

KS3 Unit 4 'What can we learn from religions, beliefs and communities today?' and Unit 9, 'What's to be done? What really matters in religion and belief?'

Lesson 1: Introduction

Context:

It is unlikely that students will have studied Sikhism before and so there is a need to establish prior knowledge at the outset. Moreover, there is often a great degree of ignorance about the religion. Sikhs are sometimes confused with being members of another religion. During the Gulf war Sikh Gurdwaras were attacked because people confused them with Mosques! Reference is sometimes made to the '3 great monotheistic religions', when in fact there are 4; Sikhism is a monotheistic religion but is often omitted.

Overview:

The TACS model of enquiry has been used throughout this scheme of work, which is explained in the text. This has made designing a clear developmental scheme difficult, but some key concepts are taught to ensure depth of understanding. Obviously teachers need to adjust the length of the module to their circumstances.

I have also created the scenario that students are designing a guide to non-Sikhs to a Gurdwara. It is important to explain to students that they need to get this right and introduce the idea of making drafts and having them critiqued. They need to ensure information is accurate and engage readers. Moreover, this is not simply a guide to a building, the goal is to introduce visitors to the Sikh faith and so students will need to be clear about beliefs and core concepts which underpin the religion. Without this the non-Sikhs visit to the Gurdwara will be little more than a bizarre curiosity.

Colleagues are encouraged to make this project as real as possible, perhaps arranging a visit to a Gurdwara to present their guides, especially if classes have not been able to visit a Gurdwara as part of their research. Alternatively invite a Sikh in to school to choose the best guide.

Essential core:

It is possible for students to cover all the assessment objectives, depending on time allocated. However it is essential that students cover the following in their project:

- To know that the term Guru means 'someone who leads you from darkness' and is essential to find God.
- To know that the Guru Granth Sahib contains the teachings of humans Gurus.
- Understand Sikh beliefs are found in the Mul Mantra, which was written by Guru Nanak and is the opening section of the Japji, which is the morning prayer and is at the beginning of the Japji.
The key belief found in the Mul Mantra; namely:
 - God is Supreme Truth
 - God is Ultimately Reality
 - God is the creator of all things
 - God is known through the teachings of the Gurus
- To know the key features of call of Guru Nanak; namely:
 - The environment into which Nanak was born (Punjab, Religious environment, childhood stories demonstrating virtuous behaviour)
 - His conversion experience and mission to teach prayer, do works of charity and live in a pure way (sewa)
 - His teachings on equality and why this was a challenging message in India.
 - The setting up of Kartarpur, the setting up of the langar.

Resources: Resources are identified in each lesson but there is a purpose built Gurdwara in Swindon which is extremely welcoming to schools. There is also the option to 'ask a faith member' facility on RE

Online which could be useful. A Key resource is the website <http://www.sikhs.org> . Another useful website is: <http://www.bbc.co.uk/religion/religions/sikhism/index.shtml>

A really useful text book is "This is RE 2"

- For the first lesson: sheet "When Ed met Ajit"
- TASC wheels which are available on the internet.
- Blooms Taxonomy aid memoire sheets

INTRODUCTION:

Explain to pupils that we have been asked to produce a visitor's guide to a Gurdwara, which is a place of worship for Sikhs. Obviously because it is designed to be used actually at the building we need to make sure the information is accurate; but we also have to make sure that visitors who may have no previous knowledge of Sikhism understand key Sikh beliefs and values. The best

To help us work through the project we are going to use a model of enquiry called TASC: Which means 'Thinking Actively in a Social Context'. This will guide us and make sure we follow the right steps to do an excellent job.

The guides will be judged by a member of the faith, who will decide which one to use.

Pupils can either work on this individually or in pairs.

BUILD UP:

According to the TASC model of enquiry the first thing we need to do is "Gather and Organise" and to ask the question: 'What do I know about this?'

This means asking the questions:

- What do I know about this?
- Where have I met this before?
- What information do I have?
- How much do I understand?
- What questions can I ask?

TASK:

To help us do this we are going to put ourselves in the place of someone who is visiting a Gurdwara for the first time without any prior knowledge. Read through "When Ed met Ajit".

The story puts the pupils in the position of Ed, a pupil who has been absent from school during the study of Sikhism. He returns just in time to attend the visit to a Gurdwara. The story is an account of what he sees, but does not understand.

- (a) Pupils to design questions with Talk Partners they think Ed needs to ask. Perhaps the best 5/8 they can think of. Pupils should then 'snowball' – join another pair and share their questions. The goal is to choose the 'best' 5/8.
- (b) As a class make a list of the best questions. Can these questions be broken down into different categories?
- (c) Discuss if anyone knew the answers to any of these questions. Where did they find out about Sikhism?
- (d) Can these questions be broken down into different categories? For example some are about beliefs, some are about practices, the building, some are about important people (gurus) etc...Should we use 3 or 4 categories to ensure we are covering key ideas? Which should we use?

FORMATIVE ASSESSMENT:

At this stage the formative assessment will be in the form of the quality of questions asked. Some pupils will ask very simplistic questions. They need to be encouraged to reflect on 'bigger questions', hence the need to filter the questions through the snowballing and class lists. But if the project is centred around the questions they generate they begin to take ownership of the project.

Plenary and homework

According to the TASC model we next need to be sure what the task is:

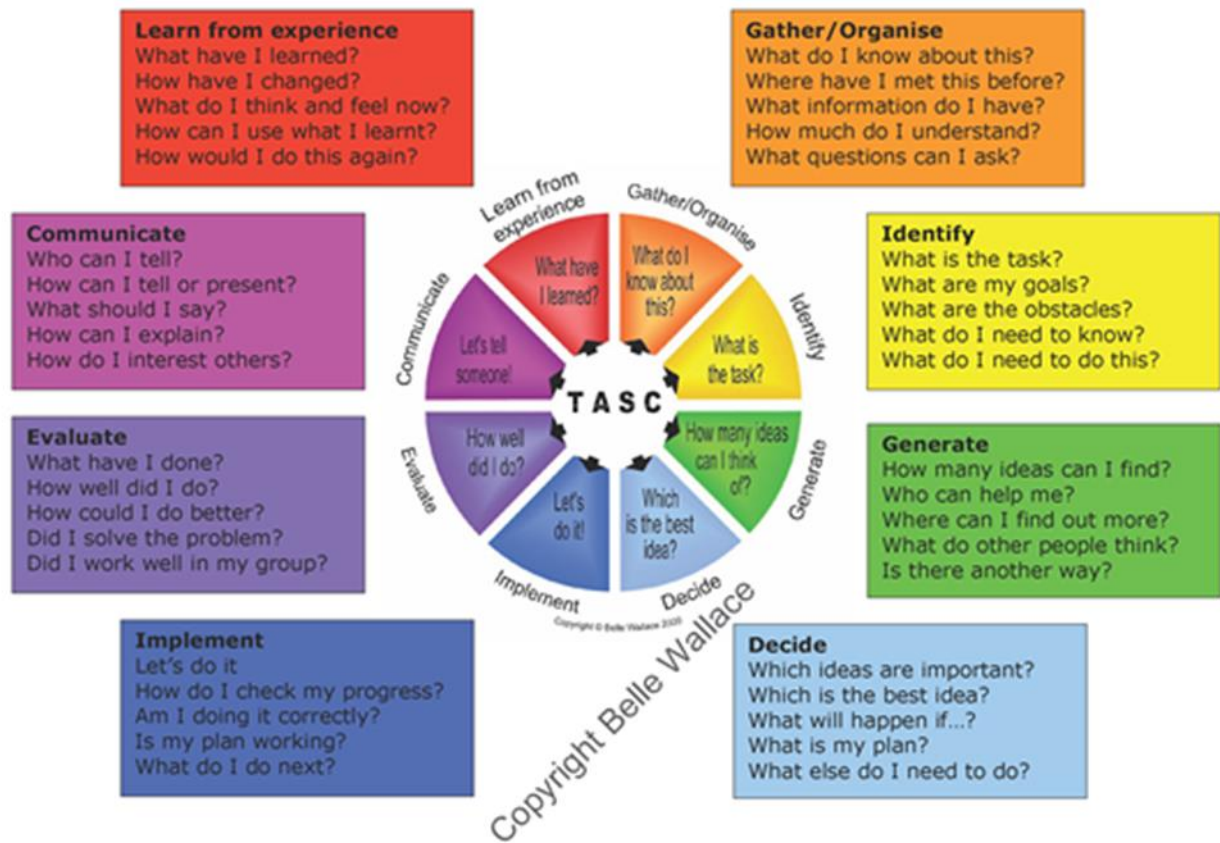
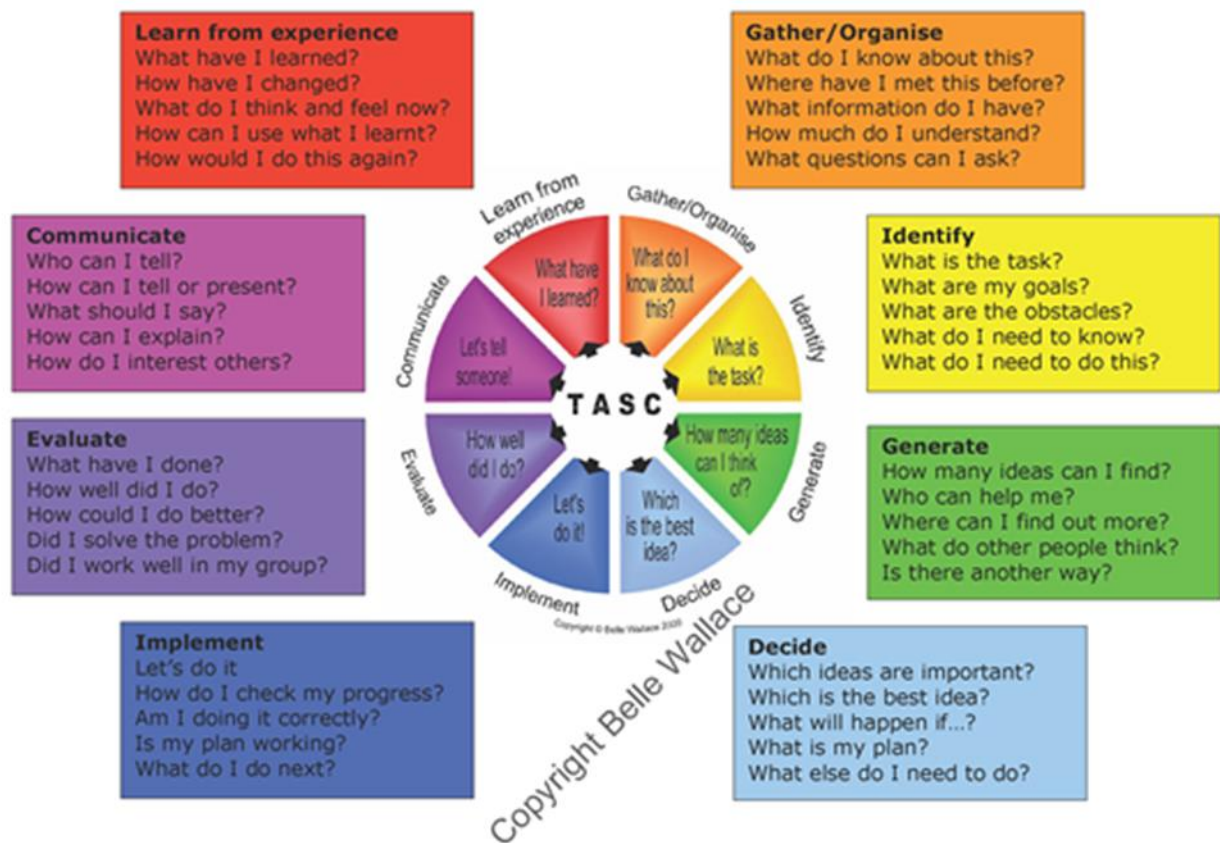
- Identify what the task is:
 - What are my goals? (eg What format do I want to use? Eg You tube, PPT, Booklet etc)
 - What are the obstacles? (eg where to find accurate information?)
 - What do I need to know? (eg Is there key information I need to include? How much detail do I need to go into? What are the characteristic of a guide guide?)
 - What do I need to do this? (eg On what criteria will the guide be assessed?)

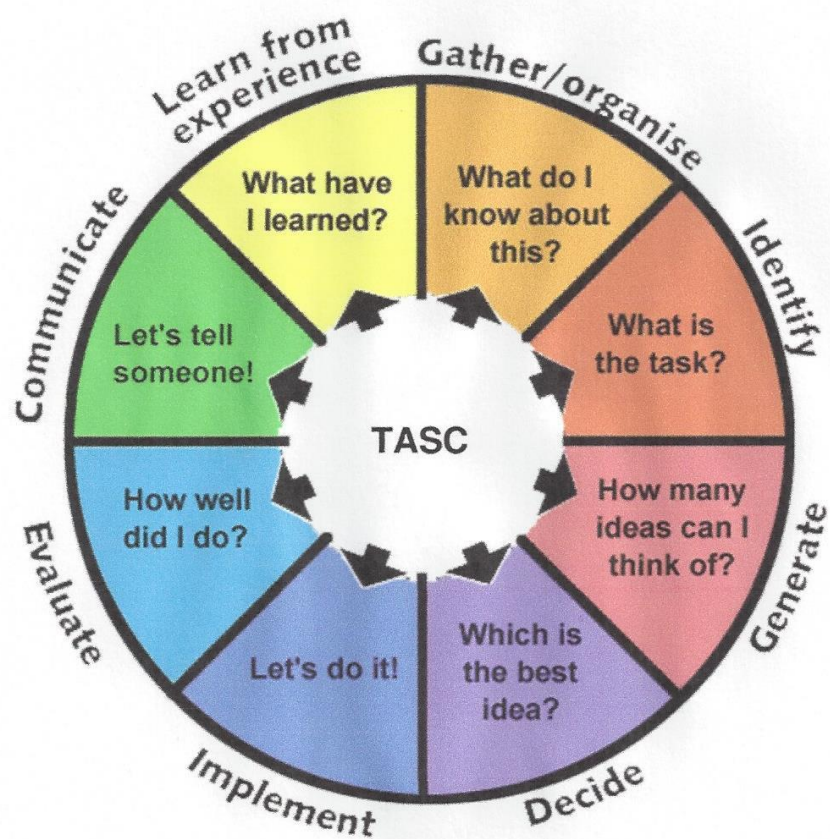
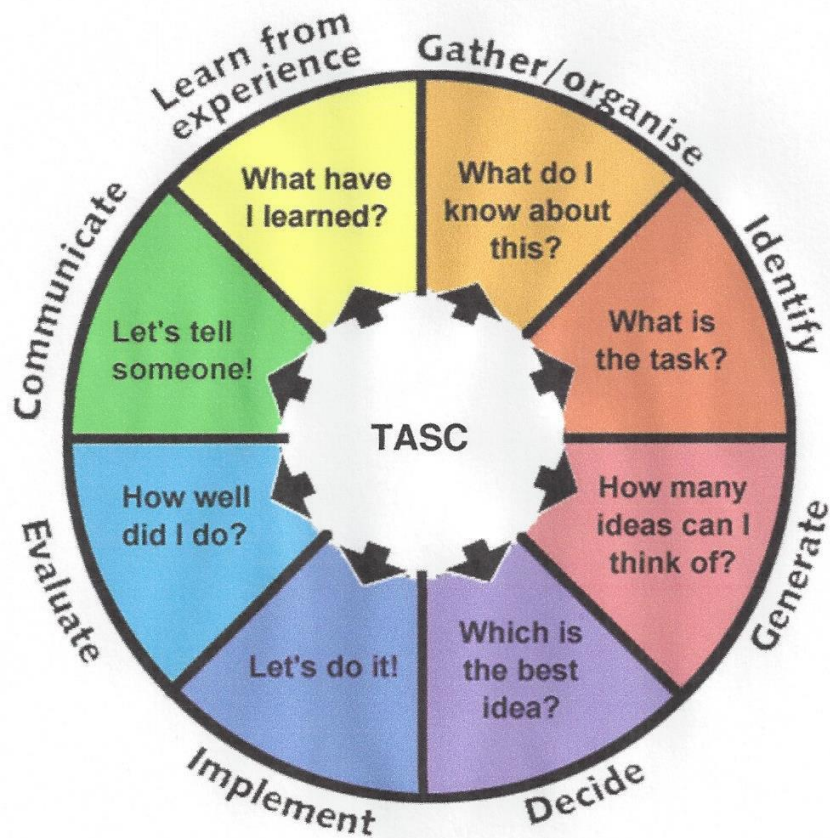
The task is to create a visitor's guide for non-Sikhs to a Gurdwara, but we need to spend some time considering the questions above before we start to ensure we are clear about exactly what we need to do and the problems we might face.

Differentiation:

It is possible to achieve some differentiation when asking question if scaffolded with Bloom's Taxonomy. Following the reading of 'When Ed met Ajit' students could be asked to use Bloom's to ask more complex questions. So instead of simply information questions, students could be encourage to ask 'HOTS' questions eg:

- What would be the effect on a Sikh community if they did not have a Gurdwara?
- What is the most important part of a Gurdwara?
- What sorts of things happen in a Gurdwara?





When Ed met Ajit Singh

1. Ed had been unwell and off school for a while and as a consequence missed some important lessons, not least in RE where the children had been studying Sikhism. The day he was fit enough to return to school was the day of the RE trip to see a Sikh gurdwara. So with permission slip in hand, Ed waited at the coach park with others from his RE group.

2. Mr Jones, the RE teacher, called out the names of the class and when he came to Ed's name, he paused.

"Hello Ed, are you feeling better?"

"Yes sir," said Ed. "I think it was flu, but I'm much better now, thank you."

"That's good. Well, while you've been away we have been looking at the Sikh religion. If I get a chance I will try to tell you a little about what to expect today, but if that's not possible I hope you can find out a few things for yourself when we get to the gurdwara."

3. As the gurdwara was in the same town as the children lived, Mr Jones didn't have time to explain things to Ed, so when they stopped outside what appeared to be a large house, Ed was none the wiser about Sikhism.



4. Peering out of the bus window Ed noticed a flag pole by the side of the large house. Flying from the top the flag pole was triangular flag. Ed tried to work out what was on the flag, but it was too far away and the window of the bus was too misty.

"Ed, are you coming or are you going to stay on the bus?" asked Mr Jones.

As they approached the building they saw a man with a long beard and a turban on his head. He welcomed them and led them inside.



5. *As soon as they were inside Ed noticed that everybody started taking off their shoes, which he thought was strange as nobody had told him about that. Not wanting to be different he took off his shoes and put them on a rack at the side of the entrance. He then followed everyone as they entered a large carpeted hall.*
6. *As they entered he noticed that the boys went to one side of the room and the girls to the other side of the room. He realised he was going to have to keep his wits about him, because the rest of the children all seemed to know what to do.*
7. *Ed sat down on the side of the room with the other boys and there was some murmuring and shuffling as they began to put something on their heads. "Oh no," he thought, "what is happening now?" His heart began to race a little - things were happening too fast. Fortunately Mr Jones spotted him and came across. "Don't worry Ed; I have a spare cap that you can use. This is a custom in a Gurdwara. I'll explain more later if I get a chance."*
8. *Rather than wait for the too busy Mr Jones to tell him what was going on, Ed began to do some exploring himself. He was struck by how clean it was in the large hall and then his eyes were drawn to what appeared to be a highly decorated four-poster bed! What is that, he wondered. As he got nearer he saw there was a large cloth that appeared to be covering something and he was tempted to lift the cloth to see what it was, but thought better of it.*
9. *His attention was soon taken by the framed pictures of men he saw hanging from the wall and as he saw his friend Ian looking at them too, he asked him who they were. "They're Gurus," said Ian. "Gurus?" Ed wasn't any the wiser by this reply, but before he could find out anything more a man appeared and asked all the children to gather round him.*

10. "Welcome to our gurdwara, children. My name is Ajit Singh." Ed noticed that he was a tall man with a very long beard - much longer than his uncle's, who kept his trimmed around the edges - and he wore a turban like the men in the pictures on the wall, but unlike them he was dressed in a smart suit.

"I know you have already had some lessons on my religion, so I won't repeat what you have already been taught," he said. "That's a pity," thought Ed, "because I'm in the dark about most things here."

11. Ajit talked about something called 'The Adi Granth' and pointed to the four-poster bed that Ed had been curious about earlier. When Ajit talked about this thing he did so with reverence in his voice, as though it was something that deserved the greatest respect.

12. "Please follow me into the Langar," Ajit announced. In the next room Ed was handed a plate, which seemed strange as it wasn't lunchtime yet. Nevertheless, he was given some rice, lentils, plain yoghurt, a piece of bread that someone called a chapatti and a small sweet mixture. Everyone else was served exactly the same food and they all started eating. It wasn't the kind of food Ed was used to, but he found that he enjoyed it.

13. Once they had finished Ajit led them round the rest of the gurdwara. They went into a classroom, a library, an area where the women apparently stood and even a sleeping area, which looked like a little apartment. They were introduced to another man who was also called Singh, but when someone asked if he was a relation of his Ajit replied he wasn't. Ed found Ajit's reply very strange because he said that most Sikhs were called Singh.

14. "If only I hadn't missed all those lessons," thought Ed. "There are so many things I don't understand about this religion."

By this time he had wandered back to the large hall and found himself staring at a decorated canopy when Ajit came and stood beside him.

"Have you had an interesting time?" Ajit asked.

"Yes," said Ed. "But there are so many things I don't know about yet."

"That's alright," said Ajit. "You can ask me anything you want."

In your exercise book write down all the questions that Ed would need to ask if he was going to understand the many things he saw on his visit to the gurdwara.

KS3 Unit 4 ‘What can we learn from religions, beliefs and communities today?’ and Unit 9, ‘What’s to be done? What really matters in religion and belief?’

Lesson 2

Context:

Students have completed a homework in which they have begun to identify their task according to the TASC enquiry based method. It is important to encourage students to think through the project carefully before they take the next steps.

Essential core:

- It is possible that students will want their own copy of the essential core since this provides the assessment objectives.

Resources:

Essential Core sheets

Tasc wheel

www.bbc.co.uk/religion/religions/sikhism

www.sikhs.org/

email a believer: <http://pof.reonline.org.uk/>

INTRODUCTION:

Remind students of their task and to feedback their questions and responses to the ‘Identity’ element of the TASC wheel. They should discuss with their talk partners their responses and questions. Share these with the rest of the group. Are there similar goals? Obstacles? Knowledge?

If not raised ask if they would find the assessment objectives useful?

It might also be useful to share with them some of the key technical terms they will need to include. As a minimum these will include:

1. Guru Granth Sahib
2. Guru
3. Khanda
4. Khalsa
5. Langar
6. Sewa
7. Sangat
8. Sikh
9. Vahiguru
10. Guru Nanak
11. Gurdwara
12. Mul Mantra

Alternatively (and perhaps preferably) students could use the assessment document to make a list of key concepts they will need to cover.

BUILD UP:

Students are now at the point where they need to make some decisions. This may have already taken shape but they now need to put their mind to the “Generate” element of the TASC method:

- How many ideas can I find?
- Who can help me?
- Where can I find out more?
- What do other people think?
- Is there another way

When doing this stage, students have to remember their task. 'How many ideas can I generate?' refers to the way in which I can produce the guide. The questions need to be thought about on their own and then shared with talk partners and perhaps snowballed. So for example, where do they think they can find out information? Who can help them? They may ask if a Sikh could be invited in to class! At least someone who has been to a Gurdwara (-eg other member of staff). Perhaps someone who writes guide books could be invited in.

It may be necessary to provide internet access so that they can discover potentially good sources of information (see resources).

Once this has been thoroughly discussed it is time for students to make some decisions:

Decide:

- Which ideas are important?
- Which is the best idea?
- What will happen if....
- What is my plan

In this context the students need to consider all the options they have been considering and thinking about how best to achieve their goal. So for example, if they decide to produce a film, do they have the ability to edit films? Can they add narration? Will this be the best medium? It is important here that students remember that the medium is not the message- they will not necessarily get chosen just because they make a film, uploaded to youtube.

They also need to think about a plan. The guide needs to be broken down into elements and they need to think about from where they will obtain accurate information. They also need to remember two very important things:

- (1) They must not plagiarise. Don't just copy and paste from websites- you will know and they need to understand what they include
- (2) There will be an assessment, so they need to be prepared. They learn nothing from copying.

TASK:

See above

FORMATIVE ASSESSMENT:

Teachers need to be sure that students understand the task and have a realistic plan to move them forward. Teachers need to be checking all the time that they have thought about their choices and not taken their 'eye off the goal'.

Plenary

Talk with your talk partner what you have decided to do and talk through your plan. Share suggestions and improvements to your ideas.

Differentiation:

- By outcome

Sikhism: Draft 1

Core Belief: Guru

Key Stage 3

Pupils will be taught:

- To know that the term Guru means 'someone who leads you from darkness' and is essential to find God.
- To know that the Guru Granth Sahib contains the teachings of humans Gurus Will.
- Understand Sikh beliefs are found in the Mul Mantra, which was written by Guru Nanak and is the opening section of the Japji, which is the morning prayer and is at the beginning of the Japji. The key belief found in the Mul Mantra; namely:
 - God is Supreme Truth
 - God is Ultimately Reality
 - God is the creator of all things
 - God is known through the teachings of the Gurus
- To know the key features of call of Guru Nanak; namely:
 - The environment into which Nanak was born (Punjab, Religious environment, childhood stories demonstrating virtuous behaviour)
 - His conversion experience and mission to teach prayer, do works of charity and live in a pure way (sewa)
 - His teachings on equality and why this was a challenging message in India.
 - The setting up of Kartarpur, the setting up of the langar.
- To know the key features of life of Guru Arjan Dev:
 - He was the first martyr
 - Built the Golden Temple of Amritsar
 - Compiled the Adi Granth
 - Concern he showed for those less fortunate by opening a leprosy centre
- To know the key feature of the life of Guru Gobind Rai (Guru Gobind Singh)
 - The persecution experienced by Sikhs during this period
 - Events of the First Vaisakhi including:
 - the formation of the Panj Pyares and the Khalsa,
 - Amrit ceremony
 - Dress code
 - Naming (Singh/Kaur)
 - The formation of the Gurur Granth Sahib, to replace human Gurus

KS3 Unit 4 ‘What can we learn from religions, beliefs and communities today?’ and Unit 9, ‘What’s to be done? What really matters in religion and belief?’

Lesson 3

Context:

Students should now have fully explored their plans and decided how they wish to tackle the project. They have had time to discuss with talk partners about their ideas and identified questions on which they need to focus

Essential core:

See sheet.

Resources:

Tasc wheel

www.bbc.co.uk/religion/religions/sikhism

www.sikhs.org/

email a believer: <http://pof.reonline.org.uk/>

INTRODUCTION:

Introduce students to the next element of the TASC method, which is the “Implement” phase.

This is the longest phase and teachers need to explain how long they will be given to complete the project (eg 4-6 lessons+ 2 homeworks). However, crucial in this process is the constant review stage:

- How do I check my progress?
- How do I know I am doing it correctly?
- Is my plan working?
- What do I do next?

Explain that in any project, whether in school or at work, people need to consider how to measure their progress and constantly check that they are working towards their goals. Introduce the idea of drafting- attempting a part of the project and sharing it with others for collaborative review.

Discuss what they can use to make sure they are making progress: that what they are producing is the best it can be. Eg How will they assess they are making progress- for example, how important will be the assessment objectives? Do they want time built in to lessons to collaboratively review what they have done? Could they email a Sikh?

BUILD UP:

Students now need time to work on their projects

TASK:

See above

FORMATIVE ASSESSMENT:

This is essential during this phase. Teachers need to be constantly checking not only that students are on task, but understand the guides they are producing. Encourage students to use their Bloom's questions to help them ask HOTS.

Plenary

Talk with your talk partner what you have decided to do and talk through your plan. Share suggestions and improvements to your ideas.

Differentiation:

- By outcome

KS3 Unit 4 ‘What can we learn from religions, beliefs and communities today?’ and Unit 9, ‘What’s to be done? What really matters in religion and belief?’
Lesson: Equality (as required) (2 lessons)

Context:

It is important that students receive stimulus to help them think through the difficult concepts they are encountering.

One core concept in this project is the concept of equality. The problem is that this is a word often used but rarely reflected on. We need to encourage students to think more deeply about what this might mean as it is a concept which will be encountered not only in this project but other religions they study.

Where this lesson comes is up to staff. They may wish it to be used near the beginning of the course or near the end. Its length will be dependent upon circumstances.

Essential core:

- o (GuruNanak’s) teachings on equality and why this was challenging message in India.

Resources:

Equality and Respect film: available at <https://www.youtube.com/watch?v=8izxOF7oP9c>
Equality Street story

INTRODUCTION:

See if students have covered the story of Guru Nanak. Explore what they know about his teachings. Identify the teaching on equality and why it was so important to him. Explain that this is an important element within Sikhism today and we are going to hear from some Sikhs about what they understand by the term.

An alternative is to **flip the lesson**. Give out the link and ask students to watch the film at home and bring into school:

- The 8 most important things/concepts/ideas that were on the film.
- Also was there anything on the film (a quote, an idea)that could be used for your project.

Stage 1

Show the film Sikhs and equality (about 18 mins). Attempt questions above students should

Discuss the film and what they thought were the key ideas. Was there anything that surprised you? Was there anything you could use? Etc

Explain that we are now going to investigate in more depth the concept of equality.

Stage 2: Equality Street Story

Read through the story with pupils. There is a discussion sheet to encourage debate, about what equality actually means. There is also a homework sheet which tests pupils understanding of this philosophical debate.. Students should be encouraged to consider ways in which Sikhs spoke about the ways in which Sikhism promotes equality within their religion. It might be useful to discuss why they think equality is such a central concept within the religion.

TASK:

See above

FORMATIVE ASSESSMENT:

The homework sheet on equality street will demonstrate the extent to which students have mastered this concept. However, it also important that pupils make the link with the religion of Sikhism.

Plenary

Discuss ways pupils think Sikhism demonstrates its concern with equality.

Differentiation:

- By outcome

Equality Street

By Andy Midwinter

Part 1: Considering the meaning of equality

Is it fair to eat a bacon sandwich?

Jon stretched out a hand, groping for the source of the irritating alarm. If only he could find the snooze button he would be able to enjoy an extra nine whole minutes in bed. His frustrating search was interrupted and rendered pointless when his mum entered his bedroom and offered her usual ultimatum; “If you don’t get out of bed right now you will not have time for breakfast and your father will have to eat your bacon sandwiches.” Although his dad had never eaten his sandwiches he did not trust him enough to resist the temptation. He knew that when it came to eating, his father had what his grandmother called ‘a healthy appetite’, which Jon knew meant only one thing: he was an “eating machine”.

As he staggered down stairs, trying to do his tie up, he noticed that his magazine had arrived and was lying on the floor beneath the letterbox. As he looked, trying to see its cover, he thought of his visit to the local newsagent to apply for a newspaper round. He thought it was so unfair when he had been told that he was too young. It still made him feel so annoyed, but there was nothing he could do about it. The reaction of his parents had not helped, when they had said that they agreed with the law and would not have let him do it anyway.

He made himself stop thinking about it and took a close look at the cover of his tennis magazine. He noticed that there was a “free gift” sellotaped to the front cover. He thought what a strange idea that was- “free...gift”, how could a ‘gift’ be anything other than ‘free’? After all, if you have to pay for a gift it, it is not a gift! His father had told him this was called a tautology, when he was telling him about who he had called ‘the two twins’ he had met at his new secondary school. His dad had laughed and said, “How many? Well, you can’t have three twins! If they are twins it means there are only two of them- that’s what it means!” Well his dad thought it was funny! It is strange how we often use words we don’t need, he thought. He also wondered how often people thought about the meaning of the words they used.

Why not me?

As he entered the kitchen he heard his dad talking to his mum about his friend at work. His father’s friend had told him that he was moving his son to another football club, because he was fed up that his son and some other boys were not being picked for the team, when another boy, who could hardly kick a ball was picked for every game. “Well,” said his mother, “I think everyone should be given a chance. Just because that boy is no good doesn’t mean he shouldn’t be picked... After all, if he is not picked how is he going to get any better?” She added with an air of satisfaction.

Where are the examples in this section of the story when

“I think you’re missing the point,” said his father, “my friend is not annoyed that the boy is being picked. He would be the first one to say that everyone should be given a chance. The problem is that this boy hardly ever turns up to training, but always ends up in the team. Other boys who attend training regularly and are better footballers never even get a game.”

“Well there must be some reason why he gets picked.” said his mother.

“There is,” replied his father, with a smile on his face, “he is the manager’s son.”

“Well that’s not fair,” his mother exclaimed, “everyone should be treated equally.”

Jon saw his chance to have a dig, “You wouldn’t let me take on the paper round, THAT’S not treating everyone equally, but you allowed Martin (Jon’s older brother) to have a paper round.”

“Not that one again,” said his mother in exasperation.

His father agreed, “Martin was two years older than you when he started a paper round. If you think these instances are the same then I am afraid that you do not know the meaning of the word ‘equality’”.

Who goes first?

Jon went to school still feeling aggrieved about his parent’s refusal to see things his way. During registration his tutor announced that netball practice was taking place after school for anyone interested in playing for the school team. Jon did not say anything but he always wanted to play netball. He smiled to himself, wondering what the teacher would say if he turned up to the practice; after all, the announcement did say the practice was for *anyone* who wanted to play. Then he thought of the ridicule he would get from the other boys if he did turn up and his smile went.

At break he met up with his three close friends from primary school.

Pete and Anna were already waiting outside the canteen. Anna was with Sarah from her tutor group. Sarah had cerebral palsy and was in a wheel chair. Sarah had explained to the group that she had been born premature and had a lack of oxygen at birth which had caused her disability. But to the group she was simply ‘Sarah’, a really good friend and if they were honest didn’t even think about her being disabled.

However, she did need help with some things; for example, because the canteen was up a couple of steps she could not get into the canteen and relied on Anna to buy her some food. Sarah gave Anna her order as normal and the group made their way to the canteen assuring her they would not be long. They had managed to get into the queue quite near the front and would soon be served. Just as they were near the tills a large group of year 11’s pushed into the queue. “Hey!” protested Pete without thinking.

“Shut it squirt!” a boy, twice the size of Pete, retorted, “we’ve got to get to the tennis courts before you lot take ‘em all. Got a problem with that?” He added menacingly.

Pete backed off like a tortoise at the first sign of trouble.

But Jon was having none of it. He made his way to the dinner lady and told her what had happened. “Yes,” she said, in an unsympathetic tone, “It’s because you’re bottom of the food chain.”

“What do you mean?” questioned Jon.

“Well, when you are in year 11, you can jump the queue. It’s a privilege that comes with being in year 11” Came the reply, “Now get in line.”

Jon, shoulder’s hunched in resignation, moved back to the line. ‘That’s not to do with privileges,’ he thought, ‘it is simply unfair.’

“You know why she lets them push in,” said Anna, “That big kid, Gordon Williams, is her son.”

“YEAR ELEVEN!” came a booming voice. “Get to the back of the queue...NOW!” The voice was that of Mrs Saunders, Jon’s maths teacher. The year 11 knew better than to question any instruction given by her and moved swiftly to the back of the queue, heads lowered.

As they moved back, the dinner lady stood looking very uncomfortable. The dinner lady knew very well that some children *were* given special passes by teachers to join the front of the queue - those who had to attend revision lessons, or had a practice, but not so that they could claim a tennis court!

Part 2: Is equality treating everyone the same?

When does an equal not equal an equal?

Next lesson was maths. Jon did not like maths. Well, that's not entirely true, maths did not like him. He had to work really hard to stay in this group. It was not helped by his teacher, Mrs Saunders, who had a strange habit of giving everyone in the class the same amount of time. She would announce at the start of the lesson, "You all have to be treated fairly. We have no favourites in this class." She would then go around and give each pupil the same time- three minutes, regardless of whether they needed her help.

Today was no exception. She introduced the topic, differentiation, and proceeded to move around the classroom. With some pupils she simply crouched down and watched them complete the sums, adding the odd 'well done' and 'that's it' as words of encouragement. After she had stayed their allotted time she would move on to the next pupil. She eventually got her way round to Pete and Jon. Pete was already on question 12, while Jon was still on question 3. The first one he could do in his head and the second question he had to guess at. When it came to question 3 he knew he was having problems. As she sat next to Pete, for whom maths was his first language, she gave the customary, 'well done' and 'that's excellent'. Pete was on fire. He needed no help. For him Mrs Saunders was simply a spectator, but Pete didn't mind playing to the crowd.

Jon simply sat there, the mass of numbers staring meaninglessly back at him. He knew he had to do something with the numbers but could not remember what or, more importantly, why. At last Mrs Saunders was there. "Now Jon, how are you getting on." She said. When she saw what number he was on she exclaimed, "What, only question 3...and you got question 2 wrong." Jon felt himself redden. "The first 2 questions were give-aways to get you into the swing." She said uncharitably and making his embarrassment worse. He heard a few sniggers from other pupils in the room. "Let me go over it with you *again*," she said and proceeded to repeat her earlier introduction. This had failed to make sense first time and was no better second time around. "Right, got it?" She said firmly.

"Well actually, I am afraid I still do not understand Mrs Saunders." Jon said bravely.

"Sorry Jon, as I've told you before, there are no favourites in this class- you all have the same amount of my time. You will have to work on it on your own," she said as she brushed past him to stand and observe the pupil on the next desk who, like Pete, was racing ahead and needed no help.

Is it only hard if you don't know the answer?

Jon could not wait for the end of the lesson, although his heart sank when Mrs Saunders told the class that their homework was to complete the questions and get ready for a test on differentiation in *tomorrow's* lesson. Jon felt totally useless as he walked out of the room.

Pete was ecstatic. "God that was easy," he said, thoughtlessly, "and I don't have any homework to do- I finished it all in the lesson."

"Great," said Jon gloomily, "I've still got to do all 15 questions. What's more I don't understand them. It's going to take me hours. I can't even do them on the calculator- she'll be checking the working out."

"But they're easy," said Pete, "what is there to not understand?"

"They are only easy if you know how to do them," replied Jon, "I don't see why she couldn't have explained it to me again."

"Yes, but if she gave more time to you she would not have had time to get around the rest of the class. I like that...the way she treats us all the same. That's what I call equality!" said Pete. After some time Pete said, "I can't even come around and give you a hand. I have got to go to football practice tonight. Looks like you're going to be burning the midnight oil."

After dinner the group all had English together and they made their way to the room. Ms Simms told the class that she wanted to look at some newspaper articles about different styles of writing. The first was a true story about a girl who lived in the small Wiltshire town of Chippenham. The girl had joined the boys to play rugby at the local club, and had been picked for the team. Unfortunately the Rugby Union had heard of this and threatened to expel the whole club from the league, if they allowed her to play again. Anna was outraged. “Why shouldn’t she be able to play if she wants to? Just because she is a girl is no reason to stop her from playing!”

Where do you find the answers?

Next lesson was RE and things picked up here as his teacher, Mr Goman was impressed with the amount of research he had done and gave him a merit. He also had the chance to explain to the class how strongly he felt about the treatment of the black people of South Africa. “What was wrong with how they treated?” quizzed Mr Goman.

“It was wrong, because people should be treated as equals,” announced Jon.

“Yes, but what do you mean?” probed his teacher.

“Everyone should be allowed to do whatever they want and not be stopped because they are black...or because of their age.” he added as an after-thought. “Everyone should be treated the same, they should be able to do what they want. Just because you’re black, shouldn’t stop you from getting a job...or mean that you can only live in certain areas.”

“So you think everyone should be treated equally?” said Mr Goman.

“Yes of course.” Replied Jon, a little confused as to why anyone would even ask the question.

“Think about it Jon, you believe that everyone should be treated exactly the same?”

Jon could not see what the problem was. He could not quite bring himself to believe that Mr Goman did not believe this, so why did he ask him to think about it so much?

Jon nodded his head.

“OK,” said Mr Goman, “imagine there is an aeroplane crash, but the medic only has one syringe of morphine that can be used to kill the pain. There are several people who have injuries, but mostly scratches. One man though is seriously injured. He has a serious wound on his leg and is in a great deal of pain. The medic tells the man that he would like to give him all the morphine to kill the pain, but he has to treat everyone the equally. He therefore has to give everyone the same amount of morphine- even though for some the pain is not very great.”

Anna had her hand up and Mr Goman asked her for her views.

“I know what you mean,” said Anna, “it would be like a doctor seeing everyone in his practice- whether they were ill or not. If he did that everyone would only get a small amount of time, when the really sick patients would need much more of his time. Although everyone would get an equal amount of time, it is not what I call equality. Equality is not about *treating* people the same, but *considering* them all the same. If you’re sick your need is greater than if you are well.”

Jon was looking confused and trying to think of arguments against what was being said.

Suddenly, Pete had his hand up, “Yea, I know what you mean. It is like having two glasses of water, but one is much higher than the other. If you try to fill the glasses up with **exactly the same amount**, all you achieve is that one of the glasses spills over the top. It would be better to give one of the glasses more than the other.”

“Precisely,” said Mr Goman, “equality is not about treating people the same. Sometimes some people need a helping hand and need to be given a little more. We need to consider the needs of people equally.”

Jon’s mind wandered back to his Maths lesson, and suddenly understood what they were talking about.

Part 1
Equality Street: Discussion Questions

A Jon does not think it is fair that his parent have not allowed him to do a paper round. What do you think? Are his parents treating him unfairly?

B. Jon's dad said, "If you think these instances are the same then I am afraid you do not know the meaning of equality." What do you think he means?

C. Explain why Jon's father's friend is moving his son to another football team. Do you think he is right? Explain your answer.

D. Do you think that a coach should pick everyone for a football team regardless of how good they are? On what should the decision to play someone be based?

E. Write the sentence explaining what we have learned about the idea of equality. Explain your answer:

- "Treating people equally means always treating people in exactly the same way."
- "Treating someone equally does not necessarily mean treating people in exactly the same way."
- "There are sometimes good reasons for not treating people in exactly the same way, and it does not mean that we are not treating people equally."

Who goes first?

Discussion questions:

- A. Should Jon been allowed to play netball if he had turned up to training? Why do you think he did not? Is it worse for boys to turn up to netball practice than for girls to turn up to football practice?
- B. Where are the examples in this part of the story in which people are treated unfairly? Do you think it is unfair that Sarah could not get into the canteen because of the steps?
- C. Do you think the dinner lady was being unfair? Are the facts that the pupils are year 11 and the dinner lady's son good reasons for them to be treated differently? Why?

Discussion questions on Part 2

- A. Do you think what Mrs Saunders was doing in her class was fair? She was treating them all the same but was she treating them all equally?
- B. Do you think the Rugby Union were right to ban the girl from playing rugby with the boys?
- C. "Equality does not involve treating everyone the same, it requires we treat people differently" Do you agree?

EQUALITY STREET

IS EQUALITY TREATING EVERYONE THE SAME?

CASE 1 – MATHS HOMEWORK, PART 1

Four members of Mrs Saunders Class had not done their homework which was due in next lesson. How do you think she dealt with these four people based on what you read about her maths lesson in the story?

CASE 1 – MATHS HOMEWORK, PART 2

Next door Mr Lamb's maths class had been set the same homework. Four members of his class did not do their homework either.

1. He gave David an after school detention.
2. He gave Mary a severe warning and told her work must be handed in the next day.
3. He told Ajit to see him at lunchtime and he would go through his work with him.
4. He told Sarah that she must hand her homework in by the first lesson of next week.

What might these people have done to be treated differently? Why is this still equality?

CASE 2 – JUDGE PAUL THOMPSON

During 2005 Judge Paul Thompson sentenced 4 people who were guilty of killing someone.

1. He gave David Rogers 20 years.
2. He gave Margaret Williams 10 years.
3. He gave Richard Body 12 months.
4. He gave Amy Smith 2 years suspended for 2 years.

What might these people have done to be treated differently? Why is this still equality?

CASE 3 – THE PARAMEDICS

An ambulance with 2 paramedics arrive at an accident where 6 people have been injured, some worse than others. Another ambulance can't get there for an hour.

How and why do you think the paramedics decide who to treat first and how much time to give each person or would they go round each person in turn giving them the same amount of time?

Your task is to write up why you think the people in the cases were treated differently. Use your imagination in Case 1 part 2 to suggest why they had not done their homework and why it was fair (equality) to treat them differently. In Case 2 try and suggest the circumstances in which each of these people had killed someone.

**KS3 Unit 4 ‘What can we learn from religions, beliefs and communities today?’ and Unit 9, ‘What’s to be done? What really matters in religion and belief?’
Lesson/Stage: 5 Evaluate and Communicate**

Context:

Hopefully the bulk of the work has now been completed by students. It is now time to evaluate what they have done so far.

Resources: former students film Ed’s Gurdwara Guide

INTRODUCTION:

Remind them of the assessment objectives. They need to use this document against what they have produced. In particular they need to ask:

What have I done?

How well did I do?

How could I do better?

Did I solve a problem?

Did I work well within my group? (ie with listening partners)

Encourage students to share what they have done and get feedback from others. It is really important that they do not have to act on the advice.

Pupils now need to consider how they are going to communicate their work to the rest of the group.

They need to consider:

Who can I tell?

How can I tell/present?

What should I say?

How can I explain?

How do I interest others?

TASK:

Complete the above tasks and give pupils a chance to act on their evaluations (Homework?)

You may also wish to show the class an example of what someone else produced.

Pupils need to be involved in writing the success criteria for the guides. To do this pupils need to be involved. Show the students the film ‘Ed’s Gurdwara Guide’. As students to say what they liked about the film, what they didn’t like. Ask them how this guide should be assessed? Refer students to the assessment objectives: how can these be used?

Should we consider anything else? EG how engaging it is?

Is there any way we can check to see if the people who use the guide can be ‘tested to see how much they have understood?’

FORMATIVE ASSESSMENT:

N/A

Plenary

Agree success criteria for the guides.

**KS3 Unit 4 'What can we learn from religions, beliefs and communities today?' and Unit 9, 'What's to be done? What really matters in religion and belief?'
Lesson: 6 presentation and evaluation**

Context:

It is now time for students to present their work. It is impossible to have all students to present their work unless teachers have already got pupils to work in groups. So a method of making this manageable needs to be found and students need to be involved creating and applying success criteria.

INTRODUCTION:

Explain that using the success criteria they created last lesson they are going to present to each other their guides. Each group will present to each other and using the assessment objectives and success criteria they decide which guide they would like to put forward to be shared with the rest of the class/visitor.

Pupils give their presentations and discuss what they like and areas for improvement for each. They nominate one (or two) guides to be presented to the rest of the group.

The class discuss the guides and which one they think should be presented to the Gurdwara. Even better if a visitor from the Gurdwara visits and makes a choice.

TASK:

Once the selection is over the students need to complete the final section of the TASC approach: Learn from experience.

They need to ask themselves :

What have I learned?

How have I changed?

What do I think I feel right now?

How can I use what I have learnt?

How would I do this again?

FORMATIVE ASSESSMENT:

Presentations presented and peers assessed.

Plenary

What have we learned: about undertaking a project? About how we worked? Are there things you would do differently? Are there things you think we should have done differently? (Eg shared success criteria earlier)

Differentiation:

- By outcome