|  |  |  |
| --- | --- | --- |
| **j0318908** | Ealing Agreed Syllabus: guidance for teachers | |
| **KS1\_5: The importance of water** | **Overall aim:** to look at the role water plays in religion and ritual. |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Introduction | Pupils will | explore the importance of water for life; learn about stewardship of water. | | |
| ***Aim:*** to begin to understand how crucial water is in our lives. | SEN |  | | |
| Gifted |  | | |
| **Possible activities** | | | | **Suggested resources** |
| Prior to the start of this unit, bring in two seedlings that are of similar stages of development. Make sure they are the same type of plant, in particular one that needs frequent watering to thrive. Place them side by side in an area of the classroom that gets plenty of sun. (Note: you could buy two pots of basil from the supermarket, as these will wilt quickly without sufficient water, although be sure to leave the plant that you will be watering sitting in water over the weekend.) For a contrast bring in a cactus or succulent that does not require frequent watering. | | | | |
| **Starter:** In pairs, brainstorm ideas of where we get water from, e.g. river, sea, rain, tap. Discuss as a class. | | | Poster of water cycle (see background information)  Two plants (e.g. basil) for experiment; a small cactus or succulent.  Poster: felt tips, crayons, stencils  Computer: Word Art for designing a poster  Global Drought Information Service: <http://www.drought.gov/gdm/current-conditions> (has map)  WaterAid’s website has education resources: <http://www.wateraid.org/uk/learn_zone/> | |
| **Activity 1:** Discuss various uses of water and what happens when there is no water? Discuss places in the world where there is plenty of water and others where there is a serious shortage. Make a list of what we use water for, and what happens when there is no water. (**Note:** be sure that the list includes the importance of water in washing and keeping clean. This will help with the understanding of rituals around water.) | | |
| **Activity 2:** In some manner distinguish the two basil plants, e.g. mark an x on one pot, or tie a brightly coloured ribbon round the pot. Water the marked plant regularly and the other not at all, and keep a visual record (e.g. take photos on your phone) of what happens to the two plants and the cactus during the course of the unit. How long can the cactus go without watering before it shows signs of distress. | | |
| **Activity 3:** Ask class if they have ever been without water for a period of time. How long? Have they ever been required to carry water (e.g. while camping)? Does their family or anyone they know recycle water, e.g. use bath water to water the garden. | | |
| **Plenary:** Design a poster that highlights how we can save water. | | |  | |

|  |  |  |  |
| --- | --- | --- | --- |
| Water and growth | Pupils will | learn more about the impact of water on living things; they will think about what they can do to help ensure that animals, birds and humans can have access to enough water. | |
| ***Aim:*** to start to explore the ethics of stewardship. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Look at the plants from last week. What has happened to the one that wasn’t watered during the week? If it has totally wilted, is it possible to bring it back? Do the pupils feel any emotional reaction to the fact that deliberately not watering one of the plants has caused it to wilt and perhaps die? Handle this with sensitivity, pointing out that the intention of this experiment was to show the importance of water, not to make the class feel bad. Also point out that humans have to weigh up very complex needs when deciding how to allocate precious resources like water, that these aren’t easy decisions. If the plant (e.g. a basil plant) has indeed died, contrast this to the cactus, explaining that in very dry places there are plants that have evolved to retain water. | | | The BBC website has a little interactive programme where children can watch a plant grow as long as they continue to keep it watered! <http://www.bbc.co.uk/schools/scienceclips/ages/5_6/growing_plants.shtml>  Website about providing water for garden birds: <http://www.garden-birds.co.uk/information/baths.htm> |
| **Activity 1:** Divide class into 6-8 teams, assigning each team an animal, bird or group of humans. Each team will also be assigned a particular type of environment, e.g. temperate, desert, rain forest. Ask the teams to imagine where their assigned animal/group gets their water. How hard/easy is it for their assigned group to get water? | | |
| **Activity 2:** On the board make notes of different things that affect how hard/easy it is to have plenty of water (e.g. bad weather, seasonal differences, climate change). What things affect the water supply in cities? Have any of the children been in a situation when the water went off (e.g. with a burst pipe)? | | |
| **Activity 3:** Ask pupils to imagine what it would be like if they did not have enough water. How would they feel? Ask them to guess how long humans can survive without water (see background information). Compare this with how long humans can survive without food. | | |
| **Plenary:** Plenary: Discuss what it feels like to be thirsty. Imagine being thirsty after only a few hours without liquids. Then imagine not having water for days. Ask children how many have pets and how do they ensure that their pets have plenty of clean water. Do they clean the water regularly? | | |

|  |  |  |  |
| --- | --- | --- | --- |
| Symbolic cleansing | Pupils will | learn that washing with water can be a symbol of spiritual cleansing. | |
| ***Aim:*** to explore cleansing rituals. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** With a bowl of water, invite volunteers to wash their hands and face. Ask pupils to discuss what is happening, e.g. what does it feel like. Why might we put water on our hands and face? Ask pupils to think about what it feels like when you’ve gotten really dirty or wet (e.g. during a rainstorm) and then taken a bath and put on clean, dry clothes. | | | Bowl(s) of water, towelS  A couple pairs of robust reading glasses that are quite smudged. (Note: these should not be glasses with a very strong prescription otherwise children will see a distorted view even when they are cleaned.)  Hinduism in Varanasi: <http://www.bbc.co.uk/education/clips/zmdsb9q>  YouTube has several videos of the observance of Dev Deepawali in Varanasi. |
| **Activity 1:** Discuss the uses of water in cleaning ourselves, homes and environment. Pass out damp paper towels and get pupils to wipe down some dusty surfaces in the class room and to tidy those surfaces. Does the classroom look better after this exercise? Does it change the mood of the classroom? | | |
| **Activity 2:** Introduce the idea that in many religious traditions, water is used to symbolise cleansing of the spirit, and making ourselves fresh and new, e.g. in Christian baptism, Muslim prayer, Hindu ritual bathing in Ganges. That even non-religious people can feel renewed after a bath or after bathing in a beautiful lake or beauty spot. | | |
| **Activity 3**: Show children a video of pilgrims bathing in the Ganges on Dev Deepawali. Explain that many people in India consider the Ganges a sacred river. That during the main festival to celebrate this—Dev Deepawali—pilgrims come from all over the country to bathe in the river and to set oil lamps afloat on the water as offerings to the gods. | | |
| **Activity 4**: Pass around smudged reading glasses, letting children try them on. Then wash the glasses with water and dry with a glasses cloth. Pass the glasses round again. Try to make the link between the symbolism that using water to cleanse (as in bathing in the Ganges) can make a person feel like their ‘view’ is clearer. | | |
| **Plenary:** Ask children to share their own experiences of feeling cleansed. Discuss in an open discussion what the difference might be between actual washing and symbolic cleansing. Is there a difference? | | |

|  |  |  |  |
| --- | --- | --- | --- |
| Wudu | Pupils will | hear about and observe the Muslim pre-prayer ritual of wudu; develop the ability to formulate questions. | |
| ***Aim:*** to explore a specific example of spiritual cleansing. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Remind class of the previous discussion on what cleansing can feel like. Explain that they are going to have an opportunity to interview a Muslim teacher, pupil, religious leader or parent, and that they should therefore think about what questions they want answered. Then, show class a video of the ritual of wudu. | | | Search for wudu videos on YouTube or TrueTube, choosing the one that you think is most engaging.  **Note:** the main activity of having a visitor/member of staff/older student come and explain their experience and answer questions regarding a particular ritual could take the place of the suggested activities in either of the following two lessons. In which case find relevant activities for the lesson on wudu. |
| **Main activity:** Have a Muslim member of staff, parent, imam or older pupil talk about their faith and the importance of the five daily prayers in Islam. In particular they should describe their experience of wudu, and what it means to them.  Then open the discussion up to questions. If no-one thinks to ask, prompt the class to wonder what might happen if a Muslim had to say their prayers where there was no water available. | | |
| **Plenary:** Get pupils to talk about or write or draw something they learned about wudu. Ask if anything the visitor mentioned reminded them of something from their own experience. | | |

|  |  |  |  |
| --- | --- | --- | --- |
| Christian baptism | Pupils will | look at a video or videos of both infant and immersion baptism; develop the ability to ask questions about these rituals. | |
| ***Aim:*** to explore the different forms and meanings of the Christian ritual of baptism. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| Starter: Revisit the discussion of the experience of both literal and symbolic cleansing from earlier lessons. Ask pupils to volunteer what they remember from these lessons. | | | Baptism colouring pages: http://freecoloringpages.co.uk/?r=a%20baptism |
| **Activity 1:** show videos of both infant and adult immersion baptism. Discuss how baptism is a way of welcoming infants or new adult believers into the fellowship of believers. Have the children think about what the difference in experience might be for the various participants? For example, in infant baptism, who is being most affected by the ceremony? If appropriate, allow the children to role-play in order for them to put themselves into the shoes of the various people involved, making sure to point out that you are not actually performing a baptism. | | |
| **Activity 2:** If possible combine this activity with a visit to a local church. Have the vicar or guide discuss the various items used in baptism rituals: e.g. the font, altar, candle and shawl. If it isn’t possible to visit a church, pass out a handout with these items on it, and have children colour or label the various items. | | |
| **Activity 3:** Get the children to pose questions about the ritual of baptism. What questions would they ask to develop their understanding of what this ritual is and what it means to a Christian? If there is a Christian member of staff, ask them to answer the questions, being sure to point out that baptism might mean different things to different Christians. | | |
| **Activity 4:** Discuss the issue of choice, i.e. in adult baptism the person undergoing the ritual has made a conscious choice based on their beliefs, whereas in infant baptism it is the parent(s)/guardian(s) who have made this choice. Do the pupils think it is important to have a choice? | | |
| **Plenary:** As a class design a ritual that could be used to welcome a new pupil who comes into the class after the start of the autumn term. How would you make this pupil feel welcome? Is there some action that would symbolise for the newcomer that they were starting school in a new class? | | |

|  |  |  |  |
| --- | --- | --- | --- |
| Jewish water rituals | Pupils will | learn about two important rituals involving water in Judaism; think about how water can be used to mark a transition. | |
| ***Aim:*** to explore water rituals from another belief tradition. | SEN |  | |
| Gifted |  | |
| **Possible activities** | | | **Suggested resources** |
| **Starter:** Play a video showing the Jewish ritual of *tashlich* (see background information) and look again at the idea of water being capable of symbolic cleansing. Explain that during the ritual, which is performed during the Jewish New Year, believers toss pieces of bread into a river so that it will carry any mean thoughts or memories of wrong-doings away from them, so that they can start the New Year with a clean slate. | | | Tashlich performed at the UN: <https://www.youtube.com/watch?v=KYJfdDbF2Bc>  *Note:* Some children might feel uncomfortable drawing human figures, but okay with colouring them.  Colouring page for Tashlich:  <http://www.torahtots.com/holidays/rosh/tashlich.htm>  Three Dog Night “Shambala”  <https://www.youtube.com/watch?v=UmTx9y7ePTg>  Bowls of water and soap for hand washing. |
| **Activity 1:** Remind class of previous discussions about symbolic cleansing. Show the class a picture of a *mikvah*, pointing out that it is a ritual bath that is used mainly by Jewish women. | | |
| **Activity 2:** Ask pupils to draw a picture of themselves in the bath or washing their hair, noting how these activities make them feel. Alternatively ask them to draw a picture of themselves throwing something symbolic in a river—e.g. bad feelings or memories of when they did something hurtful or something hurtful was done to them—and to imagine how that would feel. For example, would they feel as if a weight had been lifted from their shoulders? | | |
| **Activity 3:** Talk about how we have to wash our hands before we eat and after we use the bathroom. There are very practical reasons for this having to do with stopping the spread of germs. Discuss how these everyday activities have been incorporated into metaphors, e.g. “washing the slate clean” (which might mean nothing to this modern generation!). You could also play the Three Dog Night song “Shambala”, which is about a mythical kingdom where the rains will wash away sorrow and pain. | | |
| **Plenary:** Review the lessons learned during this unit. End with a discussion of washing as an important ‘transition’ ritual. You might actually get the pupils to wash their hands to signify the end of this unit before moving on to the next bit of learning. | | |

|  |  |
| --- | --- |
| Key words | Baptism, Ganges, wudu, mikvah, tashlich. |
| **Points to note** | It is very important that any demonstration of wudu or baptism is clearly described as a demonstration rather than the actual religious ritual. |
| Outcomes | |
| Pupils are working at **emerging** levels if they recognise that:   * water is necessary to stay alive. * water is used in baptism. * water is used for cleansing.   They are working at **expected**  levels if they:   * can describe a ritual involving water. * understand that different religions use water for cleansing of the spirit.   Pupils are **exceeding** expected outcomes if, in addition to the above, they can:   * describe at least two religious rituals involving water, and name what religion they belong to. * understand that water is used in different religions to symbolise spiritual cleansing and welcoming people into the religion. * name some of the things (e.g. font, baptismal shawl, mikvah) used in Christian baptism, Muslim wudu or Jewish rituals involving water. | |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Background information | | | | |
|  | | The water cycle is also known as the hydrologic cycle.  Environmental protection agency’s water cycle page for kids: <http://www.epa.gov/region7/kids/drnk_b.htm>  United States Geological Survey (USGC) water cycle page (includes posters for printing): <http://ga.water.usgs.gov/edu/watercycle.html>  Kidzone website has some activity sheets of the water cycle: <http://www.kidzone.ws/water/> |  | |
| Monument to Thirst  Brest-Litovsk Fortress, Belarus  <http://www.vor.ru/55/Monument/Mon_eng.html> | | Drought, New South Wales, 1972  (Note: what is not apparent from the photo at left is that it is a colossal sculpture. The bowl is capable of holding several standing humans.) | |  |  | | --- | --- | | **Survival times for humans without water**  ***at various mean temperatures.*** | | | **Daily Mean Air Temperature °C** | **Expected Survival Time (Days)** | | Resting at all times, no fluid intake | | | 43 | 1 | | 37 | 2 | | 32 | 3 | | 26 | 4 | | 21 | 8 | | 15 | 17 | | |
| **Fountain in central courtyard**  **Sultan Hassan Mosque,** Cairo.  <http://wikitravel.org/en/Cairo>  Wudu room  Um-Moameneen-Sayeda-Khadija Mosque, Austin Texas  [www.pluralism.org](http://www.pluralism.org) | In Islam water is important for cleansing and purifying, and fountains symbolising purity are sometimes found in mosques. Muslims must be ritually pure before approaching Allah in prayer and some mosques have a courtyard with a pool of clear water for this purpose. However in most mosques the ablutions are performed outside the walls or in special wudu rooms. In Islam a state of ritual purity—called *tahara*—is required before carrying out religious duties, especially *salat* (worship). It is also important to be in the right frame of heart and mind, therefore before starting the purification it is necessary to have the right intention, *niyyah*. *Niyyah* should be held in the heart rather than spoken aloud, which is the reason there are no prescribed words.  There are three kinds of ablutions. The major ablution, *ghusl*, involves washing the entire body in pure water. Muslims are obliged to perform *ghusl* after sex, which Muslims believe creates a state of ritual impurity. *Ghusl* is also recommended before the Friday prayer, the two main feasts, and before touching the Qu’ran, and it must be done for the dead before they are buried.  The second ablution is *wudu*, the minor ablution, which is performed to remove minor ritual impurity from everyday life. This must be done before each of the five daily prayers. *Wudu* involves using pure water to wash the face, head, hands and arms up to the elbows and the feet up to the ankles:  *O you who believe, when you prepare for prayer, wash your faces and your hand to the elbows; rub your head and your feet to the ankles…* Qu’ran (5: 7-8)  The third type of ablution is performed when no water is available, when it is permissible to use clean sand | | | |
| Baptismal font  Basilica of the Sacred Heart  University of Notre Dame  [www.nd.edu](http://www.nd.edu/~bshweb/tour/entrance.html) | Infant and ‘believer’s baptism  The Christian ritual of baptism given to adults and children who have made a declaration of their personal faith in Jesus as their saviour is known as ‘believers’ baptism. In contrast to infant baptism, believer’s baptism is administered only to persons who have passed the age of accountability or reason, which is usually age 8-12, though differences in denominational practice—and in psychological development among children—can cause the age to be set higher or lower.  Sometimes the pastor or church leader will determine the believer’s understanding and conviction through personal interviews. Some churches believe that intellectual understanding and agreement are prerequisites for baptism; in those cases applicants baptism may undergo catechesis or attend faith exploration classes.  Most denominations that practice believer’s baptism also specify the mode of baptism, generally preferring *immersion* (in which the baptisand is lowered completely beneath the surface of a body of water) over *affusion* (in which water is sprinkled or poured over the baptisand). | | | Baptistry  Holy Childhood of Jesus Church  Harbor Springs, Missouri  [www.holychildhoodchurch.org](http://www.holychildhoodchurch.org/gallery.htm) |
| Bathing in the Ganges  [www.allposters.com](http://www.allposters.com/-sp/Bathing-in-the-Ganges-Benares-India-Posters_i889280_.htm) | **Kumbh Mela** is a Hindu pilgrimage that occurs four times every twelve years and rotates between four locations: Prayag, Haridwar, Ujjain and Nashik. Each twelve-year cycle includes one *Maha Kumbh Mela* (*Great* Kumbh Mela) at Prayag, which is attended by millions of people, making it the largest gathering anywhere in the world.  The main rite performed at the mela is the ritual bath. Orthodox Hindus believe that a dip in the sacred waters on the auspicious day will cleanse them and their ancestors—back to the eighty-eighth generation—of all evil and sin, thus ensuring their salvation or freedom from the cycle of death and rebirth. Ritual bathing is a public act and is performed in the open and ideally on the banks of a river or stream. The most auspicious day for the ritual bath is on the day of the new moon.  Other activities include religious discussions, devotional singing, mass feeding of religious men and women and the poor, and religious assemblies where doctrines are debated and standardized. Kumbh Mela—especially the Maha Kumbh Mela—is the most sacred of all the Hindu pilgrimages. Thousands of people devoted to a religious life attend, and the auspiciousness of the festival is in part attributable to this. | | | |
| “Tashlich”  Zalman Kleinman  [www.kesser.org](http://www.kesser.org/gallery/kleinman/kleinman2.html) | *Who is a God like you,         who pardons sin and forgives the transgression         of the remnant of his inheritance?         You do not stay angry forever         but delight to show mercy.*  *You will again have compassion on us;         you will tread our sins underfoot         and hurl all our iniquities into the depths of the sea.* (Micah 7: 18-19)  Sometime between the Jewish New Year (Rosh Hashanah) and the Day of Repentance (Yom Kippur), it is customary for Jews to throw breadcrumbs into a body of water as a symbolic act of repentance. Most perform *tashlich* (‘casting’) the afternoon of the first day of Rosh Hashanah. Family and friends gather together at the waterfront to ‘cast away’ the sins of the past year and resolve to be a better in the year to come. It is a ritual which helps to prepare them to the upcoming Day of Repentance. | | | |
| Mikvah  Chabad of southern Nevada  [www.chabadlv.org](http://www.chabadlv.org/mikvah1.htm) | The word *mikvah* means “a gathering of water” collected from a naturally flowing source such as a river or rainfall. A modern *mikvah* is filled with chlorinated water connected to an in-ground pool filled with rainwater.  In ancient times the *mikvah* was used by the priests prior to performing temples services and by both men and women to purify themselves before going into the temple, as well as for the ritual ending of the separation between husband and wife during menstruation and after a birth. Although it is still used by many men before important holy days and by brides before their weddings, the primary use of a *mikvah* is the monthly use by married women. As this is the sole *mitzvah* (‘commandment’) that can only be performed by women, many Jewish women find that it connects them to the generations of Jewish women going back thousands of years.  It is said that the *mikvah* is reminiscent of the fluids of the womb, and that when one emerges from the *mikvah*, he or she experiences a spiritual rebirth and rejuvenation. Thus the *mikvah* is used to create a transformation from the everyday world to the realm of the holy and spiritual. | | | |