

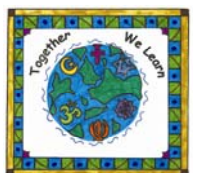
The Agreed Syllabus for Religious Education in Cambridgeshire

Core Unit



Title: What is it like to be a Christian in the Diocese of Vellore?

Year Group: 5/6



Why is this Unit about the Diocese of Vellore?

Since 1992 the Cambridgeshire Ecumenical Council has been in a covenant partnership with the Diocese of Vellore in South India—(Church of South India—CSI) as all the churches in Cambridgeshire are linked to the Ecumenical Council this makes Vellore the county's Church partner. Vellore was thus the obvious place to focus on when thinking about Christianity as a world faith. Visitors move between Cambridgeshire and India regularly and can be available to visit schools. All Cambridgeshire primary schools should also own a copy of the teaching pack "Wannakam" which was distributed in the Summer of 2011 by the Ecumenical Council to inform schools about the link—the pack is used to support this unit.

More about Vellore

The **Church of South India** is the result of the union of churches of varying traditions: Anglican, Methodist, Congregational, Presbyterian, and Reformed. It was inaugurated in September 1947, after protracted negotiation among the churches concerned. It is organized into 22 dioceses, each under the spiritual supervision of a bishop, the church as a whole is governed by a synod, which elects a moderator (presiding bishop) every 2 years. (CSI figures 2013: 4,000,000 Christians; 15,000 congregations; approx 8% of population)

The **Diocese of Vellore** is the youngest of the CSI Dioceses as it was created out of the much larger Diocese of Madras (now Chennai) in 1976. It is centred on the town of Vellore in Tamil Nadu. The Diocese spans the state boundary to the north, with about one third of the Diocese being in the state of Andhra Pradesh (where they speak Telugu) and two-thirds in Tamil Nadu (where they speak Tamil). Diocesan meetings are often carried out in English if members from both states are present

The Diocese of Vellore is very rural. The Northern Area of the Diocese is mountainous; there are a few small towns, but it is mainly made up of rural villagers of subsistence farmers or sugar cane producers. The Central Area is a mountainous area where the hill tribes have traditionally had nothing to do with the people of the plains for generations. This region has a number of tanning factories and shoe making plants, many of which are run by Muslims. The majority of these goods are exported to the West - you may be wearing a pair of their shoes right now! The Eastern Area is the most prosperous area of the Diocese where there is heavy industrialisation - unhappily this goes hand in hand with pollution and bad working conditions.



Like all Churches, the primary aim of CSI is mission – the Diocese of Vellore does not talk about maintenance of churches, it plants churches and opens new church buildings at what we would see as an amazing rate. It is common not to ask how many people are in a congregation, but rather how many families, and the answer will usually be in the hundreds with perhaps a Sunday School of over 200 children in the larger towns. Congregations are made up of people of all ages and the number of young people present is large. Many of

the churches are now physically too small for the full congregation and there may be small crowds trying to see through the windows, or outside following the service on a loudspeaker system, at special services



Illiteracy in India runs at something like 50% of the population. Education is compulsory only until the age of ten, and most of the poorest children will not progress any further unless they are able to get some form of sponsorship. There is a great demand for good education and Christian schools are very popular with families of all faiths—in most of them the majority of pupils are Hindus. Most of the schools run by the Church of South India are for the poorest children and the High Schools often have a hostel attached (sometimes paid for by Western charity) where they can board during term time. Class sizes will be about 60 children but can be as high as 100, and lessons will be in Tamil or Telugu (although in private schools they will be in English which is still the language of the universities). Daily prayers and Bible Study are part of the curriculum. Conditions are cramped and discipline strict.

Vellore town is famous throughout Asia for the Christian Medical Hospital established by the American missionary Ida Scudder in 1900. It has a 1600 bed hospital, and its own Medical School and specialises in pioneering modern surgery and work with leprosy patients. It covers every branch of medicine and surgery and trains about 60 doctors a year as well as nurses and paramedics. It also handles about 2,000 outpatients a day. It works in co-operation with the Indian government on family planning initiatives. There is a staff of 10 Christian chaplains who take daily services at both the Medical School and the Hospital; the Christian witness of the hospital is seen as a key part of its function.

There are also small mission hospitals (six beds, basic facilities etc) throughout the Diocese. One example is the medical centre at Vandavasi. This hospital provides primary health care for an enormous region and has a significant leprosy programme (multi-drug therapy, surgery, community education). These are supported by a community health worker scheme where local workers, with the most basic of training and a first aid box, give immediate help and advice, reporting in to the district nurses when there are more serious illnesses. Teams from the hospital will visit the villages on a fortnightly basis, and also bring song/ puppet/film shows to explain health issues in an attractive way.

*To understand the work and mission of the Diocese of Vellore one really has to have some understanding of the people known as **Dalits** (aka Harajans or Untouchables). CSI figures suggest that some 50% of the church congregations in South India consist of Dalits, but in the Diocese of Vellore the figures are much higher with people of Dalit birth being about 90% of the whole.*

In Hindu India all people are born into a caste system which thereafter determines who they may marry, what their career path will effectively be and who they may socialise with. There are four main varnas (brahmins, kshatryas, vaisayyas, sudras), and within these four large groupings are approximately eighty separate castes. Below these are the scheduled castes

- the dalits. In earlier times these social outcasts were called “untouchables”, because touching anything they had touched (even with their shadow) would bring religious pollution to the higher castes. The term is no longer in current usage, although you may still hear it spoken in ignorance. It was replaced, in 1932, by the expression “depressed classes” which swiftly became “scheduled castes”. Gandhi called these peoples the “children of God” - harijans- but the name the outcasts give themselves is “dalit”, which means “oppressed” or “broken”. It is a name which may be interpreted as a shameful name or a sign of hope, depending on one’s view point. In many places the dalits are born and live in fear - they have been told from birth that they are crooks and cheats, their slum homes are often part of the village waste tip, and they always live on the fringes of society.

To dalits Christianity is an attractive religion; it speaks of **equality of all people before God**, and the Christian missions in India have always focussed on aiding the disadvantaged poor in a way that Hinduism, with its different world view, had not. As a result approximately three-quarters of the Christians in Tamil Nadu are dalits, and almost half of the bishops in the Church of South India are from this group. The “Good News” of dalit theology is that through Christ all are saved, not just the rich and higher castes. Through the Church and other external organisations they are now beginning to see how they can work together for justice and liberate themselves psychologically from their oppression. In fact, so attractive could Christianity appear to dalits, that during the days of the British Empire whole dalit villages would convert to the faith enmasse. This caused such panic amongst upper caste non- Christians that the British dissuaded Christian missionaries from working in certain areas of India, and forbade Indian government officials from converting to Christianity! However, it would be inaccurate to imply that the churches themselves are caste free, as the stigma of one’s social birth caste can still affect relationships within the churches, and in places there will be church communities which attract believers chiefly from one caste grouping. (It is usually those who consider themselves high-caste who will maintain this separation.) 70% of Christian marriages are arranged marriages still, and people nearly always marry within their birth caste. Poor still remain poor, and as little as 3% of dalit Christians may achieve a good quality education(i.e. in English medium, education to secondary and university level), despite the work of the Church of South India.

In 1950 the Scheduled Castes Order laid down a system of positive discrimination for dalits, by reserving places for them in colleges and in government. At first these opportunities were available only to Hindu dalits, but the Order was emended in 1956 to include Sikhs, and again in 1990 to include Buddhists (both Sikhs and Buddhists are defined as Hindus under the Indian Constitution). Both Christians and Muslims are still excluded from the Scheduled Castes Order, despite coming from the same outcast background as all the other dalits who are covered by the law. Thus Christian dalits, despite everything, still remain at the very bottom of the Indian political system.

In Vellore Diocese the original foreign missions were all linked with either education or healing and it is a tradition which is continued to this day. The list of institutions financed or supported in some way by the Christian church in Vellore is a long one and can be seen below. In addition many individual pastors will help to arrange for health care and education for their most remote villages or start initiatives such as IT classes in the towns. All of these institutions serve local populations, they are not open exclusively to Christians and in the church schools, as we have seen, you may find that most of the pupils are in fact Hindu, although the staff will be Christian. One thing these institutions all have in common, however, is that they all serve the poorest of the poor, often in the most remote locations,

and without any help from other sources. Each institution is run on Christian principles and Christian worship is at the heart of its daily life. In all cases, this support is given regardless of the faith of the recipient and you will see examples of this in the Wannakam pack. The Church is living out Matthew chp 25 vss 31-46 where Jesus says to those who help the needy without thought of reward “truly, I say to you, as you did it to one of these, the least of my bretheren, you did it to me”.

How can the Church sustain this call to mission and social service? Part of the answer is **sacrificial stewardship**. When you attend a CSI service the offertory plate comes round not once but twice – the first offering will be given to the work of your own local church community, the second will be given to support the different diocesan projects. At times there will be a third collection – as happened with the tsunami of 2004. Even the very poorest people support this holistic approach to mission, for example some of the poorest Christian women every time they cook for their family will put one handful of rice aside to be given for Christian outreach to other poor families – or teachers at a school earning the equivalent of £30 a month will covenant £3 of this to pay for Christian mission work in the villages – and there are whole village communities who literally have paid for all the materials to build their own churches and then done the building work themselves, even although it may have taken many years.

To maintain the Christian congregations CSI works hard to **empower the laity**. In the Diocese of Vellore there are 71 pastorates or benefices and currently 65 pastors. The 65 pastors between them have 579 congregations – i.e. between six and fourteen villages each. Most pastors will have one town church and a number of village congregations – the total distance to visit all of their churches could be two hundred miles, and much of this may be done on a motorbike or even public transport. As a consequence outlying villages will see their pastor only once or twice a month, and the Christian life of the churches will depend on laity – the catechists, Bible Women and evangelists. Of these the catechists and Bible Women are often retired teachers, civil servants and the like who have been trained up in the church and spend their time supporting village congregations. The catechists are like readers and lead services, preach, prepare people for baptism and confirmation as well as deal with pastoral issues. The Bible Women work with women and children, not only sharing the Christian message, but also instructing on things such as health and hygiene, cookery and other homemaking skills. These church workers receive a small remuneration, which is probably less than they spend on doing the work. Alongside these the Women's Fellowship is very active in the larger towns. The Fellowship is the equivalent of the Mothers Union and is extremely active in supporting the Bible Women, but also works with women prisoners, runs HIV awareness programmes, parenting programmes and organises primary care work in the villages such as annual eye camps; they are an extremely dynamic force for good in their communities. Here is just one example of the system at work: the evangelist at the village of Jayapuram covers 17 villages with a population of 15,000 people. About 40-50 people attend church each Sunday and many of these have to walk a long distance to be there. The area is poor and the Hindu population resents the church's presence. The main church of the area is in the town of Tirappatur where the priest/pastor lives, this is about 12km away from Jayapuram. As well as Tirappatur and Jayapuram the priest is also in charge of another church 10km away in the other direction where another evangelist works. The priest and the two evangelists meet every six weeks to plan the practical running of their congregation. Considerable emphasis is placed upon support for one another in the Christian community and the work of evangelism is taken very seriously. Local prayer meetings are held midweek in homes throughout the parish.

On visiting Indian Christians you are also immediately aware that **God is in everything**.

This is of course an important part of Indian spirituality, but every aspect of an Indian Christian's life is enfolded in prayer, including blessings of new houses, marriages, of journeys and homes. Cambridgeshire visitors being picked up at Chennai airport will find their arrival is followed by a pavement prayer meeting giving thanks for a safe journey – or when attending a service may expect this to be followed by a long queue of mothers and children asking for blessing and prayers from the visitors. This goes hand in hand with **generous hospitality** where even the poorest families will want to offer food and drink to visitors and treat it as a great honour to be able to do so. The generosity is at times overwhelming, but is all part of their service for Christ.

Discrimination. It used to be said that in some third world countries the poor would become “rice Christians”, meaning that they would follow whichever preacher would feed them to make their life easier. This is not the case in the Indian Church. In South India something like 65% of the population are Hindus and 8% Christian. The state legislation is organised on Hindu principles so that Christians do not get the same advantages as Hindus and when funding is made available for schools, for hospitals or for rural aid to the dalits the Christians are always actively discriminated against by the state. You cannot be a “casual Christian” in India! Fortunately Christians in the Diocese of Vellore have not been physically attacked in the same way as has happened in the Church of North India, but they are discriminated against in the law courts and may automatically lose out in employment etc because their very name will identify them as Christian.

Diocese of Vellore Facts and Figures:

71 Pastorates

580 (approx) Congregations and Worshipping Centres and growing...

Educational Institutions supported by the Church

1 Postgraduate College (Voorhees)

12 High Schools (most with boarding facilities)

4 English Medium Nursery Schools

103 Elementary Schools

2 Teacher Training Institutes

2 Schools of Nursing

Other Church run Institutions:

1 Theological Seminary and Lay Training Institute

3 Hospitals

2 Industrial Institutes (where poor teenagers are taught a trade)

1 Working Women's Hostel

12 Hostels and Boarding Homes

1 Polio Home

1 Cerebral Palsy Home

1 New Life Centre

5 Day Care Centres

1 Child Development Centre

1 HIV/AIDS Counselling Centre

1 Healing Touch Project

The Agreed Syllabus for Religious Education in Cambridgeshire

Core Unit

Title: What is it like to be a Christian in the Diocese of Vellore? Year Group: 5/6

About this unit:

This unit enables pupils to understand Christianity as a World Faith by exploring it in a different context from Cambridgeshire. The focus is on the Diocese of Vellore in the Church of South India which is in a covenant relationship with Cambridgeshire Ecumenical Council, and through the Council, with all of Cambridgeshire.

Pupils are encouraged to consider what can be learned from Christians living as a minority in a predominantly Hindu culture, and to think for themselves about questions to do with belonging to a community and acting upon one's beliefs.

Where this unit fits in:

This unit will help teachers to implement the Cambridgeshire Agreed Syllabus for Religious Education by providing them with well worked examples of teaching and learning about the theme of Indian Christianity that focus on the origins of Christianity in the Vellore District and living a life based on Bible principles. By using the concepts of tradition, community and identity, and real life examples, pupils are able to deepen their understanding of what it is to be a Christian.

This unit contributes to the continuity and progression of pupils' learning by reinforcing their understanding of Christianity by re-presenting themes in a different cultural context, thus posing the question of what is the core of the faith.

The unit builds upon the learning on Christianity throughout the primary school and anticipates some knowledge of Hinduism.

The unit anticipates a further study of World Christianity by encouraging pupils to seek out multicultural examples when dealing with any Christianity unit.

Estimated teaching time for this unit: 10 hours. It is recognised that this unit may provide more teaching ideas than a class will cover in 10 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than trying to cover everything, and link with other areas of the curriculum as appropriate.

Key Fields of Enquiry addressed in this unit:

AT 1: Learning about Religion and Belief

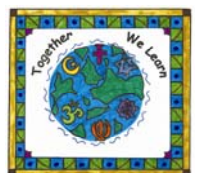
- Beliefs, Values and Teaching
- Religious Practices and Ways of Life

AT 2: Learning from Religion and Belief

- *Questions of Identity, Diversity and Belonging*
- *Questions of Values and Commitments*

The core RE concepts that the unit develops are:

Beliefs and how these are worked out in everyday life (commitment)
Identity as a minority in a different religious culture from one's own



Attitudes Focus

This unit will help pupils to explore attitudes of:

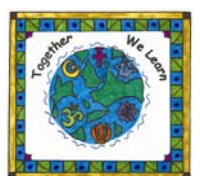
- **Self awareness** by becoming increasingly knowledgeable about their own and others' beliefs
- **Respect for all** by developing a willingness to learn from a different cultural context

The unit will provide these opportunities:

- Pupils have opportunities to consider religious practices and ways of life important to all Christians
- Pupils have opportunities to consider a range of views about questions of Christian responsibility for others
- From the study of Indian Christianity pupils will be able to think about their own experiences and views in relation to belonging and identity
- Experiences and opportunities provided by this unit include: engaging with stimuli from Indian sources; discussing matters of morality and ethics. On limited occasions there will be the opportunity to meet with visitors from Vellore, or with Cambridgeshire Christians who are active in the Vellore link.

Background information for the teacher is provided on pages 2 to 6 of this unit

Vocabulary & Concepts	Resources
<p>In this unit, pupils will have an opportunity to use words and phrases related to Christianity and , to a limited extent, Hinduism</p> <p><i>Specific to this unit:</i> Wannakam (a greeting) Diocese Church of South India Pastor Evangelist Bible Women</p>	<p>Teachers might use:</p> <ul style="list-style-type: none"> • Wannakam—a pack of laminates and a CD given to all Cambridgeshire schools in 2011 by the Cambridgeshire Ecumenical Council. A limited number of CDs only are still available at £5 plus postage—contact shirley.hall@ely.anglican.org • The Geography Keynotes pack on India relating particularly to the village of Chembakoli looks at life in South India. Chembakoli is in the state of Tamil Nadu, but in Vellore's neighbouring Diocese of Coimbatore. <p>Web</p> <ul style="list-style-type: none"> • The Diocese of Vellore's own website is at http://csivellorediocese.com/ (still partially under construction) • The Church of South India's website is http://www.csisynod.com/ • Vellore District website at http://www.vellore.tn.nic.in/ • Central Church (the chief church of the Diocese—the equivalent of a cathedral) http://csicentralchurchvellore.weebly.com/index.html • News of the Vellore link and more materials for schools, including photographs, information and collective worship http://www.ely.anglican.org/education/schools/vellore/ • http://www.csimichigan.org/Liturgy.htm online orders of service for all the main Church of South India services and rites of passage (in English!)



Contributions to spiritual, moral, social and cultural development of pupils:

- Opportunities for **spiritual development** come from reflecting on questions of how Christians in India perceive the value of other human beings and how this relates to their own understanding of Jesus' teaching
- Opportunities for **moral development** come from the opportunity to value diversity
- Opportunities for **social development** come from articulating their own ideas on issues of equality
- Opportunities for **cultural development** come from considering the relationship between religion and culture.

EXPECTATIONS: At the end of this unit....

Pupils working at level 3 will be able to:

- Describe some of the differences between Christian life in Vellore and Cambridgeshire(AT1)
- Use religious or spiritual vocabulary such as Diocese (AT1)
- *Make links between their own personal reaction to the issues facing other people (dalits) and that of Indian Christians (AT2)*

Pupils working at level 4 will be able to

- Use a widening religious vocabulary to show their understanding of themes common to all Christians
- Use the vocabulary learned in RE, to show their understanding of Biblical teaching (AT1)
- *Ask questions about moral decisions they and others make in relation to their own values (AT2)*

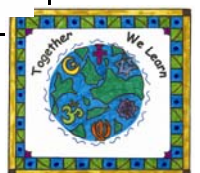
Pupils working at level 5 will be able to:

- Explain the impact of Biblical teaching and Christian belief on lifestyle (AT1)
- Explain the reason for similarities and differences between Churches and Christian practice in Vellore and Cambridgeshire (AT1)
- *Express thoughtful views about how their own beliefs impact on their behaviour (AT2)*
- *Use accurately and thoughtfully the language of spirituality and morality to explain their responses to questions about poverty and personal responsibility (AT2)*

ASSESSMENT SUGGESTIONS

A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best. Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range. (This box should summarise what appears for assessment in the teaching and learning section below.)

Higher attaining pupils: To extend this work, ask pupils to explore the two symbols used throughout the Wannakam pack for the Church of South India and the Cambridgeshire Ecumenical Council and interpret their symbolism. Advanced pupils could suggest why a united Church (CSI) was chosen as the best partner for and Ecumenical Council with its emphasis on Churches working together.



UNIT TITLE: What is like to be a Christian in the Diocese of Vellore?

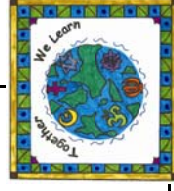
Key Question: Where is Vellore and what is it like?

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To understand the social and cultural context in which Christians live in the Diocese of Vellore.</p> <p>To begin to understand the challenges of daily life for Christians elsewhere in the world and empathise with them.</p> <p>To explore the idea of being in a minority in your own homeland.</p>	<p>As a class and in small groups, use the variety of Wannakam resources and Indian websites to discover as much as you can about the town and district of Vellore. Pupils can work on different themes such as geography, culture, famous buildings, climate, main religion etc. Bring your discoveries back together in a plenary and record as a concept map for future reference.</p> <p><i>The Wannakam cards have both information and observational and reflective questions on them and can help focus the exploration.</i></p> <p><i>You may also like to try out some Indian food at this point: W1 Two Indian recipes Or try dahl (available from most supermarkets)</i></p> <p><i>Alternatively, one litre of water weighs approximately 1kg (without the container). Work out how much water your family needs in a day and then be the Indian child collecting it from the well (e.g. try carrying buckets of water between two containers on the playground). Reflect on your experience.</i></p>	<p>I can describe some social and cultural features of the Diocese of Vellore and ask questions about local lifestyles. Level 3</p> <p>I can show my understanding of everyday life in the Diocese of Vellore and raise questions and suggest answers about Christians living in this situation Level 4</p> <p>I can use appropriate vocabulary to compare life in Cambridgeshire and the Diocese of Vellore and illustrate this with my research. I can express my own and others' views on the challenges of living in the Diocese of Vellore in a Hindu context. Level 5</p>	<p><i>This whole unit of work depends on access to the "Wannakam!" pack which was sent to all Cambridgeshire primary schools in the Summer of 2011—see resources box. The abbreviations used in this column will tell you the most helpful resources from this pack for each question e.g.:</i></p> <ul style="list-style-type: none"> • <i>W plus a number (W3) indicates a laminated photograph (also available on the CD so can be used on the whiteboard)</i> • <i>WP is a powerpoint (there are notes with the powerpoint slides)</i> • <i>WV a video</i> • <i>WI an Information card</i> <p><i>It is assumed that pupils will already have a sound knowledge of Christianity in England and will be able to make comparisons between Cambridgeshire and Vellore throughout the unit.</i></p> <p>This key question is more Geography than RE, but is obviously a necessary introduction to the unit. W1, W2, W4, W11, W12, W14, W15 WV Street scenes WP Angeline's Book WP About Vellore WP Our Hindu Neighbours WI Thinking pictures WI The seven wonders of Vellore</p>



Key Question: What is it like to be part of a Christian family in Vellore Diocese?

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To understand that Christianity is “translated” as it moves between cultures and to identify how this may be expressed by comparing Cambridgeshire with India.</p> <p>To identify core Christian beliefs and practices which you would expect to find wherever you are in the world.</p>	<p>Quickly brainstorm what you would expect life to be like for a Christian family in Cambridgeshire and agree a list of points. What would you expect them to do at home? What would their church be like? Discuss whether you would expect to see these things replicated in Christian families elsewhere around the world. Why? Why not? <i>What is Christian and what is cultural? How do we know?</i></p> <p>Use the Wannakam resources to create comparison charts between Cambridgeshire and Vellore. What is the same, what is different? How do you explain the similarities and differences? Are there more questions you would now like to ask? (And how are you going to discover the answers?)</p> <p><i>And you may try one of these approaches: Dance is an important part of Indian culture and Christians dancing to Christian hymns and songs as worship is very popular—see an example of a stick dance at http://www.youtube.com/watch?v=6UJVG7CfTXB8—why not try this out with one of your favourite assembly hymns for comparison? How does this feel? Print off copies of transliterations of the Lord’s Prayer in Tamil and try reading it keeping pace with the video! Use this to reflect on how Christians are both united and divided worldwide by common beliefs and different cultures.</i></p>	<p>I can make links between being a Christian in Cambridgeshire and Vellore and begin to identify how Christians may be influenced by living in an Indian culture /family. Level 3</p> <p>I can describe some similarities and differences between the practices of Christians in Cambridgeshire and Vellore and describe what influences I think lie behind my comparison. Level 4</p> <p>I can show how similarities and differences between the Churches in Cambridgeshire and Vellore are related to culture rather than belief, and pose questions and suggest answers about belonging to a Christian community.</p>	<p>WP Learning about Jesus WP Angeline’s Book WP The job of a pastor WV Church service Bethel Church W8, W13, W23 Churches Note the powerpoints are all introduced by members of one Christian family. http://www.youtube.com/watch?v=f4VT440qIjA Christian song in Telagu WV Lord’s Prayer in Tamil Find the Lord’s Prayer in Tamil and Telagu at http://www.christustrex.org/www1/pater/index.html and http://nonharmingministries.com/lords-prayer/lords-prayer-in-tamil/</p>





Key Question: How do Christians in Vellore show they belong to Jesus the Good Shepherd?			
Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To understand how Christians identify themselves with Jesus and the Church community, particularly through rites of passage and worship.</p> <p>To be able to use a Biblical image ("Good Shepherd") to explain and explore leadership in the Church.</p>	<p>Using W6 as a visual focus, investigate verses from the Bible about the role and hard work of a shepherd in Biblical times: Psalm 23; Isaiah chp 40 vs 11. Read together John chp 10 vs 11 "I am the good shepherd" – brainstorm the question "If Jesus is the good shepherd, who are the sheep? Apply your discoveries to W6—why might this be a favourite image in Indian churches?</p> <p>(Indian Art Extension—place W6 alongside Indian / Hindu paintings of Krishna as a cowherd (plenty on Google images). What's the difference in the style? Why? Link back to previous discoveries.)</p> <p>How could the work of a pastor be described as like that of Jesus the Good Shepherd?</p> <p>Draw up a comparison chart to show your reasoning.</p> <p>Belonging. Small groups sorting exercise.</p> <p>Using the Wannakam cards sort out the images from the pack which you feel answer the key question, giving reasons for your decision. (<i>There is a video to accompany the Holy Communion photographs.</i>)</p> <p><i>Plenary to discuss and note your findings in relation to the question.</i></p>	<p>I can describe the roles and practices of an Indian pastor and his congregation and identify that these are related to Biblical teaching. Level 3</p> <p>I can show understanding of how the role of an Indian pastor is related to the inspirational role of Jesus and raise questions and share answers about how Christian congregations feel they belong both to Jesus and the Church. Level 4</p> <p>I can explain how the role of an Indian pastor is related to the Biblical understanding of Jesus as the Good Shepherd and suggest how Indian Christians would respond to questions relating to belonging, community and identity. Level 5</p>	<p>The key question is phrased in this way because Jesus as the Good Shepherd is one of the commonest images in churches in the Diocese of Vellore. W6, W8, see also W5.</p> <p>WP The job of a pastor</p> <p>The commonest joint expressions of belonging are often rites of passage (entering the Church) or acts involving the whole church family (e.g. worship) Rites of Passage W19,I W20, W21, W22</p> <p>WV Communion Service with accompanying cards W16, W17, W18</p> <p>Although there are paintings of Jesus in an Indian style it is very rare indeed to see these in churches or Christian homes—here the white European looking Jesus (often in a European landscape) is far more common. This is perhaps linked with the fact that Christianity was brought originally to much of India through European or American Missions, but may also be because fairer skin in India is a sign of higher caste.</p> <p><i>The photographs on the cards can be found in the photobank on the CD for duplication of additional sets of materials.</i></p>



Key Question: Who first brought the “Good News” (Gospel) to Vellore?			
Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To understand what motivates Christians to share their faith with others, or to serve others in practical ways.</p> <p>To reflect on their own reaction to people wanting to share their beliefs with them.</p>	<p>Look at paintings of the Resurrection appearance of Jesus to Thomas. Discuss what seems to be going on—can we identify who the disciple is? Read together the story of the Resurrection appearances of Jesus in John chp 20 vss 19-26, noting vs 21 about being “sent”. What has this Bible story got to do with Vellore? Find out what Thomas did next and discuss why you think he was killed. When you’ve done this, look at the badge of the Diocese of Vellore—what’s the link?</p> <p>Use website resources to discover the Vision Statement of the Christian Medical College and the date of its foundation—how were both Christianity and medicine brought to Vellore? Listen to Ida Scudder’s story. What would you have done if you had lived Ida’s life? Use a conscience alley to give advice to “Ida” at different points in her story.</p> <p>To think about and record: how do you think you might you have reacted if you were a Hindu native of Vellore hearing either St Thomas or one of the Scudders for the first time?</p>	<p>I can describe how Christianity was brought to Vellore and make links between these stories and how I and other people may respond to missionaries.</p> <p>Level 3</p> <p>I can show my understanding of the motivation of early missionaries to India and Vellore and explore my and others response to missionaries through these stories.</p> <p>Level 4</p> <p>I can explain the impact of early missionaries on India and Vellore , and pose questions about the work of missionaries as a result of my own and others experiences.</p> <p>Level 5</p>	<p>WP Famous Christians—the powerpoint includes St Thomas bringing Christianity to India and Ida Scudder a famous American medical missionary and a member of a missionary family which was a significant force in the area now the Diocese of Vellore (the American Arcot Mission).</p> <p>WI Badge of the Diocese of Vellore</p> <p>Ida Scudder tells her story http://www.youtube.com/watch?v=IV-HYXbXvho (photographs include images of famine victims and there is a story about death in childbirth). See also http://www.christianity.com/church/church-history/church-history-for-kids/ida-scudder-reluctant-missionary-11635053.html</p> <p>The Christian Medical College (CMC) website is at http://www.cmch-vellore.edu/ (college founded 1900)</p> <p>Website of St Thomas’ Mount http://www.stthomasmount.org/ . This is the traditional site of Thomas’ murder at Chennai; Thomas worked across South India from West to East and must at some point have been in what is now the Diocese of Vellore.</p> <p>There are suitable paintings of the Doubting Thomas incident by Caravaggio and Mattia Pretti—available through Google Images.</p>





Key Question: How are Christians in Vellore “Good News” for their neighbours?			
Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To understand how Christian faith motivates Christians’ actions and lifestyle choices.</p> <p>To recognise that the Indian Church believes it has a special ministry to the poor.</p>	<p>Discuss “W1 Dalits” alongside Galatians chp 28 vss 27-28. What might be the impact on your life if you were a dalit who heard and believed these words? Look carefully at W5 and interpret it using Matthew chp 25 vss 31-46. This is how the Church helps everyone who needs it, especially the dalits. Can we find out how these two Bible messages are made real in practical ways in the Diocese of Vellore? What could get in the way of acting as the Bible says we should?</p> <p>Watch the CMC video together. What does this tell you about the life of the dalits and about Christian faith in action? If you were a dalit and could not afford medicine what would you do? Write a prayer or a reflective piece as if you were one of the people seen in the video (free choice).</p> <p>In groups use the Wannakam materials to identify other areas of Christian action and service in the Diocese of Vellore. Compare what you see with your own experiences in Cambridgeshire. (e.g. if you had to pay to go to school what would happen if you couldn’t afford it?) Annotate a print of W5 to show where you have discovered the Church living up to Jesus’ teaching. Write your own commentary.</p>	<p>I can describe some of the roles and careers chosen by Christians in Vellore Diocese and make links between these choices and Christian teaching. Level 3</p> <p>I can show my understanding of the reasons many Christians in Vellore choose professions which serve the poor and link these to their beliefs and faith. Level 4</p> <p>I can explain the impact of Christian beliefs on a Christian’s whole life, including their choice of profession and how they carry out their work and pose and answer questions about their values and commitment. Level 5</p>	<p>This question looks at how Christians in Vellore put their beliefs into action. This covers several areas, particularly education (W1, W2, W4, W5, W9, W10) and medicine (W7, W9, W24) as well as various forms of social support (W3). See the “Facts and Figures” on page 6 of this unit for a list of Church sponsored projects and institutions.</p> <p>W1 Dalits W5 Ranipet signboard</p> <p>List of educational institutions http://csivelloredioocese.com/list-of-institutions.php</p> <p>30 minute video on a day at the Christian Medical College http://www.youtube.com/watch?v=6Y1vYhKdR6Y clearly showing how the work is driven by the Christian commitment of the staff. Work in both the main hospital and the villages shown. May be too long? Advise teachers to watch this all the way through to decide which parts to use. There is a ten minute version at http://www.youtube.com/watch?v=hdDKJk4pNWY but this does not cover the material you need so effectively as it concentrates on the medical without the helpful spiritual commentary of the full length version.</p>



Key Question / Unit Question: What is it like to be a Christian in the Diocese of Vellore? (Assessment piece)			
Learning Objectives	Suggested Teaching and Learning	Learning Outcomes (Can be written as success criteria)	Points to note
<p>To use the knowledge acquired about the Diocese of Vellore to help interpret the key symbols of the Diocesan badge.</p> <p>To draw together our learning on the Diocese of Vellore.</p>	<p>Final assessment piece:</p> <p>Using the badge of the Diocese of Vellore as a visual centrepiece, describe what you think these symbolise to the Christians of Vellore. Where you can, add a description of something you have discovered in this unit of work which helps explain or illustrate your opinion.</p> <p>Using your knowledge of the Diocese of Vellore, is there anything you would suggest changing in their logo? Why?</p> <p><i>(This is suggested as a picture sheet with annotations or a key—not an essay!)</i></p>	<p>I can describe the content of the badge of the Diocese of Vellore and link these to what I know about Christianity in Vellore. Level 3</p> <p>I can show my understanding of the symbolism on the badge of the Diocese of Vellore and apply them to what I know inspires and motivates Indian Christians. Level 4</p> <p>I can use a wide Christian vocabulary to interpret the message of the badge of the Diocese of Vellore and use it to explain how Indian Christians are inspired and influenced by their faith. Level 5</p>	<p>W1 Badge of Diocese of Vellore</p> <p>Extra information you need to interpret the badge of the Diocese of Vellore:</p> <ul style="list-style-type: none"> The badge is usually accompanied by the motto “In the cross of Christ I glory” The banyan tree has a double meaning (a) the Scudder brothers who led the Arcot mission to the area sat under such a tree as they planned who would work where. (b) the banyan is the national tree of India, it is a fig tree and it is noted for putting down aerial roots from the top of the tree—these roots then themselves become thick woody trunks like the core trunk. – you can end up with an old hollow core trunk still attached to a circle of new and flourishing trees. How does this natural image help explain the growth of the Church? (Although in fact many villages have central banyan trees and use them as home to a shrine—they are particularly linked to the Hindu deity Krishna.)