

Cumbria SACRE RE  
Agreed Syllabus  
Support for Teachers  
through Planned  
Enquiry



Unit title:  
What religions are  
found in our  
communities?  
Age Group: 7-11



**RE Today**  
Services

Revised 2020

Title of the Enquiry:  
 What religions are found in our communities?  
 YEAR GROUPS: 5/6

About this unit:

This RE unit can be used for pupils at any point in the age range 7-11, though it best meets learning needs in Year 5 or 6. There is an emphasis in this unit on exploring respect and attitudes to diversity so discussion about what this means should be built into the learning opportunities. The unit focuses on breadth of study, and provides opportunities for pupils to encounter the six principal religions in the UK. The Cumbria Agreed Syllabus requires schools to be selective about the religions from which they teach. Teachers at KS2 should focus on Christianity and two religions – plus some knowledge of aspects of others. The unit is well suited to local and regional RE, including visiting places of worship and hosting members of faith communities, and contributes to the requirements to promote and explore British values as part of SMSC in schools.

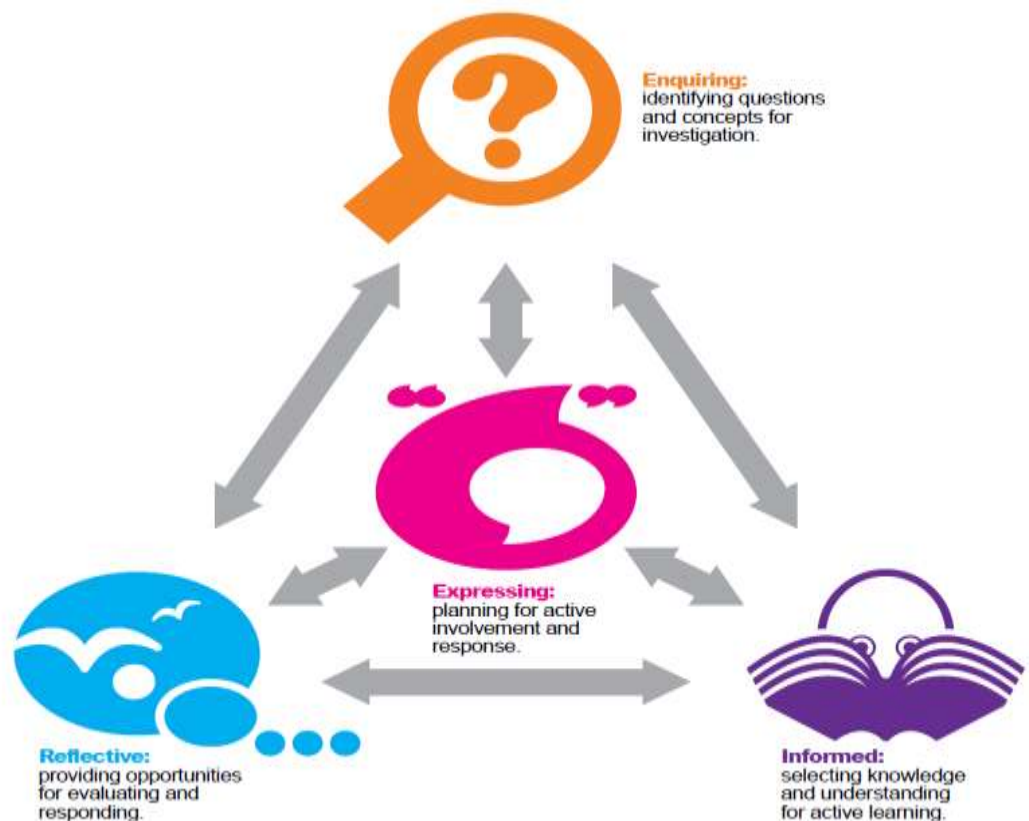
This unit enables geographical, historical and RE learning alongside each other. It makes useful links with the concept of a 'region' and a 'local area' which pupils encounter in Geography and geographical skills will help pupils to get the most out of this unit of RE. There are also many connections to local history.

What religions are represented in the North West? There are obvious differences between Preston, Liverpool, Newcastle or Manchester and Carlisle or Barrow and the many rural villages of Cumbria. The unit explores this diversity carefully and gives examples of how to study faith communities and places of worship e.g. church, cathedral, meeting house, mandir, mosque, synagogue, temple or gurdwara.

The Enquiring 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 students 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 perplexed<sup>1</sup> or when confronted with a problem.
5. 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

<sup>1</sup> Dewey, John (1910) *How We Think* D. C. Heath and Company, Boston, Massachusetts, Ch 1: What Is Thought?, p11

at reflective value judgements.<sup>2</sup> 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?

1. 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.
2. 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?
3. Avoid rhetorical questions. If children forgot a detail tell them rather than endless questioning.
4. 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.<sup>3</sup>
5. 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?
How does that help us?	What examples are there for that reason?

Looking for alternatives:

Can you put it in 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 follows from what your say?	I wonder if that agrees with what we said earlier?
What might the consequences of that be?	Is there a general rule for that?

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?

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

<sup>3</sup> 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, and do the work the Cumbria RE syllabus requires you to cover in depth, rather than skating over the surface of too much content. Less is more in RE, where pupils reflect deeply. Begin with similarities and acknowledge differences across religions and within faiths. *'Don't just answer the question, question the answer.'*

### Where this unit fits in:

This unit will help teachers to implement the Cumbria Agreed Syllabus for RE by exploring concepts of respect, commitment, tolerance and the ways religions are both similar and different. Examples of co-operation between faiths in the unit aims to make a contribution to religious understanding in Cumbria. There are opportunities for children to explore their own identities, as well as the identity of others. This unit builds on Unit 7 entitled *'What can we learn from Visiting Sacred Places?'*

Developing attitudes of respect for diversity is key to good RE and is founded on good learning about the local community. Each region of the UK has long and deep Christian traditions, and in some areas many decades of development for Hindu, Muslim and Sikh communities. Many Jewish people and Buddhists are also found in the UK and other religions and non-religious beliefs are significantly represented in the country.

Teachers need to prepare by having a clear idea about the local area and the statistics of plurality for the region and nation. This can be done from [www.statistics.gov.uk](http://www.statistics.gov.uk) which shows that in the North-West in 2011 the population claimed to be 67% Christian; 5% Muslim; 0.5% Hindu; 0.4% Jewish and 0.3% Buddhist. The Cumbrian census statistics from 2001 and 2011 enable comparisons over time and between localities.

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

- Knowledge and understanding of religious beliefs, teachings and sources
- Knowledge and understanding of religious practices and ways of life
- Skills of asking and responding to questions of identity, diversity, commitments and belonging

### Attitude focus in this unit:

- **Self awareness:** by becoming alert to the religious environment of the region and their place in it
- **Respect:** by developing a willingness to learn from religious plurality and diversity
- **Open mindedness:** by engaging in positive discussion about the benefits of living in a diverse country

### This unit provides these opportunities:

- to consider the concept of diversity and a range of views about questions of tolerance and respect
- to think about their own experiences and views in relation to questions of community cohesion
- to learn about the plural religious communities found in Cumbria and the region
- to learn more about the contribution of some key people from the local religious communities
- to describe some ways religion makes a difference locally, and link our understanding of religion to their own neighbourhood and the wider community

### Contributions of this unit to spiritual, moral, social and cultural (SMSC) development:

- **Spiritual:** by developing attitudes of open minded and courageous engagement with different views
- **Moral:** by recognising the rights of all and the need for acceptance in human communities
- **Social:** by developing an appreciation of the ways in which diversity enriches human life
- **Cultural:** by appreciating the wide and global range of cultures in their region and country.

### RE in the whole curriculum:

This unit provides many opportunities for creative cross-curricular planning. These include:

- **Geography:** the change and development of local communities and the sites of religious buildings makes a space for community cohesion issues to be addressed in both subjects. Creative and well-planned learning from visits makes a big contribution to Learning Outside the Classroom.
- **History:** the changes in the UK's population in recent decades are a suitable focus for study in both subjects. Use census information to learn about simple demographic change.
- **Literacy:** Ask pupils to undertake a variety of non-fiction writing tasks throughout the unit, including lists, labelled diagrams, persuasive writing and recounts.

- **Music:** the music that is made and used in places of worship is often rich and diverse, a source for creative learning. Get pupils to listen, play and sing in the light of the experiences of the visit. Sometimes religious communities don't use music: if this is part of your experience, consider: why not?
- **Art:** through architecture, art, stained glass, sculpture and in other ways, faith communities express their beliefs and values creatively. By studying such examples, pupils can energise their own creative expression.
- **PSHE:** worship and devotion are emotional activities. Pupils can use the examples they encounter to clarify their own emotional responses to place and environment. They are social activities too and places of worship are social spaces as well as worship spaces.

Vocabulary	Resources
<p>Words related to: holy, sacred, community, place of worship, worship, devotion, artefact</p> <p>Muslim: mosque, Allah, ablutions, imam, Makkah, mihrab, minaret, minbar, prayer hall, qiblah, Qu'ran, shahadah, ummah, women's gallery, wudu, zakah</p> <p>Christian: church, chapel, Eucharist, God, clergy, altar, baptistery, chalice, communion, cross, crucifix, font, icons, lectern, minister, organ, paten, pews, sanctuary lamp, stained glass, Stations of the Cross, vestments</p> <p>Hindu: mandir, darshan, arti, shrine, murti</p> <p>Sikh: gurdwara, langar</p> <p>The language of shared human experience:</p> <p>Tolerance, sensitivity, respect; acceptance, awe, belonging, commitment, inspiration, sacred space.</p>	<p>Cumbria SACRE has produced guidance on Visits and Visitors for Religious Education (2020). Please see the <a href="#">Cumbria SACRE website</a></p> <p>Cumbria SACRE has produced a list of additional websites to supplement the Units of Work. Please see the <a href="#">Cumbria SACRE website</a>.</p> <p><a href="#">Cumbria Development Education Centre</a> (CDEC) has a section on their website with links to virtual tours of places of worship and sacred places; resources and films, loan of religious artefacts and books</p>

#### Background information:

- Buddhist worship may be at home, at a centre, monastery or temple. Worshippers often sit on the floor to meditate, chant, pray or receive teachings. There is a large Buddhist temple in South Cumbria and a smaller one in Carlisle. There is a large Tibetan temple near Dumfries not far from the north of the county. Temples are centres of community life as well as for meditation practice and the teaching of the dharma. There are also several groups of Theravada Buddhist practitioners in Cumbria.
- Christian holy places include many kinds of church and chapel, where believers worship together. Any place can be suitable for prayer, but there are different beliefs and understandings about 'holy ground' in Christian communities. The idea of the presence of God in Christ, or as the Holy Spirit, in the community, or in bread and wine at Eucharist, or in the whole of creation, is variously expressed.
- Hindu worship is often in the home, so this unit suggests children learn about home shrines as special places. Home worship may include singing and prayer. There are numerous mandirs in the UK, none in Cumbria. Mandirs often have murtis of a number of deities, and the darshan (sight, encounter) of God is celebrated at daily arti ceremonies, bringing peace, harmony, strength by which to live.
- Islam holy places are called mosques (masjids) and there are many in UK, either purpose-built or using an existing building. There are 3 in Cumbria (Carlisle, Whitehaven, Penrith) and plans for a prayer space in South Cumbria. The 5 daily prayers can be made anywhere, and a prayer mat, facing in the direction of Makkah, is a clean place from which to pray. Friday prayers are usually the biggest occasion for communal prayer. Islamic belief says that Allah is always present everywhere, and the mosque is a house of prayer in which the heart, body and mind, can be focused on submission to the divine.
- A Jewish place of worship, a synagogue, is in essence a meeting house. The reading of the Torah is central, and the 'Ark' is the cupboard where Torah scrolls are kept. An eternal lamp, symbolising the presence of the Almighty, called Ner Tamid, burns in front of the ark. Cumbria doesn't have a synagogue. Manchester is the 2<sup>nd</sup> largest Jewish community in the UK, with 25,000+ people.
- In Sikhism the Guru taught that God is known in the community, through worship. A gurdwara, the 'house of the guru' is a building where the Guru Granth Sahib is treated as a living guru in the community. The langar (common kitchen) makes a holy place in which all can eat, proclaiming the Sikh belief in the value of every

person, under God. Cumbria doesn't have a gurdwara. Visiting one is often a big experience of hospitality for children: they will see Sikh life and eat as well.

**Expectations: At the end of this unit of work, pupils will show some achievements:**

<p>Most pupils in Year 3 will be able to:</p>	<ul style="list-style-type: none"> <li>◆ Describe aspects of 3 different religions and their places of worship, preferably locally</li> <li>◆ Ask and respond to questions about what it means to live together in harmony</li> <li>◆ Make connections between different ways religious communities join together (e.g. in interfaith work, or in RE itself)</li> <li>◆ Explain with reasons why it matters for people to live together in peace</li> </ul>
<p>Most pupils in Year 4 will be able to:</p>	<ul style="list-style-type: none"> <li>◆ Describe some of the religious diversity of our region and nation.</li> <li>◆ Make connections with similarities and differences for a range of people from different religious and belief backgrounds</li> <li>◆ Make connections between their behaviour and values like respect and tolerance</li> <li>◆ Discuss and present their views on challenging questions about how different religions relate to each other, including respectful and conflicting behaviour. What makes harmony between groups more likely?</li> </ul>
<p>Most pupils in Year 5 will be able to:</p>	<ul style="list-style-type: none"> <li>◆ Discuss and present their views on challenging questions about respect between religions and how it can grow in Britain</li> <li>◆ Explain with reasons why co-operation between religions is both a challenge and valuable</li> <li>◆ Make connections between beliefs in different religions (e.g. in belief about God, about Prophets and the scriptures of Jewish, Christian and Muslim people)</li> <li>◆ Discuss and present their views on questions about the work of a local religious leader</li> <li>◆ Explain with reasons about the importance of values such as searching for truth, listening to others, tolerance, respect, harmony and love.</li> </ul>
<p>Most pupils in Year 6 will be able to:</p>	<ul style="list-style-type: none"> <li>◆ Discuss and present their own views on challenging questions about why religious conflict can occur and show understanding of the richness of religious diversity in the UK today</li> <li>◆ Discuss and present their ideas about respect and community to current issues of diversity, white privilege and living together, considering values of co-operation and teamwork</li> <li>◆ Explain with reasons why people today might need and value inter faith community work</li> <li>◆ Make connections between different religions and explain with reasons the importance of working towards greater religious and community understanding</li> <li>◆ Discuss and present their own views on challenging questions about some religious values that contribute to community harmony.</li> </ul>

**Visual Assessment Scale**

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

*"Churches and places of worship are always calm and peaceful."*

To what extent do you agree with this statement?

Explain your answer.



### Assessment Suggestions:

A formal assessment of each pupil is not required for every RE unit. Ongoing assessment for learning is more effective. Setting an open-ended learning task towards the end of this unit enables teachers to assess engagement with, and reflective responses to, the material studied.

Most assessment will be formative, carried out informally from lesson to lesson to improve lesson outcomes and may involve a combination of strategies. This will include: *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 opportunities should be valuable learning activities in their own right as well as a vehicle for assessing learning.

- Ask pupils in small groups to design a new community centre for the area in which people from two or more different religious groups could worship at different times, as well as using the building for other community activities. This requires careful understanding of worship and community, and can show how much pupils have understood. Can one building work for both Hindus and Christians or Muslims and Buddhists or Jews and Sikhs?
- Many UK airports, hospitals, prisons and other public facilities have multi-faith prayer rooms. Ask pupils to design a new multi faith prayer room for a local public space e.g. Carlisle airport or Westmorland Shopping Centre.
- Include in the task the making of a poster, web page, PowerPoint presentation or leaflet for display on the theme 'Respect for Each Other'. This gives pupils the chance to articulate attitudes of respect.
- To extend this work, some pupils could think about whether, and in what ways, the population of the UK today makes the country a better place to live than if it were just one religion and one ethnic group that lived here. What can we learn from a harmonious multi-religious UK?

### RELIGION/FAITH STATISTICS IN CUMBRIA FROM THE 2011 CENSUS

Buddhism	1,353
Christianity	359, 235
Hinduism	559
Judaism	203
Islam	1,336
Sikhism	64
Other	1,364
<b>Total all Religions</b>	<b>364,114</b>
No Religion	101,496
Not Stated	34,248

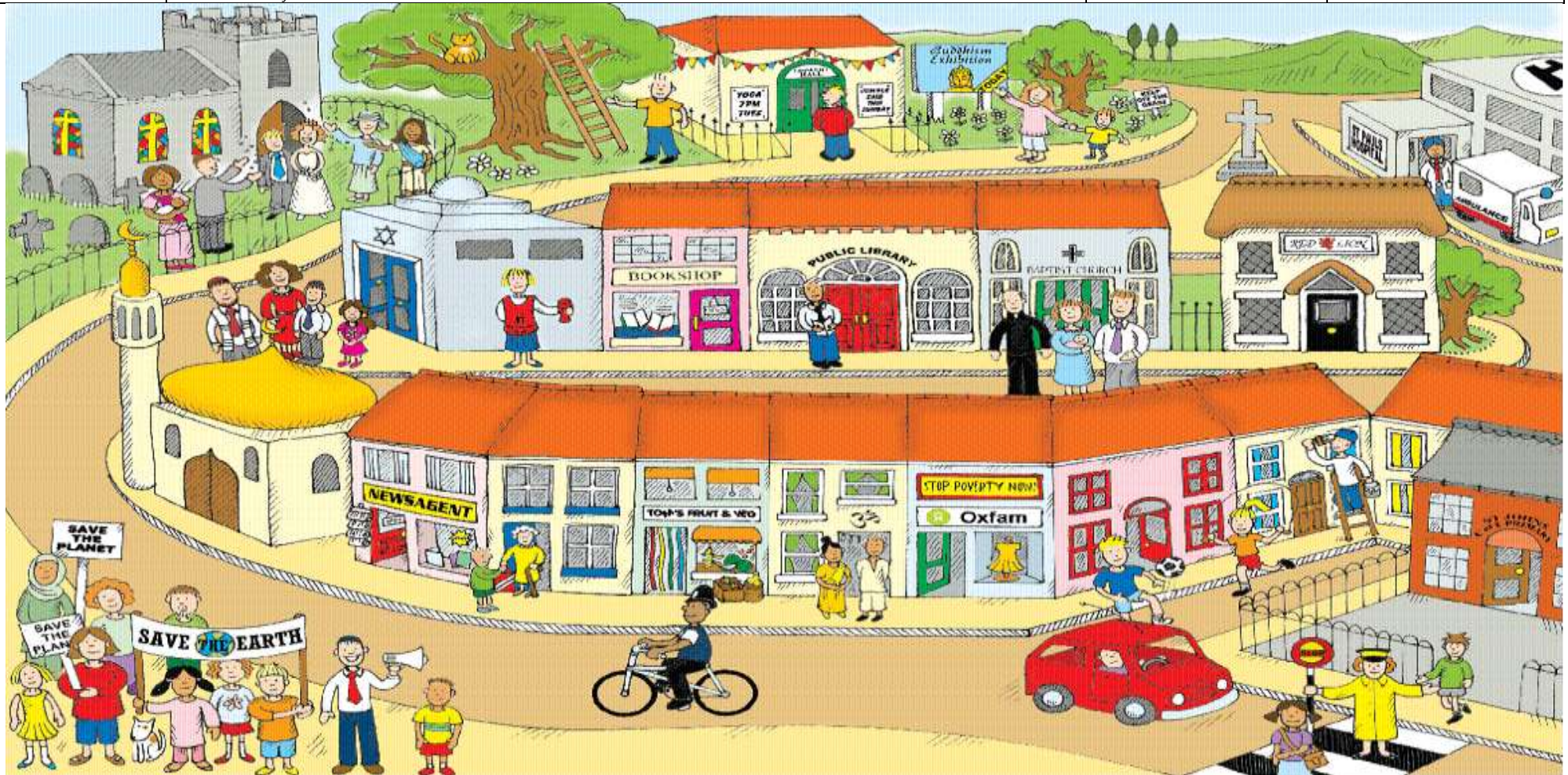


Resources from Cumbria Development Education Centre RE boxes [www.cdec.org.uk](http://www.cdec.org.uk)



INTENT	IMPLEMENTATION	IMPACT	NOTES
Which religions and what denominations are found in our local area?			
<p>Children will learn to identify which religions are represented in the local area and be able to share their experiences of them.</p> <p>Children will learn the meaning of 'community' and 'commitment'.</p> <p>Children will learn to work with others who may have different beliefs.</p> <p>Children will learn about the plural religious communities found in the locality.</p>	<ul style="list-style-type: none"> <li>• Discuss examples of communities with which children are familiar. Ask them to list the communities to which they belong. In pairs – discuss what they gain from being part of a community and what they give to the community. Discuss what 'commitment' means (e.g. 'loyalty'). Discuss how they show commitment to their communities (e.g. commitment to a sports team by attending every week, whatever the weather).</li> <li>• Children focus on what makes their school a community. In pairs make a poster or leaflet to be displayed in the school foyer showing why their school is a community.</li> <li>• In groups, identify reasons why people of the same religion might meet regularly (e.g. to worship, to celebrate, commitment, to participate in or contribute to a community, to learn). People who worship in a place do so as a community.</li> <li>• Pupils, in pairs, identify which religious communities/groups are in the area. Discuss the words 'religion' and 'denomination'. Make a mind map of what they know about the religions represented in the community and evidence of Christianity in the local area.</li> <li>• Discuss which buildings and statues in the area have a Christian significance. Pupils list/draw/take pictures of local buildings, statues, traditions with links to Christianity e.g. range of churches; the wording on statues and war memorial (e.g. Viking cross in Gosforth, Norman door at St Bees; Carlisle with a bishop possibly as early as 4th century). Cumbria, has more places of worship per head of population than most other counties. Of the 250+ churches, most are Anglican, and the majority are Grade I and II listed buildings.</li> <li>• Discuss local traditions influenced by Christianity (e.g. Easter, Christmas, Harvest Remembrance Day parades). Discuss that, whatever our belief, some things we take part in originate in Christianity (e.g. school holiday times).</li> <li>• Use maps, internet, local newspapers, census data (<a href="http://www.statistics.gov.uk">www.statistics.gov.uk</a>) to discover what religious buildings are in the local area, in the nearest town and city (e.g. Carlisle Cathedral, Cartmel Priory). When were they built? Who uses them? What happens there each week? Use Google Maps to pinpoint where they are and links to websites with relevant photos. These maps and photos can be added to a Power-Point presentation. Children add their own captions or photos as part of ICT time. What questions do pupils want to ask?</li> <li>• Who, in our area, influenced religion? e.g. wandering saints or 'perigrini' with local connections - St Aidan, St Bega, St Cuthbert, St Herbert, St Kentigern, St Oswald, St Ninian, St Patrick, St Martin. These names occur in the dedications of various churches e.g. Crosthwaite (Kentigern), Patterdale (Patrick) and Preston Patrick.</li> </ul>	<p>Year 3: I can describe communities to which I belong. I can describe which places of worship are found in my community and describe how they are used.</p> <p>Year 4: I can describe some ways religion makes a difference locally. I can describe religions which are represented in my local area.</p> <p>Year 5: I can make links between my experiences of community and those of others. I can explain with reasons which experiences and practices may be involved in belonging to different religious groups.</p> <p>Year 6: I can discuss and present ideas about faith communities, my experiences and the communities to which I belong</p>	<p>Cross curricular link to ICT: a Smart Board Capture Tool can be used to copy parts of a Google map of the local area. This can be used to drop into a PowerPoint as a teaching resource. Each place of worship can be given a symbol or marker and a hyperlink created to a new slide. This would give basic information about that place of worship, questions the children have raised and a photo from a local walk.</p> <p>Cross curricular link to Geography: Using local maps, and contrasting localities to show a range of places of worship from different religions.</p> <p>See also <a href="https://www.visitcumbria.com/church/">https://www.visitcumbria.com/church/</a></p>

- Identify contemporary expressions of belief e.g. charity shops with a Christian connection; Salvation Army recycling; Food Banks; Christian and Islamic Aid collection.
- Pupils do an in-depth study of two or more local places of worship or a saint with local connections. This could be an individual task or a group activity. How is the building used? In what way might it help people worship? Who built it, when and why? What services are there? How do people in the community know what's happening? What artefacts/symbols are used and why?



INTENT	IMPLEMENTATION	IMPACT	NOTES
Is the range of religions in our area typical of the UK?			
<p>Children will learn about a range of religions in the local area and the UK.</p> <p>Children will learn that religious and ethnic diversity is common in different parts of the UK and globally.</p> <p>Children will learn about the religious make up of the world.</p>	<p>Use the picture on the previous page (from RE Today's 'Religion Around Us') of 'The Impossible Village'. Give each pair of pupils a large copy of the picture and ask:</p> <ul style="list-style-type: none"> <li>• What feelings/thoughts come as you look at the picture? What questions do you want to ask?</li> <li>• Can you identify 15 things in the picture that connect to religion?</li> <li>• Imagine you are a Walking Tour guide showing people around: where would you stop? What would you say? Are there any clues as to how people worship?</li> <li>• Find 10 similarities between this village and where you live. List 10 differences. Do these matter? Why? If you lived here, would you like the multi-religious feel? Why/why not. Give 3 reasons why it is important for people who are different to respect one another.</li> <li>• How does our locality compare with UK statistics? Make the percentages accessible to pupils by converting them to the number of pupils in the class. Explain why counting people by their religious identity is difficult, and may be biased. Begin a guessing game: if the world was a village of 1000 people, how many would be members of each of the major religions? If the UK was a village of 100 people? Pupils use maps and tables to answer questions. Relate this to the makeup of the local area looking at similarity and difference.</li> <li>• Repeat previous Google Maps activity using an area with more religious diversity e.g. Preston.</li> <li>• What are the advantageous of a society where many religions exist side by side? Discuss ways a community is enriched by religious diversity. Pairs of pupils make lists responding to this prompt: <i>'If we were all the same, then there would be no...'</i> Compare the lists in fours, then 'snowball' to collect all the ideas. Can you get 20+ items on it? Which are the most significant? Explain that migration to the UK is enriching: what food, culture, movies, books, music, sport, medical work and religion would we miss if everyone was an 'Anglo Saxon'? Explain the many benefits of a mixed community and that these are rarely highlighted in the media.</li> <li>• Look at a list of religious services listed in a local newspaper or on the web and compare with Preston, Liverpool etc. What questions do pupils have? Pupils look at and analyse some tables of statistics for religions in a local town, the UK and world-wide. What do they notice? How can they explain this? Can they understand the statistics about the numbers of people who follow religions in Cumbria, in Britain and world-wide? Are some religions local? Are some global?</li> </ul>	<p>Year 3: I can describe the religions in the area and in UK and similarities and differences between living in a plural community and living in a community where many people are similar</p> <p>Year 4: I can describe the UK's religious diversity. I can make connections between the value of respect and the way people behave with regard to members of different religions.</p> <p>Year 5: I can explain with reasons the values of respect and listening. I can explain with reasons why religious diversity is beneficial in a community.</p> <p>Year 6: I can discuss and present my ideas and opinions on community harmony and how and why religious conflict can occur, and how it can be reduced.</p>	<p>Geographical skills enhance this work: see it as a way of developing understanding of the big ideas of place, space and scale.</p> <p>There is a numeracy link in this work: data presentation that is clear, varied and simple will help pupils to understand the lessons.</p> <p>There are 3 mosques in Cumbria (Carlisle, Whitehaven and Penrith).</p>


INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>How are religion and belief changing in our region?</p>			
<p>Children will learn that Christianity has been in Cumbria for a long time</p> <p>Children will learn about the Quaker connection with Cumbria and Quaker practices and beliefs</p> <p>Children will learn to experience some of the awe and wonder that can be felt in a place of worship.</p> <p>Children will learn about the ways in which religious communities in the UK have grown and changed in terms of religious diversity.</p>	<ul style="list-style-type: none"> <li>• Show photos of some Society of Friends Meeting Houses in Cumbria. What questions do pupils have? What clues are there about 'Meeting for Worship'? Explain that Quakers are Christians who conduct Meetings focusing on silence. They have a strong connection with Cumbria because they were founded here in the 17<sup>th</sup> century and people come on 1652 pilgrimages.</li> <li>• Tell the story of George Fox in Cumbria. Discuss how Judge Fell, Margaret Fell and their daughters might have felt at various points. Pupils sequence sentences of the story on a fortune line from Margaret Fell's point of view. Compare how children complete their fortune lines and discuss the range of emotions.</li> <li>• Arrange a visit from a Quaker or to a Quaker Meeting House. Children agree what questions are to be asked. What's the same about other places of worship they have visited? What is different?</li> <li>• Recap on what was learnt on the visit/from the visitor and the role of Quakers in the area. Display quotations from George Fox* and explain that they are important beliefs to Quakers. In groups children pick a quotation and discuss what it might mean and how it might affect their life. Devise a short 'frozen moment' scene showing how the quote can be translated in a contemporary local setting. Take photos of the scenes and share the results of the discussions.</li> <li>• Pupils explore the development of the different Christian communities of Cumbria. There are about 250 churches in Cumbria today. Some have opened in the last 50 years. Some are very old. Look at a local example, and compare it with, for example Hawkshead Methodist Church. Pupils could find out '10 things about the church' as an enquiry task. Use different Cumbrian church websites for each pair of pupils. Pupils research the history and beliefs of local denominations. What do the different Christian communities have in common? What is distinctive about each? How have they helped the local area? Consider values and motivations in past campaigns driven by strong religious motivation.</li> <li>• Pupils could research Muslims or Buddhists in Cumbria, Hindus or Sikhs in Preston, Jews in Manchester. There are 3 mosques in Cumbria -Carlisle, Whitehaven and Penrith. What is distinctive about the different buildings of the faith communities? What signs, symbols, activities and days of the week show what matters to different religions?</li> <li>• Using historical records and maps, explain that Yorkshire for instance had no mosques, mandirs or gurdwaras in 1960. Today there are over 50 mosques, and over a dozen mandirs and gurdwaras, What does this tells us about the changing UK? Hear stories of migration, settlement and diversity.</li> </ul>	<p>Year 3: I can describe the history of local and regional religious communities.</p> <p>Year 4: I can make connections between values like tolerance and respect and the behaviour of individuals</p> <p>Year 5: I can explain with reasons about some ways in which a town or county can be a respectful place to live.</p> <p>Year 6: I can discuss and present some of my own ideas about respect, harmony in diversity and co-operation to some community issues in today's Britain.</p>	<p>*See the quotations in the next lesson.</p> <p>This work links to learning in history, and to the big ideas of time and change.</p> <p>In Maths pupils might connect this work to the census figures from 2011, noting the increasing plurality of our religious communities in the last ten years.</p> <p>Watch a clip of Friends meeting in silence and talking about what it is for and feels like. Pupils could have a go at meeting in silence</p>

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What are some key Quaker beliefs and how do they influence behaviour?</p>			
<p>Children will learn about the Quaker community in Cumbria.</p> <p>Children will learn about links between Quaker beliefs and actions.</p> <p>See: <a href="https://www.visitcumbria.com/quakers/">https://www.visitcumbria.com/quakers/</a></p>	<p>Display the quotations from George Fox* around the room. Read them out loud.</p> <ul style="list-style-type: none"> <li>In pairs children choose one, reflect on its meaning and put it into their own words. Children write their interpretation of the quotation and why George Fox might have written it. Children think of a situation showing how the quote might affect a person's behaviour and suggest 2 different outcomes.</li> <li>Use some of the children's comments as a basis for a class discussion so they understand there are a range of interpretations, that it is a matter of belief and that Christians may differ in some of their beliefs and that beliefs affect how we behave. From this discussion children learn of the diversity in Christianity in the local area, and the need to respect people's beliefs even if they don't hold the beliefs themselves.</li> <li>Quakers have a strong focus on testimony to Truth and integrity; Justice, equality and community; Simplicity; and Peace. Ask pupils to link the quotes to the Quaker testimonies and identify how Friends might relate them to modern life.</li> </ul> <p>After visiting a Quaker Meeting House or Swarthmoor Hall in Ulverston and exploring the life of George Fox link his beliefs and behaviour with that of people today. Extend children's thinking with:</p> <ul style="list-style-type: none"> <li>In the 17th century it was a legal requirement for everyone in Britain to attend Sunday worship in the Parish church. Fines of 2s 6d or imprisonment for 6 months were imposed on those who didn't or who 'caused a public disturbance of the minister'. In 1650 the penalty for travelling on a Sunday other than to attend church was doubled to 6 hours in the stocks. George Fox travelled all over the country preaching and telling people that they could worship God anywhere at any time - it didn't have to be in a church on a Sunday. Where might people worship God today?</li> <li>In Cumbria George Fox met like-minded people. He visited Swarthmoor Hall where he found a receptive audience in Margaret Fell and her household. Fox became convinced, through his experience that God spoke within his own heart, that he didn't need a priest to tell him what to do. Why do you think this brought him, Margaret Fell and other Quakers into conflict with church authorities?</li> <li>Following Jesus' teaching in Matthew 5: 33 'Let your yea be yea and your nay be nay' George Fox tried to be scrupulously honest, he wouldn't pretend or tell lies. When told he must take an oath by swearing on the Bible in court he refused saying that he always did speak the truth. What do you think this led to? What do we mean by 'the literal truth'; 'a white lie'; 'and 'not the whole truth'? Do we always tell the truth? Should we always tell the truth? Have we said something untrue in order to be nice to someone? Do you say you have done something when you haven't? Have you covered up for a friend by telling a lie? Have you told a 'showing off lie'? Have you told someone it's not their fault something happened (even if it was) so they feel better?</li> <li>I wonder why George Fox carried a Bible with him wherever he travelled? When would he read it? Why at that time? Do Christians today carry Bibles with them? When and why do they read it?</li> <li>If it says in the Bible that all are equal in the sight of God why aren't all treated equally? What does this mean to Quakers? What do you think Margaret Fell meant when she said 'Go with God'?</li> </ul>	<p>Year 3: I can describe and explain some Quaker beliefs.</p> <p>Year 4: I can make connections between Quaker beliefs and my own beliefs.</p> <p>Year 5: I can make connections between what I've learned about Quaker beliefs and how the beliefs might influence the behaviour of Quakers.</p> <p>Year 6: I can discuss and present some of my own ideas about the challenges of living up to the requirements of the teachings of George Fox.</p>	<p>*Quotations from George Fox: <i>There is something of God in every man and woman.</i></p> <p><i>Mind the Light of God in you which will guide you to God.</i></p> <p><i>Be courteous, kind and tender one to another, and show forth the nature of Christ and Christianity in all your lives.</i></p> <p><i>Do rightly, justly and equally to all people in all things.</i></p> <p><i>Christ's religion doth not admit of any persecution or violence.</i></p> <p><i>Every creature of God is good, and ought to be received with thanksgiving.</i></p> <p><i>My dear Friends, brethren, and sisters, love one another with the love that is of God shed in your hearts.</i></p>

	<ul style="list-style-type: none"> <li>• George Fox spent much time reflecting on what he read in the Bible and became convinced that if he was to love his enemies as in Matthew 5: 43-47- <i>Love your enemies and pray for those who persecute you</i> he couldn't carry a sword and fight but had to do something practical to resolve conflict situations. This was during the Civil War so he was branded a traitor. It became a Quaker belief to try to remove the causes of conflict and war. What does this mean for Quakers today?</li> <li>• Early Quakers were regularly imprisoned for their beliefs e.g. not attending Church services but holding their own Meetings for worship; not swearing an oath on the Bible but affirming that they would speak truthfully; not taking up arms so being regarded as traitors. Why was George Fox imprisoned 9x and Margaret Fell 2x (once for 4 years and once for 18 months)? Discuss how it might feel to be imprisoned because of your beliefs. What were prisons like in the 17th century? What are they like today? Has anyone seen a prison? How would you feel if you were imprisoned and felt you hadn't done anything wrong? Write a letter as if you were George Fox in prison.</li> <li>• Visit the Quaker Tapestry, housed in Kendal Meeting house since 1994. It consists of 75 crewel embroidered panels (25"x21"). The panels record the spiritual insights of Quakers.</li> </ul>		<p><i>Esteem all men and women as they are God's creation.</i></p> <p><i>All that profess the truth of Christ, should live in it, for it is peaceable, and the gospel is the gospel of peace.</i></p>
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INTENT	IMPLEMENTATION	IMPACT	NOTES
How might a place of worship help people to practice their religion?			
<p>Children will learn about the similarities and differences between the places of worship for 2 religions or 2 denominations.</p> <p>Children will learn about some of the signs and symbols associated with 2 faith groups and understand how they express religious beliefs and feelings.</p> <p>Children will learn to explain similarities and differences in worship.</p> <p>Children will learn that people have a variety of places of worship which are used for a variety of purposes- reflective, social, investigative.</p>	<ul style="list-style-type: none"> <li>• Pupils share ideas about 'What is worship?' Is it praying? Can serving others be worship? Can study be worship? Compare with pupil's experiences – How do I find stillness or peace? What do I celebrate and how? If pupils have religious beliefs they could reflect on how they worship.</li> <li>• Interview a range of adults about 'What is worship?' and where they might worship. Emphasis that there is great diversity in how people worship, and different ways are helpful to different people. Reflect how 2 religions may have strong similarities about worship and can also be very different. Compare with how pupils have similarities – same class, team etc. and how they are different – hair colour, favourite food etc. Discuss the need to think respectfully about how we are all different yet we have more in common than what divides us. What is good about a school with children who are so different? What is good about a community with different beliefs and ways of worshipping?</li> <li>• How might a place of worship help different people to worship? Does the building or things in it identify the community who worship there (e.g. specific images in a stained glass window or dedications, carvings, artefacts)? There is much diversity in Christian worship - from the dramatic services of Greek orthodoxy to the silence of Quaker worship; from many images to their total absence. How do people decide which place of worship to use?</li> <li>• Why is Christianity so diverse? Explain that a reason is in the origins of Christianity. People already knew what to do in worship because they did it most days. Many early Christians believed Jesus would return in their lifetime so NT scriptures are devoid of rules about worship because the new 'kingdom' would come soon. Eucharist and Baptism were established early but the NT has few other details. Over 100s of years the creeds, liturgical church year, sacraments, services, and authority structures were detailed by the Catholic Church. When the Catholic Church became subject to criticism and the Bible became accessible through the invention of printing, it was clear that Christian worship was institutionally designed and could be institutionally changed. Different parts of the NT could be used to make different points. In Britain, after Henry 8<sup>th</sup> refused the Pope's jurisdiction, destroyed monasteries and encouraged iconoclasm, interpretations based on people's own reading of the NT flourished. Some view the diversity of Christian worship negatively as representing conflict or incoherence of belief. Many see it positively- the 'spirit' is a living presence giving insight, a 'force' for change, accepting of the diversity of needs.</li> <li>• Explore diversity in other faiths. e.g. 'orthodox' and 'liberal' Judaism; Sunni and Shia Muslims. In Hinduism places of worship may pay more homage to one manifestation of divinity rather than another e.g. Krishna rather than Shiva. Religious expression is often linked to a local culture so may be linked to patterns of immigration. Many Asian heritage communities in UK come from specific areas. As an unintended consequence of striving to maintain identity people who migrate may be more conservative than those who remain in the original country. This may also be the case with people who have been</li> </ul>	<p>Year 3: I can describe places of worship and their similarities and differences</p> <p>Year 5: I can explain with reasons about who we are, where we belong and can reflect on differences and similarities.</p>	<p>A Venn diagram could be used to compare 2 places of worship. Historical skills enhance this unit and develop u/d of the big ideas of time and change. Christianity came to Cumbria during the Roman occupation. Monasteries and priories were set up during 12th century: Augustinians at Carlisle, Lanercost and Cartmel; Cistercians at Holm Cultram, Calder and Furness; Benedictines at St. Bees, Wetheral and Armathwaite. The Reformation left Furness Abbey and Conishead Priory in ruins. Cartmel was unscathed so is an illustration of a Mediaeval Priory. Between 1748 and 1790, John Wesley visited Cumbria 26 times. Methodist Chapels were concentrated in West Cumberland/Eden Valley at first, and soon spread south.</p>

	<p>persecuted and whose faith practices have been maintained through much anguish - e.g. the Jewish communities.</p>		
<p>Children will learn about diversity through visiting places of worship from different faiths.</p> 	<ul style="list-style-type: none"> <li>• Being a polite visitor. Pupils make a list of ways to be polite when visiting someone else's home. Compare these with some of the symbols of respect believers may use in a place of worship. Think about how to show respect when you visit a building dedicated to a religion you don't follow. Discuss the need to respect the quiet. How would they feel if someone didn't behave in their special place? Pupils to write/draw 3 rules they would expect people to honour when in their special place.</li> <li>• Plan a visit to a place of worship not already visited by the class (e.g. Methodist chapel, mosque, temple, mandir). If possible, meet worshipers-if not pupils could leave questions and ask for them to be answered by a few people and emailed to school. If visits are not possible, use collections of photos – either local photos or there are collections on the web. Virtual visits are a useful substitute.</li> <li>• In the place of worship ask pupils 1) To find a place to sit on their own to write or draw their feelings. What did you feel when you first came in? Does it make you feel welcome? 2) To choose 1 thing to focus on and draw or write about it. 3) To think of any questions. What interests you here? 4) To think of what helps people to worship here. What makes it different from your home? Who comes here? Who helps? How? Why? How do you know if children are involved? 5) What is the same/different about other places of worship you have been in? 6) Is there anything in here you don't understand? Who could you ask? Would you want to come back? Why?</li> <li>• Imagine you were making a photo record of this visit. Find 3 things to photograph that you think are most special to people who worship here. Choose one and draw it.</li> <li>• What questions do pupils want to ask? What clues are there as to how people worship? Can you tell that people care about the place? Why? Are the 6 senses used in worship? What do people enjoy about worship? How might it help them live their lives? What would they miss if they stayed away? With younger pupils focus your questions on 'Who uses this place of worship? Why? What do they do?' With older children focus your questions on 'What does this tell us about their beliefs?'</li> <li>• Ask someone who worships here to talk to children about their faith, about using the building etc. Does the congregation help other people in any way? How?</li> <li>• Ask pupils to imagine a Hindu family visiting a local church and a Christian family visiting a mandir. How would they feel? Might they be anxious, or feel at home? Curious? Comfortable? Out of their depth? Why? What questions would they have?</li> <li>• Same and different. Ask pupils to compare different places of worship by developing descriptive lists of what is the same and what is different between them.</li> </ul>	<p>Year 3: I can describe similarities and differences between worship in two different religions or in two different denominations.</p>	<p>Visiting places of worship is always a challenge for the teacher, but well-planned visits make an inspiring contribution and are worth the effort.</p> <p>What can you say to children or adults who are prejudiced or apprehensive about a visit to a place of worship?</p> <p><i>That may be the case but let's see if what you were told/think is really true...</i></p> <p><i>Let's explore together—be detectives investigating. I need someone to help me.....</i></p>



INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What difference might worship make to a person's everyday life?</p>			
<p>Children will learn about the difference that worshipping might make in people's life.</p> <p>Children will learn about respecting a specific faith community; a specific place of worship and specific artefacts.</p>	<ul style="list-style-type: none"> <li>● Stilling activity. Ask children to sit alert and relaxed. Notice sounds in the room. Focus on each breath as it comes and goes. Ask children to imagine going on a journey. Ask them to return in their imaginations to the trip to the place of worship and to recollect the experiences.</li> <li>● Follow up work from the visit- each table group is given 3 sheets of paper with a question on each:               <ol style="list-style-type: none"> <li>i) Which were the most interesting parts of the visit?</li> <li>ii) Did anything surprise you?</li> <li>iii) What questions do you have about what worship is and the difference it might make?</li> </ol> <p>Groups brainstorm each of the 3 questions, with 2 mins for each. Each group shares their answers. Children try to answer their own or each other's questions about what difference worship might make to a person's life.</p> </li> <li>● As a reminder use any video recordings of the visit. Show a PowerPoint of photos from the trip. Explain that they need to add captions with information for visitors to the place of worship or make a guidebook to the place for a blind or deaf person. Explain that we will use this to add to our understanding about how worship might make a difference to a person.</li> <li>● Children in groups explore as much as they can recall of the visit in 5 minutes. Use a 'Snowballing' strategy. Sort the information into 4 categories which will be the headings for the information leaflet: e.g. 1. Building 2. Services 3. Links to the community 4. Artefacts and symbols.</li> <li>● Give copies of each part of the PowerPoint-a section per group. Children write info for photo captions. Groups send an envoy to another group, check and add any extra information from them to their part of the presentation. Extension- select own photos and write more pages for that section. Include sketches from the trip, video clips or sound recordings.</li> <li>● Review and evaluate the presentations. Assess children's responses, written and verbal, throughout.</li> <li>● If possible interview (in person or online) a few people from different faiths who worship regularly and discuss with them how they show commitment to their faith and what meeting regularly with people who share their beliefs means to them. In groups pupils identify what difference worship might make to a person and reasons why people might want to meet regularly to worship, to celebrate, to participate in or contribute to a community, to learn.</li> </ul>	<p>Year 3: I can describe features in a place of worship and explain with reasons how they help a person to worship.</p> <p>Year 5: I can discuss and present key features of a place of worship through a writing activity</p>	<p>There are lots of books giving advice on mindfulness or stilling for children.</p> <p>Children could design a place of worship in a shoebox or out of lego or duplo or design a postcard web page of the place of worship.</p> <p>According to research at Lancaster University in 2010 people who worship in any faith tend to be happier than those who don't. This happiness boost comes from the social joys of being part of regular services. Getting together with others at a church, temple or synagogue allows people to build social networks, closer ties and, more life satisfaction.</p>

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>How can we live in harmony?</p>			
<p>Children will learn about the idea of community harmony through examples of how people get along together.</p> <p>Children will learn about respect through thinking about their own behaviour and linking it to religious difference.</p>	<ul style="list-style-type: none"> <li>• What helps make harmony? Are people really different? Does everyone want happiness, just in different ways? Religions are many, even if many people believe that God is one. What helps people to live together in peace, without hostility? Can religion help us to be accepting?</li> <li>• What is the best thing to do when people disagree about religion? Share case studies to think about: Should Hindus in UK have a day off work for Divali? Should a mosque in UK be able to make a public call to prayer like church bells are rung? Should Easter and Christmas mean a holiday for everyone? If Sikhs wear the 5Ks, should this be respected whatever their work uniform might be?</li> <li>• What is needed for more respectful villages and towns in Cumbria or in the city of Carlisle? Create a charter for peace between religions that will help to build harmony between people. Pupils in pairs come up with 4 ideas for harmony in the community, written as positive rules (not 'Don't do this'). To maintain good thinking, give them 15 ideas and ask them to select the best 10. Ask each pair to compare their ideas with another pair, and agree 5 rules together. Then compare their small group charter for religious respect with another group. What are the similarities and the differences that will build harmony between people from different religions? Can they harmoniously discuss, defend and select the best 10 from both lists?</li> <li>• Speculate: if all the religious life of your community was banned (e.g. festivals, worship, charitable activity), how would people feel? What would happen? This draws attention to the importance of freedom of belief and worship. It could be linked to citizenship work on human rights.</li> <li>• When and how is it good to be different? Is being different good or bad? Through P4C enquiry, enable pupils to discern what unites us, what divides us, and to consider why unity is important.</li> <li>• Share examples of religions promoting ways of living in harmony locally, nationally and internationally e.g. Churches Together in Cumbria; AWAZ; Kendal and Carlisle Unity Festivals; St John's Episcopal Church, Aberdeen; Mirembe Kawomera Co-op.</li> <li>• If you were elected MP or Mayor... Ask pupils to think, if they were in charge, what they would do to promote good relations between different communities. Plan a speech and run a mock election. If you do, get pupils to work in a small team of 4-6 and prepare a speech for one of them to give.</li> <li>• Draw deeper understanding of how and why religions need to live side by side and whether they do collaborate. Are there some things about which believers can't agree? What should they do if they can't agree? Agreement on ethics is notable – the global poverty issue and the drop the debt campaign, or fair trade are good examples of agreement and action across religious divides.</li> </ul>	<p>Year3: I can describe examples of harmony or conflict. I can explain with reasons how people could live together.</p> <p>Year 4: I can describe what a harmonious community is like. I can connect how I treat others and my own attitudes to them and the idea of a harmonious town.</p> <p>Year 5: I can discuss and present my own ideas and opinions about community harmony I can explain with reasons how community harmony doesn't mean 'being all the same' but means 'accepting our differences'.</p> <p>Year6: I can discuss and present ideas about the impact of harmony in our region.</p>	<p>This lesson uses the general concept of 'politeness' applied to religious diversity. There are links to PSHE and Citizenship learning connected to this activity.</p>

Appendix 1

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What are the key features and artefacts in a Christian church?</p>			
<p>Children will learn to explore a virtual Christian church.</p> <p>Ask children write about their work, using, labels, lists and captions and to make up prayers or meditations, and to practice a song for the 'opening' of the church, and have a little ceremony. Can children make a poster inviting people to come?</p>	<ul style="list-style-type: none"> <li>• What might be inside? Take a tour of a virtual church to remind them of the features of the church for example nave, lectern, altar, pew, candles, font and their use in worship.</li> <li>• Use spotlight on Smart Board to focus on key images of one part of the inside of the building. Generate questions and responses. Model how to use 'Image focus activity' to help answer key question. Ask children to suggest answers in pairs for each image using an activity sheet. Some children may need further help by additional open ended, thought provoking questions. The questions could be simplified or the number of them reduced. Look at the images for each of these areas using the spotlight. Record children's thoughts about how the features and artefacts make a difference to worship. Add any questions that are still puzzling and record possible answers to refer back to.</li> <li>• Look at 'Events' on the place of worship's website. How do 'Events' help people to worship?</li> <li>• Sort all thoughts or unanswered questions into key areas or concepts such as: a) Building b) Services c) Prayer d) Children and Youth d) Links to the community e) Artefacts/symbols used</li> <li>• The teacher records the best questions for each heading ready for the next lesson and invites pupils to find out any answers they can in advance.</li> <li>• Imagine you were making a photo record of the visit. Find 3 things to photograph that you think are most special to people who worship here. Choose one and draw it.</li> <li>• Build a Church Challenge: Explain that the Bible compares the church to a body, where the hands do one thing and the feet another and that their teamwork is like the church, in one way. Christians believe God is pleased when we all co-operate, when we all do our bit. Put pupils in 6 teams of 4 or 5 to do some big scale modelling. Team A: Provide a huge box and challenge them to turn it into a church. Team B: Challenge them to make a church tower or spire with a bell. Team C: Challenge them to make the things for inside - altar, a font, pulpit, lectern, images and statues of saints. Team D: Windows –depicting stories of Jesus -Include a rose window. Team E: Challenge them to create the congregation and the seating. Team F: Challenge them to build the environment for the church -put it into a graveyard and garden.</li> <li>• Ask them to take and use photos of the teams working to show how the church is built. Link community and activity together as a way to learn what it means to belong to the church.</li> </ul>	<p>Year 3: I can describe features and artefacts in a Christian Church</p> <p>Year 4: I can describe what happens at a specific church</p> <p>Year 5: I can make connections between what I've learned about sacred places.</p>	<p>Image Focus activity: This uses a series of questions for children to answer: each question gets progressively more searching, in order to enable children to think more deeply.</p> <p>Any image from a story, an artefact or a feature can be placed in the centre of the activity sheet. In this case photos from the website can be used.</p> <p>Carlisle Cathedral is one of Cumbria's remarkable heritage buildings. Local churches and chapels are just as suitable for this work as a large or ancient cathedrals e.g. Cartmel Priory, Lanercost and Holm Cultam Abbey.</p>

Appendix 2

What is the same and what is different about some Christian Denominations?	
<p>Catholic</p> <ul style="list-style-type: none"> <li>★ This is the largest Christian denomination worldwide.</li> <li>★ The Pope at the Vatican in Rome is the head of this denomination.</li> <li>★ Bishops are said to be successors of the apostles (Jesus' disciples). Peter was the first Pope and leader.</li> <li>★ All priests are required to be unmarried, celibate men.</li> <li>★ There are 7 sacraments: Baptism, Confirmation, Eucharist, Marriage, Holy orders and Anointing of the sick. These are celebratory rites of passage where Catholics see God as an active part in their life and aim to receive the Holy Spirit and form a close relationship with God.</li> <li>★ Catholics celebrate Mass where they take the Eucharist. They believe in transubstantiation - that the bread and wine are transformed to the body and blood of Jesus. Sharing in communion is only allowed by confirmed members.</li> <li>★ High importance placed on the Bible.</li> <li>★ Catholics seek forgiveness of sins by confession through a priest.</li> </ul>	<p>Church of England (C of E)</p> <ul style="list-style-type: none"> <li>★ Called the 'established church' and formed due to the reformation and protesting against the Catholic Church leadership and some practices.</li> <li>★ The Queen is currently the head of the C of E - it is the church of the state. Originally King Henry VIII was the first leader of this church.</li> <li>★ The Archbishop of Canterbury is the senior leader. There is a clergy of vicars- men and women who serve God's people as clergy. Many vicars have families and are married. They allow women priests.</li> <li>★ Each vicar cares for at least one parish, often several.</li> <li>★ They share Communion to remember the death of Jesus; don't believe in transubstantiation; view the Eucharist as the representation of the body and blood of Jesus. Sharing in communion is only allowed by confirmed members.</li> <li>★ High importance placed on the Bible.</li> <li>★ They seek forgiveness of sin through repentance (saying sorry) and a personal relationship with God.</li> </ul>
<p>Methodist</p> <ul style="list-style-type: none"> <li>★ They are an independent Protestant Church who believe strongly in putting their Christian faith into practical action</li> <li>★ Many Methodist preachers and worship leaders are lay, not ordained.</li> <li>★ They study the Bible in a methodical approach</li> <li>★ They believe in 'salvation' (if you have done wrong, you can be saved)</li> <li>★ People become members after deciding for themselves that they want to dedicate their life to Jesus</li> <li>★ Methodist services can be very varied</li> <li>★ Everybody is welcome to share in communion which is usually taken twice a month in memory of Jesus sharing bread with his disciples. There are no age restrictions for taking communion and no church membership restrictions. Communion can only be celebrated with an ordained minister present.</li> <li>★ They can have lively and enthusiastic ways of praying</li> <li>★ High importance is placed on the Bible.</li> </ul>	<p>Baptist</p> <ul style="list-style-type: none"> <li>★ One of the largest Protestant and Free churches.</li> <li>★ Founded in 1609 by John Smyth.</li> <li>★ Churches are run by members with no chain of command or leadership. A Pastor is responsible for the care of the congregation.</li> <li>★ They have adult baptism called 'Believers baptism' by total immersion in water for those who have chosen to believe for themselves in Jesus. Adults make a dedication speech where they talk about how they have come to want Jesus in their life and to live by his teachings. Special pools are a main feature to these churches and Baptism is the way in which you become a member.</li> <li>★ Communion is celebrated on Sunday. Loaves of bread and cups of wine are passed around for all members who have accepted Jesus as their saviour to eat and drink in remembrance of Jesus. There is no set pattern to services of worship. Some hand clapping and lively music is common in worship.</li> <li>★ A lot of importance is placed on the Bible and its teachings.</li> </ul>

Appendix 3

INTENT	IMPLEMENTATION	IMPACT	NOTES
<p>What are the key features and artefacts in a Hindu mandir? What do they mean, and how are they used?</p>			
<p>Children will learn to explore a virtual Hindu Mandir in preparation for, or as a substitute for a visit.</p>	<ul style="list-style-type: none"> <li>• To prepare children for seeing pictures and statues which show Hindu gods and goddesses with many arms and hands symbolising qualities of God, ask the class to help you create and draw a visual personification of a figure that represents the characteristics of the title 'Lord of Time'. No words are allowed in the picture. Colours and symbols used should be discussed. Experiment with visual metaphors. In groups of 4 select one of these titles without telling other groups: Lady of Compassion; Lord of Justice; Message Giver; Lord of Power; Destroyer of Ignorance; Problem Solver; Lady of Learning; Lord of Weather; Giver of Success. Draw a meaningful figure that represents the characteristics of the title.</li> <li>• Prior to the visit to the mandir recap any work they have done on Hinduism previously.</li> <li>• Talk to the pupils about the 'Through the Keyhole' programme on TV. Explain what it was about: that you found out about a person through the objects that were on show in their house. Discuss what pupils would be able to see through their own keyhole at home and what it would tell others about them. Decide on 4 special objects in your home. Discuss with a partner what the 4 objects tell others about them.</li> <li>• Using a keyhole made from cardboard show the pupils some Hindu artefacts. What questions do they have about the artefacts? What do they think these artefacts are? How and when are they used? What do they tell us about Hindus?</li> <li>• Show children websites which give an idea of what to expect in a visit to a mandir.</li> <li>• Use the spotlight on Smart Board set at no transparency to focus in on one aspect. What do you think these pictures show? Or use magnifying class to zoom in. What puzzles you? What do you want to ask? Record questions. Suggest responses. These questions could be asked at the mandir.</li> <li>• Why do you think a Hindu might want to worship at a mandir? How would the artefacts studied in this activity help them to worship? Discuss in pairs, report back and teacher records the most thoughtful answers. Use these as predictions.</li> <li>• Explain that the purpose of the class visit to the mandir is to investigate how worship makes a difference to Hindus lives. The answers from above can be compared to what children find out.</li> <li>• Visit a mandir and include time for pupils to sit quietly on their own, not just listening to explanations by the host community.</li> </ul>	<p>Year 3: I can explain with reasons what is special to me, and connect with what is special to other people.</p> <p>Year 4: I can describe some features and artefacts in a Hindu Mandir</p> <p>Year 5: I can describe and explain some features and artefacts in a Hindu Mandir</p>	

## Appendix 4

Religions Quiz: Who might say these things?			
We believe there is one God who is called Brahman. Brahman can appear in different manifestations in the form of gods and goddesses.	We do not worship a God. We strive for Enlightenment which means working for the happiness of all beings.	Our religion means 'peace'. Muhammad (pbuh) said don't say 'I believe', say 'I submit'.	At a wedding the bride may wear white and hold a bouquet of flowers. The bride and groom make promises, give each other rings, then walk down the aisle..
Many of us pray at home. We have shrines in our houses which have pictures and statues. Our temple is called a Mandir.	We believe that negative actions makes more negative and positive makes more positive. This is called karma.	Sunday is a special day for us. Many of us go to church on Sundays.	Our symbol is called Om or Aum. It means many things and it is a word for god.
The special day for our families is Shabbat. It starts at sunset on Friday and ends at sunset on Saturday. Shabbat is a day of rest when work is not done.	Men and women do not usually pray together in the mosque – they have separate prayer spaces.	Many of us do not eat meat. We offer food to God as part of our prayer. This food becomes holy and is offered to everyone to eat at the end.	Our holy book is called the Quran. It is written in Arabic and took 23 years to reveal. We believe it contains the words of Allah and that Allah's words cannot be changed.
Our temples have statues of Buddha. Some of our followers are monks. Monks can only own a few things. They wear a simple robe.	Our holy book is called the Torah. It is written in Hebrew and we believe that it is the word of God.	The Ramayana is the inspiring story of Rama and Sita which shows how good wins out over evil. It is 50,000 lines long.	We believe there is one God and Jesus is God's son and that God sent Jesus to the world to save people.
We eat 'kosher' food – food made in the 'right' way. We don't eat meat and dairy at the same time and have different cutlery, plates, and pans for meat and dairy foods.	We do not eat meat from pigs. Other meat must be Halal, which is meat made in the 'right way'.	Our symbol is the wheel. It shows the cycle of birth, death and rebirth.	Compassion is an important part of our religion.