different circumstances? – Give children different circumstances to see how they would need to

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behave. Look at different Christian charities and see if the children can identify what belief or teaching inspired the action.

Consider how the internet has made global aspects of religion easier – online worship, conferences etc

Look at the life of Desmond Tutu, his work and the things he taught. Can the children work out who or what inspired him? Or William Wilberforce who worked hard to abolish slavery.

Essential outcomes (for assessment):

Begin to analyse the ways in which religions and beliefs are practised locally, nationally and globally

How do Christians (humanists) make sense of the world?

Key vocabulary (we need to be using subject specific vocabulary a lot during the discussions to help children become familiar with it and start using it themselves):

Humanist, logic, reason, evidence, moral, incarnation, salvation, atheist, agnostic

Smaller questions (These are the learning objectives for the discussion based lessons, use one of these to plan each lesson and as the basis for discussion during that lesson. You may wish to include several other questions to help draw learning out during the discussion):

What are Humanist sources of authority?

Do different humanists interpret the world in different ways?

How would Humanists live a good life?

Are there Humanists who have set an example to others?

How does the Humanist way of seeing life differ from a religious viewpoint e.g. Christianity?

How do Humanists and Christians decide what is a good way to live?

Core knowledge from Syllabus:

Concepts: Creation and Fall, God (trinity), incarnation and salvation; The life and teachings of Jesus; Key teachings from important Christian thinkers; Christian perspectives on moral issues; The impact of Christian teachings on daily life. Humanist core knowledge: Examples of writings of Humanist thinkers; Importance of evidence; Importance of evidence and reasoning in Humanist thought

Core knowledge to inform planning (we need to make sure we cover these in the lessons):

That Humanists do not believe in god or an afterlife, they do not have a sacred text. Humanist beliefs are based in science and applying logic to life's questions. Key values of Humanism – logic, reason and evidence and they are to treat people with warmth, understanding and respect.

Suggested learning activities (Use these alongside the smaller questions to plan each session, you can use your own ideas too):

Discuss the key values of Humanism including the importance of logic, reason and evidence and treating people with warmth, understanding and respect. Discuss the need for these beliefs to have some form when they don't centre around a deity. Give children different Humanist beliefs to discuss on their tables, how would this belief influence their response to different scenarios. Investigate the range of beliefs that Humanists might have, find out about some famous Humanists. Discuss the idea of a "good life", how do we know what good is? Use Humanist ideas to decide how

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to act in different scenarios. Look at some moral and ethical questions and explore how Christians and Humanists would tackle answering them.

Essential outcomes (for assessment):

Explain and discuss how beliefs shape the way Humanists view the world in which they live and how they view others

Why is there suffering in the world? (all religions)

Key vocabulary (we need to be using subject specific vocabulary a lot during the discussions to help children become familiar with it and start using it themselves):

Knowledge, meaning, existence, moral, ethical, ethics, karma, ahimsa, dharma, intention, environment, love, relationships, belief, worldview, religion, suffering, justice

Smaller questions (These are the learning objectives for the discussion based lessons, use one of these to plan each lesson and as the basis for discussion during that lesson. You may wish to include several other questions to help draw learning out during the discussion):

What is suffering and where does it come from?

What types of evil are there in the world?

Where do religions and worldviews say this evil/suffering comes from?

How do philosophers from different faith and worldview backgrounds respond to suffering?

How are people from different religions and other worldviews taught to respond to suffering?

Core knowledge from Syllabus:

The different views about the nature of knowledge, meaning and existence; key teachings from important Christian thinkers. Hinduism core knowledge: Introduce moral issues and consider the consequences in relation to Karma; The impact of Ahimsa, Karma, Dharma and Karma on daily life and beyond. Islam core knowledge: Muslim perspectives on moral issues including idea of 'intention'; Different views about the nature of knowledge, meaning and existence. Humanism core knowledge: Examples of the writing of a Humanist philosopher; Importance of natural world and caring for the environment; The importance of love and relationships.

Core knowledge to inform planning (we need to make sure we cover these in the lessons):

Christian, Hindu, Muslim and Humanist reasons for suffering and their response to it. Christians believe sin brought suffering into the world and it will be ultimately solved with Jesus' return. Hindus accept suffering as a natural part of life. Islam teaches that suffering can be caused by selfishness and evil of fellow human beings. Humanists believe the amount of evil in the world is evidence against the idea of an omnipotent, benevolent god.

There are two type of evil – moral evil and natural evil. Moral is caused by a person's action, natural is disasters like tsunami.

Christian response to evil and suffering – turn the other cheek, forgive, treat others as you would like to be treated. Christian Philosophers Kant, CS Lewis, John Hick. Hindu response – some Hindus think suffering is part of samsara and people suffer because of the way they behaved in a past life, they try and repay what they've done wrong. Others try to help fellow Hindus when they are suffering as this will build up good karma. Islam response – the faithful are counselled not to resist suffering or to ask why but to endure it with hope and faith. They are also taught to work actively to alleviate the suffering of others. Muslim Philosopher Al Ghazzal. Humanist response – human welfare and happiness is at the centre of decision making, living ethical lives on the basis of reason and humanity. Atheist philosophers

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Suggested learning activities (Use these alongside the smaller questions to plan each session, you can use your own ideas too):

Discuss what is suffering, are all types of suffering the same, do they all have the same root cause? Investigate the potential evil behind suffering – look at natural and moral problems. Which cause suffering because of people doing things wrong? Give children cards with different scenarios on them and they decide if the evil/suffering is natural or moral.

Look at different religions' and worldview's reasoning for suffering. Discuss idea that it doesn't have an easy answer. Look at how people choose to respond to suffering even when we can't explain it and how important this is.

Essential outcomes (for assessment):

Begin to analyse and evaluate a range of answers to ethical and moral questions (in this case why is there suffering?) showing a connection between beliefs, practices and behaviour.

Hinduism

Is it possible for something to always be right?

Key vocabulary (we need to be using subject specific vocabulary a lot during the discussions to help children become familiar with it and start using it themselves):

Dharma, karma, ahimsa, self defense, right, justice, Vedas

Smaller questions (These are the learning objectives for the discussion based lessons, use one of these to plan each lesson and as the basis for discussion during that lesson. You may wish to include several other questions to help draw learning out during the discussion):

How do we know if something is right?

How do I know how to behave?

What guidance are Hindus given about how to live and how to make decisions?

How do Hindu teachings influence the way they live?

How do we decide/know if something is right/wrong/good/bad?

How do philosophers tackle this question?

**Find out how Christians/Muslims/Humanists would tackle the question*

Core knowledge from Syllabus:

The different views about the nature of knowledge, meaning and existence; introducing ethical theory; Global diversity within study of Hinduism

Core knowledge to inform planning (we need to make sure we cover these in the lessons):

Recognise that is difficult to define right, wrong, good and bad. The difference between knowing and believing. Hindus do not agree with violence in general but the Vedas say it right to use force for self defence. Story of Arjuna where he doesn't want to fight against people he loves but is persuaded to do so by Krishna as it is his dharma or duty.

Suggested learning activities (Use these alongside the smaller questions to plan each session, you can use your own ideas too):

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Explore the difference between 'knowing' and 'believing' something using this activity - • Bring out a box with a question mark on it. Ask the children what could be in there and how they might find out. Separate these ways of finding out into two categories empirical (physically observable) and theoretical (not reliant on physical evidence). The children may say they could open the box and see, or weigh the box (empirical) or they may have a theory about what a teacher might put in a box (theoretical). You may want to use the categories 'Knowing' and 'Believing' instead. Can they prove their ideas? Is the concept of 'belief' actually relevant in this instance?

Continue to explore this by asking 'How do I know how to behave?' and philosophers ask 'how do I make moral decisions?' Talk about instances from their own lives or from history that help us to make decision about how to behave. Relate this to Hindus, to the scriptures and beliefs they have which support them to make decisions.

Use the story of Arjuna to discuss the problem of if something is always right. Duty or dharma is very important to Hindus, are we governed by the same ideals?

Essential outcomes (for assessment):

Begin to analyse and evaluate a range of philosophical answers to questions about the world around them. Begin to analyse and evaluate different ways in which philosophers understand abstract concepts.

Why is there suffering in the world? (See above)

Islam

How do people respond to issues of poverty and justice?

Key vocabulary (we need to be using subject specific vocabulary a lot during the discussions to help children become familiar with it and start using it themselves):

Poverty, Justice, Muslim, Islam, intention, Ramadan, Masjid, five pillars of Islam, Zakat

Smaller questions (These are the learning objectives for the discussion based lessons, use one of these to plan each lesson and as the basis for discussion during that lesson. You may wish to include several other questions to help draw learning out during the discussion):

Where do key Muslim teachings come from?

What does the Qur'an teach about attitudes to the poor?

What is justice?

What does the Qur'an teach about justice?

What examples have been set by key Muslims?

How does the Muslim response to poverty and justice compare with other religions and worldviews?

Core knowledge from Syllabus:

Muslim perspectives on moral issues, including the idea of 'intention'; The importance of Ramadan; Ethical theory; The Masjid (mosque) and the five pillars of Islam

Core knowledge to inform planning (we need to make sure we cover these in the lessons):

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There are 5 Pillars or important practices for Muslims – Shahadah, reciting the profession of faith; Salat, performing prayers properly 5 times a day; Zakat, paying an alms to charity; Sawm, fasting during the month of Ramadan and Hajj, pilgrimage to Mecca. Zakat is important for many reasons but here we see that Muslims believe wealth is from God so we should help those whom God has chosen to make poor. Giving money frees oneself of love of money, love of self, love of possessions. Everything comes from God so we shouldn't cling to it. Muslims are also taught to behave honestly. During Ramadan the gates of heaven are open and the gates of hell are closed. This means that it is easier to do good but than any evil comes from within the self. Muslims remember Ibrahim's willingness to obey God and sacrifice his son during Eid Al Adhu, and they remember their submission to God and their willingness to sacrifice anything to him.

Suggested learning activities (Use these alongside the smaller questions to plan each session, you can use your own ideas too):

Explore the types of teaching contained within the Qur'an. Look at sections of the Qur'an, explore its original language (Arabic) and how Muslims believe it was revealed to Muhammed over 23 years. Find out what the Qur'an teaches about the poor and how Muslims might apply this to their lives. Look at how they observe Ramadan and the Eid festivals and how these encourage their views on poverty and justice. Look at the 5 Pillars and how particularly Zakat helps us answer this question. Find out about the lives of some famous Muslim examples starting with prophet Muhammed himself and his wife.

Essential outcomes (for assessment):

Begin to analyse the Muslim response to poverty and justice, showing an understanding of the connection between belief, practices and behaviour.

Why is there suffering in the world? (see above)

Humanism

How do humanists make sense of the world? (see above)

Why is there suffering in the world? (see above)