**INTERPRETATION OF PRIMARY RELIGIOUS EDUCATION EXPECTATIONS**

**AUTUMN SECOND HALF TERM**

**YEAR 6**

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| **UNIT** | **EXPECTATION** | **OUR UNDERSTANDING** | **PROMPT QUESTIONS** |
| 6.2 Justice | **Show understanding of the meaning of justice and injustice** | While the unit begins with a definition of justice and injustice (the opposite of justice) (old PB, p. 18 or new PB p. 24), pupils will develop a deeper sense of justice and injustice as the unit proceeds. When pupils engage with the examples of injustice in the PB this will heighten their sense of unfairness and many will empathise with the cry for justice. Pupils could be asked to reflect on the definition of justice and injustice they make at the beginning of the unit at a later point or at the end of the unit: this will reveal their understanding. So this expectation does not have to rely solely on a written definition by pupils at the beginning of the unit it can be shown in a pupil’s work as they work through the unit. If a teacher wants to gauge a pupil’s understanding of justice and injustice as work proceeds, this expectation can be joined to the next expectation and both met together.  The WTL defines justice in two ways: telling the truth and being fair to all. **Telling the truth**: when pupils are fair or just to someone else honesty is important. To lie to someone or about something is unfair. This shows that being honest also requires courage, particularly when we fear the consequences of telling the truth. To be just will often demand that we speak out against what is unfair. This requires that we do not ‘turn a blind eye’ (preferring to ignore undesirable information) to a situation but we tell the truth about what is happening – we reveal an injustice. This also takes courage. **Being fair to all**: when you are just you seek to be fair in everything you do. Being fair to all is putting the Golden Rule into action: ‘treat others as you would like them to treat you’ (Matthew 7:12). It means we do not discriminate, treating some people fairly and not others. If we only believe in justice for some people and not others we can put our selfish ends before justice: ambition and greed can replace human dignity, human need and the stewardship of creation. The virtue of justice is extremely important because working through the virtues of honesty, courage and **solidarity** always safeguards human dignity and God’s creation.  **Solidarity** is a key virtue central to Catholic Social Teaching. A definition of solidarity: “You see all human beings as members of one family, all are brothers and sisters who depend on each other for everything. If you see that someone or a group of people are in need, in solidarity with them you help them. You treat everyone with respect and you treat whoever you meet or help as another ‘you’ or self. You see other people’s needs and act to meet their needs before meeting your own. Solidarity is a cure for selfishness.” | After reading about … what do you think justice and/or injustice is?  Why is telling the truth (honesty) an important part of justice?  Why is courage an important aspect of living justly? Give an example.  What does living in solidarity with others mean?  What is a refugee?  What does the parable of the Final Judgement (Sheep and Goats) in Matthew 25:31-46 teach you about the Christian response to people in need?  Why is discrimination an example of injustice? Give an example.  What does this bible passage/story say to you about justice?  When you started the topic you wrote down a definition of justice and injustice, do you need to add to it or rewrite it? Why or why not? |
|  | **Show understanding of justice by making links between justice and injustice and life** | Pupils will have a knowledge of situations from the PB and recognise that they are unjust or stand in need of justice. At the beginning of the unit pupils can engage with the scenarios in the WTL PB (pp. 18-19 or pp. 24-25). Pupils can relate their definition of justice and injustice to these scenarios making links which bring out what was or would have been just actions and what was or would have been examples of injustice.  Using the example of the Himalaya’s and refugees (old book) or Honduras and refugees pupils will be able to show what is unjust and how justice was gained by the people. They can also say how the definition from the UN Declaration of Human Rights links to these real life examples. |  |
|  | **Show knowledge and understanding of the life and work of key figures in the history of the people of God. E.g. Oscar Romero, Martin Luther King, Fr. Pedro** | Pupils will be able to give an account of the life and work of, at least, **one person** who fought against injustice. This will require pupils to go beyond a fact file of their life – though this could form a part of it – and give an account that shows a knowledge of what was happening (the situation in the country) of what the person did, how what they did was shaped by their beliefs (e.g. how they live out a teaching of Jesus or the bible) and their virtues (honesty, courage, solidarity) and any good (that the justice asked for and fought for becomes a reality) or bad (assassination) consequences.  Research on a key figure will need to access other resources beyond the PB i.e. the internet.  If choosing Oscar Romero, pupils will be taught that the Church has a special mission to help the poor and the powerless: it is called the ‘preferential option for the poor’. Justice for the poor is a biblical theme but the preferential option for the poor was stated as an official teaching of the Catholic Church following the Second Vatican Council (in the late 1960s) and is now part of Catholic Social Teaching. In the parable of the Final Judgement (Matthew 25:31-46) God divides people into those who helped the needy and those who didn’t judging that "whatever you did for one of these least of mine, you did it for me." How is Oscar Romero living this parable out? Using the First Letter of St. Paul to Timothy chapter 6 vv. 17-18 pupils can be asked how did Oscar Romero live out this teaching? “Warn those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Tell them to do good, to be rich in good deeds, and to be generous and willing to share.” (1 Timothy 6:17-18)  If choosing Martin Luther King: King was steeped in the bible, he recognised and embodied God’s call for justice in the words of the Old Testament prophets. His famous ‘I have a dream’ speech – so powerful that pupils must hear it – is shot through with words taken from the Old Testament prophets like “But let justice roll on like a river, righteousness like a never ending stream!” (Amos 5:24) and “I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.” (based on Isaiah 40:4-5 and the words of John the Baptist in Luke 3:4-6) He also uses the imagery that describes the plight of the Israelites at the time of the Exodus to show the reality of life for African Americans of his time: ‘captivity’, ‘exile’, ‘oppression’, ‘discrimination’, ‘segregation’. Pupils can be asked to show how King lived out Amos 5:24, how he lived out some of the Sermon on the Mount like ‘I tell you: do not take revenge on someone who wrongs you.’ (Matthew 5:39) and ‘Blessed are the peacemakers’ (Matthew 5:9) and ‘Love your enemies’ (Matthew 5:44)  If choosing Fr. Pedro Opeka: the biblical passages are within the PB. In particular, Fr. Pedro is challenged by the parable of the Final Judgement (Matthew 25:31-46). He sees that the meaning of life is not about the pursuit of material success and pursuing only my plan for life, but about recognising God’s plan: the dignity of all people and meeting the needs of those in need. Pedro takes seriously the words of God in the parable, he really believes they are addressed to him now, “whenever you did this for one of the least important members of my family, you did it for me.” He therefore acts on this verse and it brings about justice and transforms his life and the lives of others. | What was life like in El Salvador at the time of Oscar Romero?  What did Oscar do about the injustice in the country?  What teachings of Jesus or from the Bible do you think influenced his beliefs? Give some examples.  How did Oscar put the preferential option for the poor into action?  Was Oscar Romero right to risk his life?  Why is Oscar Romero a key figure in the life of the Church?  What was life like in North America at the time of Martin Luther King?  What did King do about the injustice in the country?  What teachings of Jesus or from the Bible do you think influenced his beliefs? Give some examples.  Was King right to risk his life?  Why is King a key figure in Christianity?  What was life like in Madagascar when Fr. Pedro arrived?  What did Pedro do about the injustice in the country?  What teachings of Jesus or from the Bible do you think influenced his beliefs? Give some examples.  Was Pedro right to choose not to be a professional footballer? Give your reasons.  What does Pedro teach you about what our lives are for? |
|  | **Compare their own and other people’s responses to questions about justice** | Pupils will be able to talk in a pair-share or trio about justice. This could be from sharing their own definition of justice, talking it through and saying if it is a good one or what would make it a better definition.  The pupils will also be asked questions about their response to injustice in the scenarios WTL PB (pp. 18-19 or pp. 24-25). Teachers can use activities on p. 21 of the old PB and the ‘Pause to discuss’ section p. 24 of the new PB. They can discuss their responses and compare them giving feedback.  Pupils will also be asked questions about the response to injustice in the lives of key people like Oscar Romero, Martin Luther King and Pedro Opeka. This should involve some evaluation of how successful the key figure was or is in their pursuit of justice for the poor and oppressed. This could pair up pupils who wrote about the same person. A pupil could present their work to a group and the group ask them questions that are discussed. | Why is that a good definition of justice? What does it include?  Is there anything in someone else’s definition that you think is important? Why do you think that?  Why do you agree with your partner?  Why do you not agree?  How successful was your key figure in achieving justice for the ….?  What do we learn, in general, about success in life (or the meaning of life) from reflecting on Matthew 6:19-21 (“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”)?  Does this bible teaching apply to the life of your key figure? If so, in what way? |
|  | **Express a point of view and give a reason for it** | Pupils will be able to express a point of view in different areas of this unit. When exploring the meaning of justice they could express a view about justice and give a reason for their view. They can express a point of view about the life and work of a key figure or about a bible story or passage.  Teachers could also turn this expectation on to the lives of their pupils asking each pupil to reflect on how they champion justice, perhaps in their own ‘I have a dream’ speech or by outlining their own preferential option. Whatever their point of view pupils will need to say why they think what they do. |  |
|  | **Know that the prophets spoke out against injustice and invited people to change to get ready for the Messiah, e.g. John the Baptist** | This is simply a knowledge based expectation that teachers should cover with pupils. The prophets were important figures in Old Testament times. After the various covenants God made with the Israelites, the people often fell away from the worship of God and pursued their own path of self-interest. This resulted in social inequality, oppression and the neglect of the poor. Prophets like Amos and Isaiah called people back to the covenant relationship: I will be your God and you will be my people if you but keep my commandments! This role of the prophets is clearly seen in how Martin Luther King deployed the words of the prophet Amos and Isaiah in his ‘I have a dream’ speech and how King himself is a modern day prophet calling the people back by reminding the American people that to discriminate, to refuse to recognise the dignity of all, black as well as white, to oppress with violence is to have fallen away from that covenant relationship.  In the old PB, John the Baptist is also shown as a prophet who speaks out against injustice and tells people to change their ways in order to get ready for the arrival of Jesus, see Luke 3:1-20. It is one of the reasons why John the Baptist is a key figure in the season of Advent | Do you remember what a covenant is? (PB 5.2)  Can you name any of the covenants God made with key people? (Noah, Abraham, Moses and the Ten Commandments)  What role did prophets like Amos or John the Baptist have? (After people fell away from their part of the Covenant the prophets call the people back to that Covenant relationship which is shown in the practise of justice, peace and love. |
|  | **Show knowledge and understanding of the importance of Advent in the life of a Christian** | Rather than giving a reason for individual signs or symbols used in Advent (e.g. the meaning of the Advent Wreath or advent promises), pupils will need to demonstrate an understanding of the importance of Advent for the Christian. Pupils will be able to draw wider conclusions about how Advent shapes the life of a Christian in a narrative account.  This could begin with an emphasis on justice and the link between the life of John the Baptist and getting ready for the coming of Jesus. A reading of Luke 3:1-20 will give pupils lots of ideas that Christians (and they) can put into practice during Advent. This will mention examples of acting justly, and how this shapes life in Advent in, for example, school with remembering the poor and needy through charity collections and gifts. The children will also note that John tells people to repent of their sins. Here the heightened awareness of saying sorry and seeking forgiveness through reconciliation is a key feature of Advent. The summary on page 31 of the old PB is a good way that pupils can structure their accounts. Pupils can also relate how the symbols used on the Advent Wreath and the making of Advent promises shape their life or the life of a Christian. | The season of Advent is much longer than the season of Christmas. Why do you think that is?  Why is preparing properly for something important?  What has acting justly got to do with Advent?  What virtues do you associate with Advent? Give an example for each of the virtues you have chosen?  Research the colour purple, why is it a good colour for Advent? (In the church it symbolises ‘sorrow’, firstly in the historical sense that the faithful in Judaism waited a very long time for the Messiah to come (Advent means “coming”) many never saw the Messiah but died before his coming, hence why patience, which literally means “long suffering,” is a key virtue associated with Advent. Secondly, the sorrow it relates to is the expression of sorrow for our sins – so it expresses the desire to get ready for the coming of Jesus by the practise of seeking and giving forgiveness – this then relates back to John the Baptist. The colour purple is also a sign of a king. In ancient times purple was rare and hard to make so was an expensive colour reserved for a king or special fabrics (the curtains in the Temple in Jerusalem at the time of Jesus were purple in colour). So it reminds us that Jesus is a king – in Matthew 2:2 the wise men say “Where is the baby born to be the king of the Jews?” We are also aware that the gifts given to Jesus by the wise men were gifts given to a king in ancient times.    Why do we make promises at Advent?  What has the making of Advent promises got to do with covenant?  Does the Advent Wreath tell us anything important about living as a Christian? Give some examples of what you mean. |
|  | **Show a knowledge and understanding of the Incarnation by making links between the belief and its biblical sources, e.g. the Annunciation, Visitation, Lk 2:1-20 and Matt 2:1-12 (new book)** | Pupils will have knowledge of the stories of the Annunciation, Visitation and the Birth of Jesus in Luke 2:1-20 and Matthew 2:1-12.  Pupils will show an understanding of the Incarnation -Jesus is truly God and truly man, Jesus the Son of God born as a baby in Bethlehem - by making links with the parts of the stories that show Jesus’ humanity and divinity. For example, that **Jesus is God** is shown in the **Annunciation.** Mary is told by the angel at v.32 ‘He will be great and will be called the *Son of the Most High God*’ and v.34-35 ‘The Holy Spirit will come on you, and God’s power will rest on you. For this reason the holy child will be called the *Son of God’*. In the story of the **Visitation** at v43 Elizabeth says ‘Why should this great thing happen to me that *my Lord’s mother* comes to visit me? This last aspect is basically saying that Mary is the mother of God (as it states in the Hail Mary prayer). In Luke’s account of the birth of Jesus (Lk. 2:1-20) the angels say to the shepherds at v.11 ‘This very day in David’s town your *Saviour was born* – Christ the Lord.’ In Matthew’s account (Mt. 2:1-12) the wise men state in v. 2 ‘we have come to *worship him*.’ And at v. 11 the wise men ‘*knelt down and worshipped* him. They brought him their gifts of gold, *frankincense*, and myrrh…’ The gift of frankincense is a sign of the divine nature of Jesus as incense is used in worship of God. The **human nature of Jesus** – as truly human – is obvious in that he was born as a baby and there are also specific verses like Luke 1:31 and 42; Luke 2:6-7, 12 and Matthew 2:11.  Teachers often like to show the links between the stories of the Annunciation and Visitation and the Hail Mary prayer. This is a good activity and could be part of a series of activities on the Incarnation, but it will not, as a stand-alone activity, meet this expectation. | What do we (Christians) believe about Jesus?  Is Jesus unique in any way?  Why is it important that Jesus is a real human being?  Why is it important that Jesus was divine?  What role did prophets like John the Baptist have?  Why did God send his Son down to earth? Why was it necessary?  If the Incarnation is a story about love, what do you think this means?  What parts of this story shows you that Jesus is really human / really God? |
|  | **Use sources to support a point of view** | Pupils will be able to show they are using a source – e.g. a bible passage or in work on the Annunciation or Visitation an image, or something from the UN declaration or King’s speech – to support what they are saying. The source can support an oral point of view in a question and answer session, or it could be used in written work. |  |
|  | **Show knowledge and understanding of those actions of believers that arise as a consequence of their beliefs (GD)** | This expectation is met through the expectation on key people: *Show knowledge and understanding of the life and work of key figures in the history of the people of God. E.g. Oscar Romero, Martin Luther King, Fr. Pedro*. It is specifically met if a pupil shows in their narrative account of their chosen key person how the specific beliefs referred to inspire or influence the key person to act. Specific beliefs that the children fix on could come as a result of their (the pupil’s) knowledge of a relevant bible passage e.g. Matthew 25:31-46 or from the Sermon on the Mount (peacemakers, no revenge, love enemies). The pupil will then need to show in their account that their key person’s actions came about as a result of these beliefs. | What are the key beliefs that shape the life of your key figure?  Can you give an example how this belief inspired or influenced your key person to act? |