

Lincolnshire County Council Agreed Syllabus for Religious Education 2025-30

Lincolnshire
COUNTY COUNCIL
Working for a better future

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Acknowledgements **4**

Introduction from the Chair and Vice Chair of Lincolnshire Standing Advisory Council for Religious Education (SACRE) **7**

Section 1: Introduction **8**

Section 2: Legal background **11**

Section 3: The Lincolnshire Agreed Syllabus **14**

Syllabus Plans **33**

Nursery **35**

Reception **37**

Year 1 ..... **56**

Year 2 ..... **87**

Year 3 ..... **121**

Year 4 ..... **140**

Year 5 ..... **176**

Year 6 ..... **209**

Mixed Age Planning **237**

Key Stage 3 ..... **252**

Key Stages 4 & 5 ..... **279**

Appendices **287**

Appendix 1: Progression Strands **288**

Appendix 2: Assessment **293**

Appendix 3: Primary School Designed Units (SDUs) **297**

Appendix 4 Key Stage 5: Examples of planning from Lincolnshire secondary schools **319**

Appendix 5: Church schools – Statement of Entitlement **323**

Appendix 6: Special Schools **325**

Appendix 7: General guidance for teaching about religions and worldviews **328**

Appendix 8: Ofsted **331**

Appendix 9: Visits Out and Visitors In **334**

Appendix 10: Resources **342**

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Putting Big Ideas into Practice in Religious Education'[1] - Barbara Wintersgill, Dave Francis, Denise Cush. For inspiration generally but also for content in relation to Key Stage 3.

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Introduction from the Chair and Vice Chair of Lincolnshire Standing Advisory Council for Religious Education (SACRE)

We are pleased to introduce this exciting new agreed syllabus for Religious Education (RE) in Lincoln. It reflects the many changes that have taken place since the previous one was implemented. Based on a worldviews approach, it encompasses both religious and non-religious perspectives. By following it, pupils will develop knowledge, skills and understanding about religions and worldviews, enabling them to play a full part in our local and national community. This will enable them, over time, to navigate an increasingly complex world. This new Lincolnshire agreed syllabus is the result of collaboration between members of SACRE, primary and secondary school teachers and headteachers as well as from local and national experts in the field.

We are very happy to commend this syllabus, trusting that it will transform teaching and learning, achieve high quality RE for all and enrich community cohesion.

Chris Burke MBA
Current Chair of Lincolnshire SACRE

Cherry Edwards OBE
Current Vice Chair of Lincolnshire SACRE

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Section 1: Introduction

1.1 Purpose and aims

The syllabus reflects a worldviews approach[2] which explores the ways in which people make sense of the world and the impact this has on their daily life. This is a change of direction, moving away from the traditional 'world religions' model (i.e. which religions shall we teach?) towards an approach where religions are considered to the extent that they exemplify aspects of wider questions that are being explored. It avoids the trap of viewing everyone who belongs to a religion in the same way rather than exploring the diversity between AND within religions. In addition, this approach may neglect non-religious perspectives. 'Worldviews' refers to both religious and non-religious traditions and is explained succinctly in the short video clip, 'No-one Stands Nowhere' produced by Theos.[3] The syllabus requires pupils to consider the key concepts underpinning religions and worldviews along with the lived experiences of people. The aim is to transform teaching and learning to achieve high quality Religious Education (RE) for all.

The principal aim of RE in Lincolnshire is to help pupils develop knowledge, insight, skills and understanding about a wide range of religions and worldviews, enabling them to play a full part in a diverse society. Pupils will:

- develop thinking skills which enable them, over time, to navigate an increasingly complex world
- understand **how** as well as **what** to learn, through disciplinary and substantive knowledge
- understand that diversity exists between **and** within religions and worldviews
- know and understand about non-religious and secular perspectives
- reflect upon, and respond to, the ways in which local, national and world events are linked to beliefs, communities, identities, expressions of faith and conflicting interpretations
- understand the impact RWs have on peoples' lived experiences

The new agreed syllabus is the result of close collaboration with members of Lincolnshire SACRE, primary and secondary school teachers and headteachers, a range of faith communities as well as local and national experts in the field.

1.2 The national and local context

Many changes have taken place since the last syllabus was written. Views about the curriculum and assessment have evolved, there have been several Ofsted Frameworks and two key Ofsted reports on RE. Teachers should take note of the following reports:

Ofsted Deep and Meaningful: The religious education subject report 2024[4]

Ofsted research review series: Religious Education, 2021[5]

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[2] https://religiouseducationcouncil.org.uk/rwapproach/

[3] https://www.theosthinktank.co.uk/comment/2021/05/12/worldviews-film

[4] https://www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report

[5] https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education#curriculum-progression

Religious Education Council: Developing a Religion and Worldviews Approach in Religious Education in England, 2024[6]
Religious education Council: National Content Standard for RE in England, 2023 [7]
The Church of England Education Office. Religious Education in Church of England Schools, A Statement of Entitlement, 2019[8]
Woodhead, L. The rise of 'no religion' in Britain: The emergence of a new cultural majority, 2016[9]

The Lincolnshire context[10]

Lincolnshire is the second largest county in England by area but just eighteenth largest by population. It is bordered by eight other counties (East Yorkshire, South Yorkshire, Nottinghamshire, Leicestershire, Rutland, Northamptonshire, Cambridgeshire and Norfolk). The county is made up of small rural villages, coastal towns and built-up areas but the lack of diversity, in terms of race and religion, presents a challenge for many schools. It is difficult for pupils to fully understand a religion or worldview of which they may have no first-hand experience. Some schools, for example, those near Peterborough and Leicester, may take their pupils to visit places of worship and engage with members of different faith communities. Others have been very creative in sourcing virtual visits and accessing speakers from different RWs. The mosque in Lincoln has enabled many schools to bring depth to their teaching about Islam. (See Appendix 9 for details about visits and visitors).

According to the 2021 census[11], the population in Lincolnshire is predominantly white (96%), with non-white minorities representing the remaining 4% of the population. The largest religious group is Christianity which accounts for 54% of the population. English is spoken as the main language by 93.8% of people in Lincolnshire.

2021 census

Population by race

White: 737,532 people or 96.0%
Asian: 11,927 people or 1.6%
Mixed: 10,191 people or 1.3%
Black: 4,365 people or 0.6%
Other: 4,351 people or 0.6%

[6] https://religiouseducationcouncil.org.uk/rwapproach/
[7] https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/
[8] https://www.churchofengland.org/sites/default/files/2019-02/re-statement-of-entitlement-for-church-schools.pdf
[9] https://www.thebritishacademy.ac.uk/documents/1043/11_Woodhead_1825.pdf
[10] https://www.varbes.com/demographics/lincolnshire-demographics
[11] https://www.ons.gov.uk/census

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Religion
Christian: 412,590 people or 53.7%
Buddhist: 1,823 people or 0.2%
Hindu: 2,494 people or 0.3%
Muslim: 5,409 people or 0.7%
Other: 346,050 people or 45.0%

1.3 School Inspections
Ofsted[12]
In schools **without** a religious character, Ofsted inspects religious RE as part of inspections under section 5. In most schools **with** a religious character RE is inspected under section 48 of the Education Act 2005 or as provided in the academy's funding agreement. In a Voluntary Controlled school with a religious character, Ofsted inspects RE, but not collective worship. Inspectors may gather evidence from anywhere they consider to be relevant (including RE lessons) to evaluate pupils' spiritual, moral, social and cultural education (which includes British values), personal development and/or behaviour and attitudes.
SIAMs[13] **(The Statutory Inspection of Anglican and Methodist Schools)**
SIAMs is the system of inspection used by the National Society, carried out on behalf of the Church of England and Methodist Church, to fulfil their legal obligations under Section 48 of the 2005 Education Act. As such, it makes judgements on religious education, collective worship, and pupils' spiritual, moral, social and cultural (SMSC) education in Church of England and Methodist schools.
1.4: National Content Standard for RE for England 2023[14]
The Religious Education Council (REC)[15] plays a vital role in shaping the landscape of RE. It was established to promote high standards and has developed this non-statutory comprehensive framework that ensures RE is delivered effectively across schools. The document aims to provide a balanced and inclusive approach to teaching and learning about religion and belief. The primary objective is to ensure that all pupils receive high-quality RE which reflects the diversity of religious beliefs and practices. These standards serve as a benchmark for educators to design a curriculum that is inclusive, informative, engaging and which fosters a deeper understanding and respect for different faiths and worldviews.

[12] https://www.gov.uk/government/collections/ofsted-handbooks-and-frameworks
[13] https://www.churchofengland.org/sites/default/files/2023-08/2023-siams-framework.pdf
[14] https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/
[15] https://religiouseducationcouncil.org.uk

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Section 2: Legal background

The primary legislation is found in The Education Act 1996[16] and the School Standards and Framework Act 1998, Circular 1/94 and the subsequent revision of this guidance in Religious Education in English Schools: Non-Statutory Guidance 2010[17].

2.1 Legal requirements

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents [*School Standards and Framework Act, 1998, Schedule 19; Education Act 2002, Section 80*][18]. This requirement does not apply to children below compulsory school age in nursery schools or classes. Each Local Authority (LA) is required to review its locally Agreed Syllabus (LAS) every five years. The teaching of RE is set out in the AS, determined by the LA. The LAS must be consistent with *Section 375(3) of the Education Act 1996*, *School Standards and Framework Act, 1998, Schedule 19*[19] which states that it must 'reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' [20] The law does not define what these principal religions are. RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers [*School Standards and framework Act, 1998, Section 71*][21].

National Curriculum

At present RE is NOT part of the National Curriculum but is locally determined by each LA's Standing Advisory Council on Religious Education.

Right of withdrawal

Parents/Carers

Parents/carers may withdraw their children from all or part of the RE curriculum [*Education Reform Act 1988, S2 (1)(a)*]. They do not have to provide a reason for this, and the school must comply with the request. It has a responsibility to supervise any pupils who are withdrawn from RE but is not required to provide additional teaching or incur extra costs. If parents/carers wish their child to receive an alternative programme of RE it is their responsibility to arrange this. This could be provided at the school in question or another local school. The pupil may receive external RE teaching if this does not significantly impact on his/her attendance.

Teachers

Teachers may withdraw from the teaching of RE on the grounds of conscience unless they have been specifically employed to teach or manage the subject.

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[16] https://www.legislation.gov.uk/ukpga/1996/56/contents
[17] https://assets.publishing.service.gov.uk/media/5a7adb3ce5274a34770e7953/DCSF-00114-2010.pdf
[18] https://www.legislation.gov.uk/ukpga/1998/31/schedule/19
[19] https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/281929/Collective_worship_in_schools.pdf
[20] https://www.legislation.gov.uk/ukpga/1996/56/section/375
[21] https://www.education-uk.org/documents/acts/1998-school-standards-framework-act.html

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2.2 Types of schools in England and RE

All schools that are state funded, including free schools and academies, are legally required to provide RE as part of their curriculum. All are required to teach RE to all pupils at all key stages (including sixth form), except for those withdrawn.[22]

Maintained schools

These are maintained by the LA and must follow the National Curriculum and national pay and conditions. These schools must follow the LAS.

Community schools

These are controlled and run by the LA who employs the staff, owns the land and buildings and determines the admission arrangements. The governing body is made up of people from the local community, the school itself and those appointed by the LA. As with maintained schools, these schools must follow the LAS.

Voluntary Aided (VA) schools

The majority of these are faith schools. A Foundation or Trust (usually a religious organisation) provides a proportion of the capital costs for the school and forms a majority on the school's governing body. The governors employ the staff and set admissions criteria. The land and buildings are usually owned by the religious organisation. RE must be taught in accordance with the trust deed. Church of England VA Schools usually follow the AS with an additional Diocesan supplement. Roman Catholic VA Schools follow the documents produced by the Bishops' Conference in England and Wales and their own Diocese. There are also VA schools linked to other religions.

Voluntary Controlled (VC) schools

These schools are similar to VA schools but are controlled by the LA which employs the staff and sets admissions. The foundation or trust (usually a religious organisation) owns the land and buildings and generally forms a quarter of the governing body. Schools **with** a religious character must follow the LAS unless parents request RE that reflects the religious foundation of the school.

Grammar schools

These are state funded schools which select their pupils based on academic ability. They can also be maintained schools. These schools follow the LAS.

Independent schools

These are schools which charge fees to attend and can make a profit. They are governed and operated by the school itself. They are lightly regulated by the government and inspected by a range of bodies. Some are set up by long-established foundations, some by companies and charities. They are funded by fees, gifts and endowments and the governors are independently elected. These schools may follow their own curriculum, including RE.

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[22] https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4

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Special schools

These are schools that cater for pupils with a range of special needs from moderate to severe learning difficulties. Some schools also have pupils with profound multiple learning difficulties. These schools should provide RE so far as is practicable. Within this context they should follow the LAS. (See Appendix 6 for guidance.)

Academies

There are different types of academies but they all have the same status in law. They are publicly funded independent schools, free from LA control, made accountable through a legally binding funding agreement. At present they have more freedom and control over curriculum design, school hours, term dates, staff pay and conditions. Academies must teach RE in accordance with their funding agreements. The type of RE specified in the funding arrangement depends on whether the academy has a religious designation or not. For academies **without** a religious character RE is likely to be based on the LAS though there is no legal requirement for an academy to do this, provided its RE syllabus meets legal requirements. Academies **with** a religious character must provide RE in accordance with the tenets of the faith specified in the designation. They may, in addition, provide RE that is in line with an agreed syllabus and teach about other faiths if they choose.

Free Schools

Free schools are academies in law and have the same requirement to teach RE. They are set up by parents, teachers or other bodies under the government's legislation of 2011[23]. They were originally designed to raise educational standards in areas where there was traditionally low attainment. RE is determined by the school's funding agreement, as with academies.

2.3 Time allocation for RE

It is up to schools to decide how they plan the RE curriculum and there are many models in place, e.g. weekly sessions, blocked time, RE days/weeks. For this syllabus to be delivered effectively, schools should note the following recommended time allocations. In special schools the time requirements should be met as far as is practicable.

EYFS

Nursery: non-statutory entitlement

Reception: delivered flexibly according to the statutory requirements of the EYFS Framework and to help meet the early learning goals (ELG).

Key Stage 1: 36 hours per year

Key Stage 2: 45 hours per year

Key Stage 3: 45 hours per year

Key Stage 4: 5% of curriculum time

[23] https://www.gov.uk/government/publications/2010-to-2015-government-policy-academies-and-free-schools/2010-to-2015-government-policy-academies-and-free-schools

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Section 3: The Lincolnshire Agreed Syllabus

3.1 Statutory content: religions

The syllabus fulfils the requirement of the Education Reform Act 1988. It is written to 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain.'[24]

Which religions are compulsory?

Reception – Year 6

The units of study for each year all include medium-term plans which cover one term or more. For each year, guidance is provided about which religions and worldviews (RWs) must be covered, i.e. which religions and worldviews are compulsory, ensuring that Christianity and the other principal religions represented in Great Britain are taught. In addition to Christianity, teachers are provided with choices regarding other compulsory RWs. For example, during a particular year it might be compulsory to cover one or more Dharmic traditions, but teachers may choose which one(s). Also included are additional suggestions which are not compulsory but reflect a range of RWs. When choosing which RWs to teach schools need to consider continuity across all years. In practice this means they will ensure that Christianity is being taught and then focus on a small number of other RWs to ensure breadth and depth in learning. Although teachers will be covering more than one RW over a year, they may make professional judgements about placing an emphasis on some more than others, taking care to ensure that legal requirements are met.

Key Stage 3

The compulsory content is set out for different Pathways, each based on the progression strands (see 3.4). Teachers should use their professional judgement about how to plan and teach the Pathways, but guidance is included.

3.2 Teaching about different religions and traditions

As explained previously, religions are considered to the extent that they exemplify aspects of wider questions that are being explored. This means that at certain points, e.g. in Year 1, a greater number of compulsory religions is advantageous. This enables wider reference to examples from a range of perspectives. Teaching will link aspects of different traditions and worldviews to the key concepts in the progression strands (see below). This is to ensure coherence, continuity and progression. It means that pupils understand **why** they are studying features of a particular RW, i.e. they are building upon common concepts to develop what is sometimes referred to as 'sticky knowledge' (the connection of old knowledge to new knowledge). Taught well, this approach does not confuse but enables pupils to see the bigger picture. What matters is how RWs are linked conceptually so that pupils' knowledge and understanding is built up in a coherent way.

[24] https://www.legislation.gov.uk/ukpga/1996/56/section/375

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How to make choices

When choosing which RWs to teach teachers should consider:

- The big picture: what has come before and what comes next. Teachers should ask: Why am I teaching this religion? Why now?
- The demographic of the school: how are pupils' needs being met?
- Depth in learning: choices must ensure that pupils build upon knowledge year by year.
- Whether the content includes a balance of Abrahamic and Dharmic traditions as well non-religious worldviews.

3.3 Themes for each year

Primary

To further ensure continuity and coherence, schools must follow the themes set out for each year, along with the key learning questions for each unit. However, teachers may change the order in which the themes are taught during the year and may take a flexible approach towards *how* the content is taught. A non-subject specialist may find it helpful to follow the plans exactly as they are set out whereas experienced teachers may wish to be more creative. All approaches need to be managed by the subject leader who should keep an eye on the big picture, i.e. progression and coherence from Reception onwards.

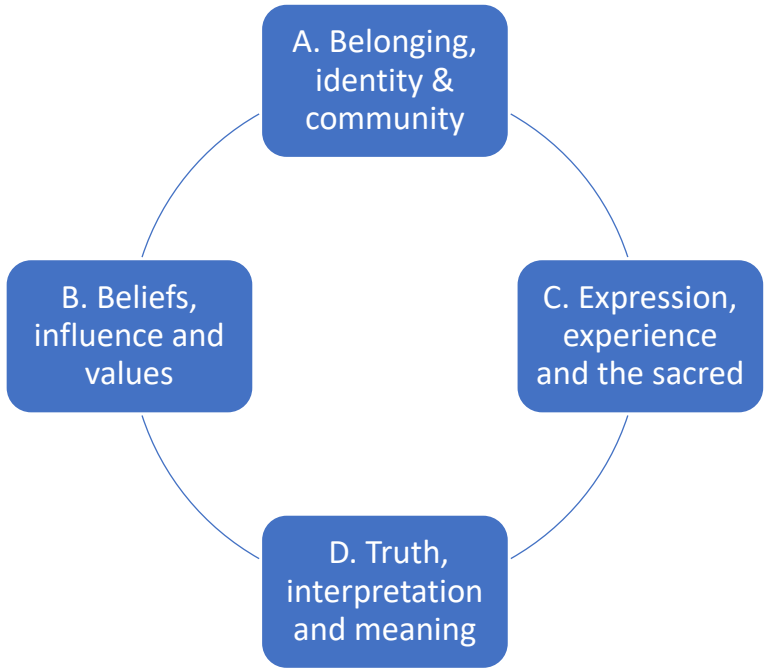
Secondary

In KS3 themes are set out as Pathways which are all linked to the progression strands (see below). Teachers may teach these in any order they wish. Specific guidance is set out to ensure that Christianity is covered during each year. In addition, pupils are provided with the opportunity to learn about a broad range of RWs, including lesser-known groups and denominations. During KS4, guidance for non-examination focuses upon key questions which are based on the progression strands. All pupils in KS4 **must** follow a programme of study for RE. For pupils not following an examination course, the school must provide an alternative. More detail can be found in the secondary section of the syllabus.

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3.4 Progression strands

These strands are mapped out for teachers from Reception to Key Stage 4 to ensure progression. They are based on key concepts common to all religions and inform the learning objectives, learning outcomes and assessment. Appendix 1 shows how each is developed across Reception – Year 6.



Links to previous syllabus

These are suggested links. Most overlap and link to each other. 'Truth, interpretation and meaning' should run through everything.

Being human: how does faith and belief affect the way people live their lives?

A: Belonging, identity & community

B: Beliefs, influence and values

God – what do people believe about God?

B: Beliefs, influence and values

D: Truth, interpretation and meaning

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Community, worship and celebration: how do people express their religion and beliefs?
A: Belonging, identity & community
C: Expression, experience and the sacred.
Life journey: rites of passage
A: Belonging, identity & community
C: Expression, experience and the sacred.

3.5 School Designed Units (SDUs)

These must be taught during the summer term of Years 3 and 5. This is to provide teachers with the opportunity to be creative and design their own units. They may be based on what has been taught in the previous terms or may be something completely different. However, it is recognised that not all teachers may feel confident to do this. To support these teachers, examples of planned SDUs can be found in Appendix 3. These plans are not quite as detailed as in the main body of the syllabus, but they do include key learning objectives, outcomes, etc. A planning template is also included for teachers to use when designing their own units.

3.5 Understanding Christianity

Some schools deliver Christianity through this resource, produced by RE Today.[25] The core concepts fit in well with the syllabus which means that subject leaders should be able to incorporate the content into their planning.

3.6 Planning for mixed age classes

Schools should refer to the planning on p.237.

3.7 Long Term Plan: Reception – Year 6

Compulsory religions

Teachers have a considerable degree of choice regarding RWs. It should be noted that Year 1 is more prescriptive than other years. This is to ensure that pupils begin KS1 with a firm foundation which is common to all, i.e. the building blocks upon which future learning can be built. Teachers are still able to be creative within the units.

[25] https://understandingchristianity.org.uk

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Lincolnshire Agreed Syllabus: Long Term Plan: Reception – Year 6

RECEPTION: SPECIAL AND SACRED		
Autumn Which people, stories and events are special to me?	**Spring** What do I know about Easter and Holi?	**Summer** Why are some places and objects special or sacred?
Religions and worldviews		
Compulsory: Christianity, Hinduism across the year Other RWs should be taught as and when appropriate, based on teachers' judgement and as directed in the units.		

Year 1: SPECIAL AND SACRED STORIES			
Autumn 1 What do stories from religious traditions teach about God? What can we learn from other stories?	**Autumn 2** How are stories and celebrations linked?	**Spring** What do creation stories teach people about God and human nature?	**Summer** What do people learn from stories and festivals?
Units should be taught through aspects of the following religions and worldviews during each term. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit.**			
Compulsory Abrahamic religions: Christianity, Judaism **Additional suggestions** Stories with special meanings from other RWs.	**Compulsory** Abrahamic religions: Christianity, Judaism **Additional suggestions:** aspects of other RWs, e.g. festivals of light, symbolism of light.	**Compulsory** Abrahamic religions: Christianity, Islam, Judaism Humanism **Additional suggestions:** creation stories from other traditions and cultures	**Compulsory** Abrahamic religions: Christianity, Islam, Judaism

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Year 2: SACRED TEXTS, BELIEFS AND CONNECTIONS	
Autumn What are sacred texts and why do they matter?	**Spring and Summer** What do we mean by religion and worldviews? What beliefs, values and practices are important in religions and worldviews?
Units should be taught through aspects of the following religions and worldviews across the year. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit.**	
Compulsory Christianity Choice of Abrahamic religion: Islam **OR** Judaism Choice of Dharmic religion: Buddhism, Hinduism **OR** Sikhi (Choose **one**) Reference can be made to other RWs as and when appropriate.	

Year 3: WHY COMMUNITIES MATTER		
Autumn What does pilgrimage mean to individuals and communities?	**Spring** Which RWs communities can we find in our neighbourhood?	**Summer 1** School designed unit See Appendix 3
Units should be taught through the following religions and worldviews across the year. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit**		
Autumn term: pilgrimage **Compulsory** Christianity Choice of Abrahamic religion: Judaism **OR** Islam Dharmic religion: Hinduism It is not necessary to cover every example of pilgrimage for each RW. Teachers should choose whichever they consider most appropriate. **Spring term: communities** Choice depends on locality: **no specific religion or worldview is compulsory**, though it is likely that a local church will be chosen. **Summer term: School Designed Unit** Schools should decide which religions and worldviews to cover, in line with their choice of topic for this unit.		

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Year 4: COMMITMENT, PROMISES AND MEANING		
Autumn How do people welcome new life into the world? How do people show their commitment to a religion?	**Spring** How do people celebrate marriage?	**Summer** What do people believe about the afterlife? How is this expressed in funeral practices?
Units should be taught through aspects of the following religions and worldviews across the year. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit.**		
Compulsory Christianity Choice of Abrahamic religion: Judaism **OR** Islam Choice of Dharmic religion: Hinduism **OR** Sikhi If schools are using the 'alternative' approach (see p.170) they should make their own choices about which RWs to cover.		
Year 5: EXPRESSION, EXPERIENCE AND THE SENSES		
Autumn How do people express their beliefs through worship and caring for others? How do people use their senses in worship?	**Spring** What do we mean by religious and spiritual experiences?	**Summer** School designed unit See Appendix 3
Units should be taught through aspects of the following religions and worldviews across the year. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit**		
Compulsory Christianity Choice of Abrahamic religion: Islam **OR** Judaism Choice of Dharmic religion: Buddhism, Hinduism **OR** Sikhi (Choose **one**) Reference can be made to other RWs as and when appropriate.		

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YEAR 6: BIG QUESTIONS: WHAT DO PEOPLE BELIEVE?	
Autumn and Spring How do people know who or what to believe? What do people believe about the existence of God? What do people believe about good, evil and suffering? How do people choose between right and wrong? What do people believe about caring for the world and others? What do people believe about peace?	**Summer** Consolidation of learning. What is my religion or worldview?
Units should be taught through aspects of the following religions and worldviews across the year. **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit.**	
Compulsory Christianity A balance of other Abrahamic and Dharmic religions Humanism **Additional suggestions** Philosophical viewpoints	

Section 4: Further information and guidance

4.1. RE in Key Stages 3, 4 and 5

Teaching and learning is driven by the same four main progression strands as for primary.

4.2: Key Stage 3

Compulsory elements

For each year there are three different pathways (for three terms). These pathways are linked directly to the above first three progression strands and the fourth is embedded throughout. These are compulsory (except where schools begin GCSE work in Year 9) but can be taught **in any order** and teachers may decide how they approach each one. They may choose to cover **all** the content or focus on selected areas in more depth. By giving this degree of choice, it is hoped that it will be possible to blend in any content from previous plans that teachers wish to retain. There are compulsory elements which ensure that statutory requirements are being met. For example, **Christianity must be taught explicitly during each year** and suggestions are provided in each Pathway. In addition, schools must cover aspects of other religions and worldviews, ensuring a balance of Abrahamic, Dharmic and non-religious perspectives. Further detail is set out in the KS 3 section of the syllabus.

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4.3 Key Stage 4

RE is statutory for all pupils at KS4, unless withdrawn by their parents, regardless of whether they study a course leading to an accredited qualification in the subject. The National Content Standard for RE assumes that all pupils will have the opportunity to make progress in RE, just as would be expected if they continued to study any other subject in the curriculum, and that teaching time will be provided commensurate with its status as part of the basic curriculum[26]. This means that If pupils are **not** following a GCSE examination course, they must still follow a programme of study for RE which meets legal requirements. Schools may already have these in place but if not, the syllabus offers a plan based on the four progression strands which run from Reception onwards.

4.4 Key Stage 5 (See Appendix 4)

RE remains a statutory subject but those aged 18 and over may request to withdraw from the subject. It should build on previous learning and be designed to meet the needs of all students. At this level, RE should provide an opportunity to consider topics already covered in more depth. Schools should provide an accredited course, such as AS or A Level Religious Studies, or one based on religions and worldviews, including philosophical ideas. The subject may be delivered in a variety of ways including day conferences with speakers from the community, visits to local places of worship or significance, debates about moral/ethical issues, regular timetabled lessons, enrichment activities, group projects, etc.

4.5 Substantive, disciplinary and personal knowledge: Primary and Secondary

In its 2021 'Research Review series: religious education',[27] Ofsted sets out three main types of knowledge:

1. Substantive knowledge
2. Disciplinary knowledge
3. Personal knowledge

Teaching must include all three types of knowledge and these are clearly set out in the syllabus. Learning should be led by disciplinary knowledge, which allows the pupils to focus upon **how** they are going to learn. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated, i.e. the 'what' should be taught alongside the 'how.' Personal knowledge allows pupils to reflect upon what they have learnt and focuses on the position taken by pupils in relation to a particular topic.

Substantive knowledge

This is about establishing what must be taught, the building blocks of knowledge. In the syllabus layers of knowledge are built up and sequenced year on year so that progression can be seen in learning, held in place by the four main progression strands. When these connections are made, the curriculum makes sense. For example, when using a Bible narrative teachers must be clear about what the key concepts are and then decide what knowledge pupils need to make sense of that concept. 'Previous learning' included in each unit helps teachers to connect ideas and strengthen

[26] https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/

[27] https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education

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continuity and coherence. Please note that while the 'Substantive Knowledge' section outlines what pupils need to know, the content itself is written for teachers, especially the web links at the end of each unit (though some include video clips for children).

Disciplinary knowledge

This is about the methods that establish the substantive facts. For example, pupils might read about aspects of different traditions but will deepen their understanding through first-hand experience, e.g. talking to members of the community. In this syllabus disciplinary knowledge is developed primarily through the lens of theology, philosophy and social science, but also includes other disciplines such as such as art, literature and music. These will need to be explained to pupils.

a) **Theology:** the study of people's beliefs. This includes exploring where beliefs come from, how they have changed over time, how beliefs connect with concepts within a RW and the different ways in which people engage with and interpret their RWs. Theologians often use hermeneutics to interpret sacred texts.

b) **Philosophy**: means 'the love of wisdom.' This is about what is known and how it is known. Philosophers ask questions about how people think and reason about the world. They might use methods such as thought experiments, philosophical enquiries, debates, critical thinking and reasoning processes.

c) **Social Science**: this is about the ways people live their lives, i.e. how people live and why they live in the ways that they do. Social scientists might use surveys, interviews, ethnographic studies and data analysis.

Disciplinary knowledge is about how pupils handle substantive knowledge appropriately, i.e. the methods and tools used. In practice, this means that they might:

- interview representatives of different religions and worldviews
- observe practices and ways of living, e.g. when visiting a place of worship
- read sources of wisdom and debate, appreciate or recognise claims to truth
- go beyond 'the facts' of religions and worldviews by exploring the emotional and sensory world of religion
- analyse data and statistics to find out about different communities locally, nationally and globally and understand how these are subject to change.

Pupils should be introduced to these subjects from Reception onwards, in an age-appropriate way. Over time they will learn to link questions more closely to the appropriate subject discipline. For example, they will consider how a social scientist uses data and how this can be applied to RE.

Personal Knowledge

This is about the ways in which pupils reflect upon and understand their own relationship to the subject matter and about raising self-awareness of the assumptions they make. It includes pupils' personal knowledge of their own position (positionality), and the way they learn to express this and recognise how theirs might differ from others. How do pupils relate what they are learning in RE to their own worldview? How do they analyse this? It is not appropriate to assess personal knowledge.

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4.6. Assessment

Early Years Foundation Stage

The Early Years Foundation stage statutory framework explains that Reception children will be assessed at the end of the year against the Early Learning Goals (ELGs). Teachers will use their judgement and knowledge gained across the year to decide if the child is meeting the expected levels of development or has not yet met the expected levels of development (if they are 'emerging'). The legal document is updated annually.[28] RE has links to various elements of the ELG (Personal and Social Education / Communication and Language / Literacy) but has particular relevance in Understanding the World, subsection 'ELG: People, Culture and Communities,' where, children at the expected level of development will: '*Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.'*

Other links:

Communication and Language

ELG: Listening, Attention and Understanding

Children at the expected level of development will:

- Listen attentively and respond to what they hear with relevant questions, comments and actions when being read to and during whole class discussions and small group interactions.
- Make comments about what they have heard and ask questions to clarify their understanding.
- Hold conversation when engaged in back-and-forth exchanges with their teacher and peers.

ELG: Speaking

Children at the expected level of development will:

- Participate in small group, class and one-to-one discussions, offering their own ideas, using recently introduced vocabulary.
- Offer explanations for why things might happen, making use of recently introduced vocabulary from stories, non-fiction, rhymes and poems when appropriate.
- Express their ideas and feelings about their experiences using full sentences, including use of past, present and future tenses and making use of conjunctions, with modelling and support from their teacher.

[28] https://www.gov.uk/government/publications/early-years-foundation-stage-framework--2

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Personal, Social and Emotional Development

ELG: Self-Regulation

Children at the expected level of development will:

- Show an understanding of their own feelings and those of others and begin to regulate their behaviour accordingly.
- Set and work towards simple goals, being able to wait for what they want and control their immediate impulses when appropriate.
- Give focused attention to what the teacher says, responding appropriately even when engaged in activity, and show an ability to follow instructions involving several ideas or actions.

ELG: Managing Self

Children at the expected level of development will:

- Be confident to try new activities and show independence, resilience and perseverance in the face of challenge.
- Explain the reasons for rules, know right from wrong and try to behave accordingly.

ELG: Building Relationships

Children at the expected level of development will:

- Work and play cooperatively and take turns with others.
- Form positive attachments to adults and friendships with peers.
- Show sensitivity to their own and to others' needs.

ELG: Literacy

ELG: Comprehension

Children at the expected level of development will:

Demonstrate understanding of what has been read to them by retelling stories and narratives using their own words and recently introduced vocabulary.

- Anticipate – where appropriate – key events in stories.
- Use and understand recently introduced vocabulary during discussions about stories, non-fiction, rhymes and poems and during role-play.

Links: Non-statutory guidance which many teachers use to support their ongoing assessment:
Development matters Development Matters - GOV.UK (www.gov.uk)
Birth to Five Birthto5Matters-download.pdf

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Assessment Years 1-6

Teachers must assess what pupils know and remember and whether pupils are making the expected progress in RE. They are required to report to parents on pupils' progress and achievements in RE. It is worth considering the statement, **'**It is the curriculum that is the progression model, not assessment', [29] which means that if the curriculum is taught as directed, pupils will make progress. The progression strands, linked to the learning objectives, outcomes and activities form the basis for assessment. Appendix 2 provides more detail about how to approach assessment, set tasks and record pupils' achievement.

Some key questions teachers should ask when thinking about assessment:

1. What am I assessing?
2. Who am I assessing for?
3. What will I do with the outcomes?

How assessment is approached will, to some extent, depend on the school's own assessment systems. Evidence should be demonstrated in a variety of ways including pupils' work shown through learning activities, conversations with pupils and assessment tasks. It needs to be kept simple. It is not necessary to produce complex spreadsheets or data. Ofsted inspectors are not likely to ask to see the detail of internal data. They are more interested in what may be learnt from data (or any other type of evidence) and how it is used to move pupils on in their learning. Two main types of assessment need to be carried out.

Formative assessment (Assessment for Learning)

This is ongoing, based on the learning outcomes in the syllabus, and may include retrieval activities (low stakes quizzes, Odd One Out games, whole class feedback, etc.). It is granular, providing feedback, 'in the moment' so that teaching can be adapted responsively. It informs decisions about the next steps needed to make progress. It should not be used for accountability. On its own it is not valid or reliable enough to show evidence of progress, but it can help teachers to identify gaps in knowledge and misconceptions.

Summative assessment (Assessment of learning)

This is about summarising and reporting learning. A variety of tasks may be used which draw on a range of subject knowledge, including extended writing, presentations, spoken and visual accounts. It is about how much of the curriculum pupils know and remember. Summative assessment is primarily about identifying the performance of individuals, though there are occasions when group assessment might be appropriate.

[29] https://clioetcetera.com/2020/02/08/what-did-i-mean-by-the-curriculum-is-the-progression-model/

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What this means in relation to the syllabus

Formative and summative assessment should be based on:

- the key questions at the beginning of each term or terms
- the learning outcomes set out in the unit plans, which are based on the progression strands
- outcomes evidenced through things such as interviews with pupils, scrutiny of pupils' work, double page end of unit summaries in books and assessment tasks.

Assessment: Key Stage 3 and 4

For KS3, guidance can be found in the KS3 plans. For KS4, this will be in line with the requirements of the examination board. If pupils are following a non-examination course teachers must follow the appropriate guidelines.

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UNITS OF STUDY
Overview, Reception – Year 6

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Clarification of terms

Concepts

These are the big ideas that underpin the syllabus. Mary Myatt sets out two main reasons why they should be identified and explored. '*The first is that they bring coherence to our curricular thinking and planning. And the second is that they make learning more efficient for pupils…..they act as 'holding baskets' for a lot of information.'*[30] The four groups of concepts in the syllabus hold everything together, providing a rationale for learning and guarding against topics being taught at random. They help pupils to make connections and are clearly developed year on year, as can be seen in Appendix 1. In short, concepts help pupils to know more and remember more. They also make links with other subjects to integrate new knowledge into existing knowledge and make meaningful connections. The fact that they are under-pinned by knowledge ensures that they are taught explicitly. For example, in Year 1 teachers will cover stories within the context of community and identity. In Year 2, knowledge about sacred texts is underpinned by concepts of interpretation and truth. Teachers should make the key concepts clear to pupils at the beginning of each year, as set out in the syllabus and refer to them as often as possible. The medium-term plans also include vocabulary and concepts that relate to specific religions and worldviews.

↓

Progression strands

The four conceptual areas form the progression strands. To make progress simply means 'getting better' at something. It means knowing more, remembering more and doing more. Progression can be seen in the way the curriculum is planned. Michael Fordham says, *'It is the curriculum that is the progression model, not assessment,'*[31] meaning that the curriculum is like a journey that pupils go on to get better at the subject. Over time, the syllabus ensures that teachers deal with more challenging, demanding content. Prior knowledge is built in as a key part of teaching and learning in each unit. To show progression, the curriculum must be coherent: it must make sense. Teachers (and pupils) should be clear about why and when something is being taught. Without coherence, pupils' learning becomes fragmented as they jump from one idea to the next. The taught material is carefully organised and sequenced, especially the concepts which underpin everything. When possible, links should be made with other subjects so that pupils can integrate new knowledge into existing knowledge and make connections between knowledge and concepts. This will strengthen coherence.

↓

Learning objectives

These are driven by the progression strands and set out the new learning, i.e. what pupils should know and understand. Teachers are free to break these down into 'bite-sized pieces' which cover one or more lessons. These are crucial in terms of making the learning clear to pupils. Teachers may express them through key questions, statements or both. All learning objectives are linked to the key learning question at the beginning of each unit.

↓

[30] https://www.marymyatt.com/blog/concepts

[31] https://clioetcetera.com/2020/02/08/what-did-i-mean-by-the-curriculum-is-the-progression-model/

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Learning outcomes

Also known as procedural knowledge, learning outcomes reinforce the learning objectives and show evidence of learning (which is why they are sometimes referred to as 'success criteria'). They show what pupils should be able **to do** because of their new learning (see above). They should drive learning activities and play a key role in assessment, making clear what knowledge and skills learners should demonstrate. Skills should always be domain specific, i.e. skills which relate to RE, rather than generic.

↓

Assessment

One of the ways in which teachers can check outcomes is through assessment. **'***High quality assessment in RE is used sufficiently but not excessively. At primary and secondary level, leaders and teachers make fit-for-purpose decisions about applying different types of assessment, which makes it manageable.'* [Ofsted Research Review into RE, May 2021[32], p.34.] This means that teachers should always be clear about **why** they are assessing and the most appropriate method. Broadly speaking, teachers assess almost all the time, through nods, smiles, questions, work in books, discussions, specific tasks, etc. The syllabus clearly explains the difference between formative and summative assessment. The outcome of any form of assessment should inform planning. For example, if an assessment task shows that overall, pupils haven't 'got it' then planning for the next stage may need a re-think. Assessment should never be seen as a bolt on activity. It should flow naturally from learning objectives and outcomes.

How to use the units

Note: The academic year is divided into three terms, i.e. autumn, spring and summer. Units are planned for either whole terms or half terms (in which case they are referred to as 'autumn 1, autumn 2, etc.). Throughout the syllabus, RWs is used to refer to Religion and Worldviews. Where quotes from the Bible are used, these are from the Good News version.

How to approach planning in Reception

The units of study provide detailed content, but it is recognised that teachers need to be allowed flexibility in the way they teach the material. They will need to consider, for example, where RE fits into the overall planning for the EYFS, the ability of children on entry, etc. However, teachers should ensure that the key learning questions (at the beginning of each unit) are addressed in as much depth as possible to enable Year 1 teaching to build upon this knowledge.

[32] https://www.gov.uk/government/publications/research-review-series-religious-education

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Reception-Year 6 unit plans

Units of work are set out in the following way:

Introduction	A summary of what will be covered throughout the year.
Worldviews context	A brief outline of how the learning links to the worldviews approach.
Overview with key questions and outline of content	The questions summarise what should be learnt during the unit. They are what teachers should return to at the end and will inform assessment, i.e. are pupils able to answer these questions?
Progression strands	The key concepts which drive the learning.
Termly plans which include:	
a) Religions and Worldviews to be covered	See 'Teaching about different religions and traditions' in Section 3.
b) Content overview	This content matches the compulsory content headings. Teachers may be flexible in the way they teach the content.
c) Previous learning	Each unit references what has gone before, including links to the present topic. Teachers may use this to design retrieval activities.
d) New learning	Having identified previous learning, this sets out the new learning objectives. These are based on the progression strands.
e) Unit expectations and outcomes	This shows how pupils should demonstrate that they have achieved the learning objectives and includes subject specific skills. Evidence for these should be evidenced through a variety of ways, including pupils' work, conversations with pupils and assessment tasks.
f) Key vocabulary and concepts	It is essential to identify these to pupils and to reference them as learning progresses. Teachers do **not** have to use ALL the words and concepts.
g) Teacher guidance	This provides key information for teachers about how the content should be approached, including advice about how to deal with potentially problematic or controversial areas.
h) Disciplinary knowledge	This is about **how** the subject is taught**.** It is set out in the form of questions linked to key disciplines.
i) Personal knowledge	The position pupils take, an opportunity for reflection.
j) Substantive knowledge	This is **what** is being taught, the knowledge that pupils need to understand the key concepts. **Note:** Teachers must include substantive knowledge but may adapt the content.

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k) Resources, links, etc.	These are mainly for teachers, not pupils. They include a wide range of helpful books, weblinks, etc. to support teaching and learning. They include some age-appropriate video clips as well as content at GCSE level (to help teachers!).
l) Teaching suggestions	These link to the expected learning outcomes at the beginning of the unit and provide teachers with some suggestions about how to approach learning activities.

Which parts of the units are compulsory?

Certain religions and worldviews: these are set out in the long-term plan (see 3.7) and within the medium-term plans. This ensures that the syllabus meets legal requirements, i.e. it must 'reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'[33] In addition, compulsory choices build in a balance of Abrahamic and Dharmic traditions + non-religious worldviews.

The four progression strands (3.4): these are set out clearly at the beginning of each year and embedded throughout, e.g. through learning objectives and outcomes, assessment, etc. The way they are developed from Reception – Year 6 is set out in Appendix 1. Teachers should ensure that they reference these strands when teaching so that pupils can deepen their knowledge and understanding of the key concepts. In Year 6 pupils reflect upon their own worldviews. This involves addressing questions raised by the progression strands from Reception onwards. The progression strands continue to drive the learning in KSs 3 and 4.

Themes and key learning questions: these are set out at the beginning of the units for each year. They must be covered to ensure continuity and coherence. However, across a year teachers do not necessarily have to cover them in the order set out in the syllabus. Also, teachers have flexibility about how to teach the units, but they must build in a balance of disciplinary and substantive knowledge.

[33] https://www.legislation.gov.uk/ukpga/1996/56/section/375

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Syllabus Plans

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UNITS OF STUDY: NURSERY

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Nursery	
Overview Schools are not legally required to teach RE until Reception, but the foundations can be laid in Nursery. The following plan is from St Peter at Gowts CE Primary School, Lincoln.	
At the beginning of each academic year (throughout) the school carries out home visits to all new starters. During these home visits staff will make notes of any religions and cultures/customs that are important to each family and this information is used to help shape the RE learning over the year. For example, the school has high numbers of Muslims, Orthodox Christians and Charismatic Nigerian Christians. In addition, there are also Hindu and sometimes Buddhist families. These may be used as a starting point when decisions are made about which festivals to celebrate in school. Families will share photos and videos on Tapestry which encourages the children to talk about their experiences and provides their friends with the opportunity to learn about their faith and customs. Sometimes parents might send in some special food or resources to look at such as a prayer mat or a Christening outfit. There might be photographs of Eid being celebrated at home or of one of the children being christened in the local church. The school works closely with the local church and mosque in Lincoln and visit both. At a trip to the church for Easter children looked at the symbol of the cross after hearing a simple version of the Easter story. They then went on a cross hunt around the church and found some crucifixes and crosses in various places. The local church is sometimes used to act out a wedding or christening to make the learning more interactive and age appropriate.	
RE Theme	**Examples of how themes are covered**
Myself	Photos of children's families and houses taken on home visits to share in the home corner and their play – on the wall and in photo albums. Visiting the church gardens and looking at the building - talking about the building and learning the word 'church'. Photos of local religious buildings in the area that the children visit in the construction areas to build their own and generate discussions around buildings that are important to them. Talking about people who they love/ who are special to them. Christmas around the world – for example if there are any Orthodox Christians, looking at when/how they celebrate Christmas. Christmas resources are often left out after the holidays in January as the events are then in the children's recent memories and then they are more likely to talk about what they did at home.

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My friends	The Golden Rule – treat others the way you want to be treated. Various stories from the Bible are used as well as other sources - this leads to thinking about friendships and a focus upon sharing and turn-taking. Who are your friends? Why do you love them? What do you do together? How to say sorry using some simple PSHE books on friendship and emotions.
Special things	The school has resources for each religion, including artefacts such as the Qur'an, prayer beads, prayer mats, etc. Parents are encouraged to send in resources for the children to look at, including special clothes. This unit often includes Eid and always ends with Easter, therefore a range of special objects linked to these festivals is also used.
Our special places	A link is made back to Easter during the first week and a visit to the local church takes place either before or during this unit. Parents are encouraged to send in photos of events such as weddings and Christenings. Photographs of pupils' houses from home visits are used and the home corner is update with these. The church gardens are visited so that children can look at the flowers and collect natural objects. Visiting Forest School also links to special places for the class along with photographs of other trips that have taken place during the year.
Special times	The focus is upon holidays and making scrapbooks together. Children visit the beach or a local adventure park and this is used to generate discussions. Links are made to religious festivals and holidays that children have been on. Photographs of actual weddings are used including those of their parents or staff and any that the children might have attended. Often there is a re-enactment of a wedding or Christening in the local church.

Useful books for Nursery and Reception to introduce philosophical thinking

Armitage, D and McQuerry, M. Big ideas for Little Philosophers (Board books), 2020-2021, G.P.Putnam's Sons:
Equality with Simone de Beauvoir
Happiness with Aristotle
Imagination with René Descartes
Kindness with Confucious
Love with Plato
Truth with Socrates

Cohan, M, Hats of Faith, 2017, Shade Publishing

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Reception

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RECEPTION
Special and Sacred



Overview

The concept of 'special' should arise naturally from pupils' own interests and lives. During Reception teachers should develop this concept, enabling children to make wider connections and form the foundation for exploring the concepts of community and identity. The learning is driven by key questions. It is important to start with where the pupils are then move from family to school to the wider community. This section is more flexible than for other years, enabling teachers to meet the needs of their pupils. However, the broad areas under 'Substantive Knowledge' must be covered. The words 'theology', 'philosophy' and 'social science' should be introduced to support disciplinary knowledge. Throughout the year, teachers should use appropriate stories to provide building blocks for Year 1.

Worldviews context

'When I was a child, I spoke like a child, I thought like a child, I reasoned like a child…' (I Corinthians 13:11). In terms of their understanding of concepts, young children are limited in terms of their cognitive development but at the same time capable of making comments that reflect great depth of thought and imagination. This includes thinking about what is special in their world, then other people's. The fundamental question is, how do children see the world? What makes some people special? Why do we feel the need to celebrate special things? What things might be considered holy or sacred? How do others see the world?

Which religions should be taught across the year?

Compulsory: Christianity, Hinduism
Other RWs should be taught as and when appropriate, based on teachers' judgement and as directed in the units.

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Autumn **Which people, stories and events are special to me?**	**Spring** **What do I know about Easter and Holi?**	**Summer** **Why are some places and objects special or sacred?**
Who is special to me and why? Families, friends, community. **Special events** Advent and Christmas. Why these are special for Christians. Why Christians think that Jesus was a special baby: the Nativity story. How the Nativity story is celebrated in school. New life: How Christians might celebrate the birth of a baby. **Diwali** Why Rama and Sita are special to Hindus. How Diwali is celebrated in school.	**Easter** How we can see Easter around us. Signs and symbols. **What Christians remember at Easter** The Easter story and what it means to Christians. **Holi** The stories of Krishna, Holika and Prahlad. How Hindus celebrate Holi.	**The idea of special and sacred** What makes something special. What makes objects, clothes and places special. Why some of these things are considered sacred. What we can see in a church and a mandir. Visit * to a church and mandir: Important objects, pictures and symbols. *or through virtual tours, video clips, images, etc.

Progression strands: concepts which pupils should understand

A: Belonging, Identity & Community
What it means and how it feels to belong to different groups.
Why some people and groups are special.
How people come together to celebrate special events, e.g. birth.
How schools celebrate special events.
B: Beliefs, Influences & Values
Why Christmas and Easter are special for Christians.
Why Diwali and Holi are special for Hindus.
Why people might not belong to a religion.
C: Expression, Experience & the Sacred
How people celebrate festivals.
How stories are expressed through festivals.
Why places of worship matter to people.

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What makes some places, and the things inside them, sacred or holy.
How being inside special and sacred places makes people feel.
D: Truth, Interpretation & Meaning
Why stories are important to Christians and Hindus.
What meaning is given to these stories.
How symbols and artefacts in places of worship have special meaning for believers.

Reception: Autumn Term
Which people, stories and events are special to me?

New learning objectives
Pupils should know and understand:

- what it means to belong to different groups
- how people come together to celebrate special events, e.g. birth
- why Christmas is special for Christians and why Diwali is special for Hindus
- how people celebrate Christmas and Diwali, including in school
- why stories are important to Christians and Hindus
- how some people show that they belong to a religion

Disciplinary knowledge: ways of knowing

Disciplinary knowledge helps to deepen children's understanding of substantive knowledge. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning. These questions relate to content across the whole of Reception.
How might pupils learn?
They could:

- ask important questions
- talk to people from different religions and worldviews
- use pictures and video clips to help them understand what happens at festivals
- look at paintings to help them understand the stories of the Nativity and Rama and Sita
- listen to music used at Christmas and Diwali and think about how this helps people to feel close to God

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Theology is about what people believe. **Theologians might ask:** What does the word 'God' mean? Why do people celebrate new life? Who do Christians and Hindus believe are special in the Nativity and Diwali stories? What might Hindus learn from the Diwali story? What might Christians learn from the Nativity story? Why do Christians believe that Jesus was a special baby? Why are Christmas and Easter special times for Christians? Why is Diwali a special time for Hindus? How can clothes be special or sacred?	**Philosophy is about the ways in which people think. Philosophers might ask:** How are we similar/different to each other? How do we decide what makes someone special? What does the word 'family' mean? How do we decide what to celebrate? What makes someone a special person? Why do people do special things to welcome new life into the world? Could stories about festivals have many meanings? How is 'special' different to 'sacred' or 'holy'?	**Social Science is about the way people live. Social Scientists might ask:** What do people do in families? How is a family different to another kind of group? Are all families the same? Why do families celebrate special occasions together? Why do people come together to celebrate the birth of a baby? What festivals do people in Lincolnshire celebrate? Why is it important for some people to show that they belong to a group?
Artists might ask: How can paintings of the birth of Jesus help us to understand the Nativity story? How can paintings of the Ramayana help us to understand the story of Rama and Sita? How is some art show sacred things?	**Musicians might ask** Why do Christians sing Christmas carols? What do some of the words say about Jesus? How does music and dance help Hindus celebrate Diwali?	
Personal knowledge: reflections		
What does family mean to me? Why are some things special to me? How am I special? How does it feel to belong? How do I celebrate festivals and events? Do the Christmas and Diwali stories have any meaning for me? How do festivals make me feel? Which celebrations have I taken part in at school and outside of school?		

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Substantive knowledge: what pupils need to know

Who is special to me and why?

- Groups to which the children belong: school, friends, clubs, family, community, etc.
- Different types of families.
- How belonging to a family can make people feel special.
- The ways in which people come together to celebrate special events such as birthdays.
- What someone might wear to show that they belong to a RW.

What do people wear to show that they belong?

Think about what pupils (or adults) might wear:

- A uniform for a particular job, e.g. police officer, nurse.
- A school uniform.
- Special clothes for a party or celebration.
- Clothes that have links to their religion.

Resources

Special clothes: head coverings

Cohan, M. Hats of Faith, Shade 7 Ltd. 2027

https://hatsoffaith.com

Special Events

Christianity

How do Christians celebrate the birth of a baby?

(Note: this is covered in detail in Year 4, autumn term)

Go through the basic actions and words that take place during an infant baptism. Emphasise the following:

- all parents think that their baby is special and will celebrate in **some** way
- not all babies are baptised
- different religions and worldviews have special ceremonies to welcome babies into the world

Christmas

Jesus: A special baby

Explore why pupils get excited when they think about Christmas. Use an Advent calendar to explore this idea. Explain that Advent is special for Christians and is a time when they prepare for the celebration of the birth of Jesus.

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Why Christmas is special for Christians

This could be introduced by looking at Christmas cards, pictures, a Christmas crib/Nativity scene.

- Tell the Nativity story, focusing on the key characters: Mary, Joseph, Angel Gabriel, shepherds, Wise Men, Jesus: Matthew 1: 18 – 2:12, Luke 1:26-35, 2:1-20.
- Provide children with some context, e.g. when this took place (around 2000 years ago), where Bethlehem is.

Summary of story

Mary was told by the Angel ('messenger') Gabriel that she was going to have a baby and that he would be called Jesus. This means that Jesus was sent by God, so he is very special to Christians. When it was almost time for Mary to give birth, she and Joseph had to travel to Bethlehem because the Roman rulers wanted to put together a list (called a census) of everyone living in the land. This meant that everyone had to return to the place of their birth to be counted and Mary and Joseph had to travel to Bethlehem, where Joseph's family came from. Everyone was doing the same thing which meant that there was no room for them to stay. As a result, Mary had to give birth to Jesus in a stable. Jesus was visited by angels, shepherds and later, by wise men who had learned that a great king would be born when a special star appeared in the sky. They brought three special gifts of gold, frankincense and myrrh.

Why and how do Christians celebrate Christmas?

- It is very important to Christians that they remember the birth of Jesus because they believe he was God's gift to them. This is why they go to church and give each other gifts.
- Not all Christians will celebrate Christmas in the same ways or even on the same day. There are many different Christian denominations/groups and communities, each with their own beliefs, traditions and rituals. This reflects diversity within the Christian tradition in this country and all over the world.
- In the Church of England, The 12 days of Christmas involve special church services, such as Midnight Mass on Christmas Eve and a Christmas Day morning service. During services there will be readings from the Bible, special hymns (carols) and prayers. The four weeks of Advent before Christmas are also important preparation time.
- Singing of carols: these are often a way of re-telling the Nativity story, e.g. Silent Night, Oh Little Town of Bethlehem, Away in a Manger, While Shepherds Watched.

Why Christmas is special for many people

Even if they are not religious, there are many reasons why people enjoy celebrating Christmas, e.g. decorations, presents, food, family and friends. Pupils might think about the feelings that are associated with Christmas.

How Christmas might be celebrated in schools

- Nativity plays.
- Singing carols and special assemblies.
- Giving cards and gifts to each other.

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- Putting up Christmas decorations.
- Playing Christmas music.
- Having a special meal.
- Having parties with special food.

Hinduism

Why Diwali is special for Hindus

The word Diwali means 'rows of lighted lamps'. It celebrates the story of Rama and Sita's return home from 14 years of exile. The story of Ramayana shows how good overcomes evil, light overcomes darkness and knowledge overcomes ignorance. It is celebrated by Hindus, Sikhs and Jains but the focus here is upon the Hindu festival.

- Diwali is known as the 'festival of lights' because houses, shops and public places are decorated with small oil lamps called 'diyas or 'divas.' Traditional **diva** lamps are small clay pots filled with *ghee* or oil, containing a cotton wick which many Hindus light as an act of daily worship.
- Diwali always falls sometime between October and November, but the exact date varies each year as the Hindu calendar is based on the Moon.

Special people: **The story of Rama and Sita**

The Ramayana is a poem which tells the story of Rama and Sita. It is dates between the 4th – 7th century BCE.

Lakshmi and Diwali

For Hindus, God can be seen in many ways in the form of different deities. During Diwali, as well as honouring Rama and Sita, Hindus also worship Lakshmi, the goddess of wealth and purity. As Rama, Lakshman and Sita returned home, people lit lamps to guide their way in the dark. To remember this, during Diwali people light candles and divas in their homes to guide Lakshmi, in the hope that she will bestow good fortune on their home for the coming year. Light is also a symbol of good things overcoming bad things. Diwali is celebrated in India and all around the world in many ways, for example:

- Lamps are lit and windows and doors are left open to help Lakshmi find her way into people's homes. Colourful patterns called rangoli can be seen on the doorsteps of homes to welcome in visitors and good fortune in the shape of Lakshmi. Some Hindus will leave the windows and doors of their houses open so that she can enter and grant good fortune.
- People may also spring-clean the home, wear new or best clothes, exchange gifts, prepare special meals, decorate buildings with lights, and have fireworks displays.
- Some Hindus, e.g. in the Gujarati tradition, celebrate the Hindu New Year on the day after Diwali (but occasionally a day later). Diwali is celebrated all over the UK. Celebrations there are among the biggest events outside of India and include dance, fireworks, food and fashion. Everyone is made welcome, whatever their religion or worldview.

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How Diwali might be celebrated in schools

- Special plays and dancing in assemblies.
- Sharing of special food.
- Dressing up and acting out the story of Rama and Sita.
- Making Diwali decorations, e.g. rangoli patterns.
- Sending cards and exchanging presents.

Useful books for Nursery and Reception to introduce philosophical thinking

Armitage, D and McQuerry, M. Big ideas for Little Philosophers (Board books), G.P.Putnam's Sons, 2020-21
Equality with Simone de Beauvoir
Happiness with Aristotle
Imagination with René Descartes
Kindness with Confucious
Love with Plato
Truth with Socrates

Families and difference

Beer, S. Love Makes a Family, Caterpillar Books, 2010
Brooks, F. All About Families, Usborne, 2028
Edwards-Middleton, R & L. My Family and Other Families, DK Children, 2022
Hegarty, P. We Are Family, Caterpillar Books, 2018
Hoffman, M. The Great Big Book of Families, Frances Lincoln, 2021
Putill, S. It's OK to be Different, Dunhill Clare Publishing, 2022
Sotomayor, S. Just Ask! Philomel Books, 2019

Stories, Christmas, Diwali

Amery, H. The Usborne Children's Bible, Usborne, 2009
Briggs, R. The Snowman, Puffin, 1980
Doyle, M. Rama and Sita, Bloomsbury, 2018
Donaldson, J. The Christmas Pine, Alison Green Books, 2022
Fletcher, T. The Christmasaurus, Penguin, 2021
Hargreaves R. Mr Men, Little Miss, Happy Diwali, Penguin Random House, 2020
Hay, J. The Owl Who Came for Christmas, MacMillan, 2022
McFarlane M. Sacred Stories, Simon & Schuster, 2012
Orlandi, L. Look Inside: The Time of Jesus, Lion, 2014

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Pelikan, J. The Illustrated Jesus Through the Centuries, Yale University Press, 1997
Shah, S. The Best Diwali Ever, Scholastic, 2021
Umrigar, T. Binny's Diwali, Scholastic ,2022

Links for teachers

Different families
https://www.bbc.co.uk/bitesize/topics/z478gwx/articles/zbd78xs
Christening/baptism: video clip
https://www.bbc.co.uk/programmes/p01149v1
The first Christmas: video clips
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the%20christian-story-of-the-first-christmas/z7fp382
https://www.bbc.co.uk/teach/school-radio/assemblies-ks1-christianity-the-first-christmas/z9sc3j6
Paintings
https://www.nationalgallery.org.uk/stories/the-nativity
Nativity Art Around the World
https://cultivatedlearning.org/nativity-art-around-the-world/
BBC CBeebies – My first Festivals
https://www.bbc.co.uk/cbeebies/shows/my-first-festivals
Diwali teaching resources
https://www.bbc.co.uk/teach/diwali-teaching-resources/zw48kty
How a family celebrates Diwali
https://www.bbc.co.uk/teach/class-clips-video/how-diwali-is-celebrated/zk63qp3
Rama and Sita
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-hindu-story-of-rama-and-sita/zdtmnrd

Key vocabulary and concepts

General: belonging, ceremony, family, holy, sacred, special.
Christianity: Advent, Angel Gabriel, baptism, candles, cross, christening, Christmas, godparents, gold, font, frankincense, Jesus, Joseph, Mary, myrrh, Nativity.
Hinduism: diva lamps, Diwali, rangoli patterns, Lakshmi**,** mandir.

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End of unit expectations
Pupils should be able to talk, draw/paint, role play about: • different groups in their lives and what it means to belong to them • ways in which people come together to celebrate special events, e.g. the birth of a baby • why Christmas is special for Christians and Diwali is special for Hindus • the kind of things people do to celebrate Christmas and Diwali, including in school • stories which are important to Christians and Hindus and what people do at Christmas and Diwali to remember the story of the Nativity and of Rama and Sita

Reception: Spring Term
What do I know about Easter and Holi?

Previous learning: what pupils know and remember.	**New learning objectives**
Reception Autumn Term What is meant by special. Why festival times are special for families and communities. The meaning of Christmas and Diwali: why festivals matter. Why Christians believe that Jesus is a special person. Why Rama and Sita are special to Hindus.	**Pupils should know and understand:** • how people come together to celebrate special events • why Easter is special for Christians • why Holi is special for Hindus • how people celebrate Easter and Holi • which stories are linked to celebrations at Easter and Holi

Disciplinary knowledge: ways of knowing

Disciplinary knowledge helps to deepen pupils' understanding of substantive knowledge. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning.

How might pupils learn?

They could:

- ask important questions
- talk to people from different religions and worldviews
- think about how festivals such as Easter and Holi may have different meanings
- look at pictures and video clips to help them understand what is special about Easter and Holi

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Theology is about what people believe. Theologians might ask:	**Philosophy is about the ways in which people think. Philosophers might ask:**	**Social Science is about the way people live. Social scientists might ask:**
Why does the Easter story matter to Christians? Why do Christians call the day Jesus died 'Good Friday'? What do Christians believe happened to Jesus on Easter Sunday? What might Hindus learn from the story of Prahlad and Holika? What do Hindus believe about God? Why are some stories and festivals sacred or holy?	What is puzzling about the Easter story? How might Easter eggs be linked to the Easter story? Is seeing believing? Can stories have different meanings?	How do Christians show that Easter is important to them? How do Hindus show that Holi is important to them? Do people have to be religious to celebrate Easter? Why do people want to remember things that happened in the past?

Artists, musicians and writers might ask:
How does the way an artist (such as Leonardo Da Vinci) deepen our understanding of a story in the Bible?
How do paintings of Krishna and Radha help us to understand their story?
How does poetry and music which relate to Easter.

Personal knowledge: reflections

What do I think about the Easter story?
What does Easter mean to me?
What can I understand through the story of Holika and Prahlad?
Why do friends sometimes let you down?
What stories have meaning for me?

Substantive Knowledge: what pupils need to know

Easter

How can we see Easter around us?
Easter eggs, Easter cards, hot cross buns, signs on churches.
What Christians remember at this time: The Easter Story
Remind pupils about the Nativity story and how this shows Christians that Jesus was special. Explain that although his followers believed that Jesus was a very special person, others did not like the things he said and did and plotted to kill him. Christians believe that three days after he had been killed, Jesus came alive again. Christians call this the Resurrection and this is what they celebrate at Easter. The Resurrection is hard to understand.

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Think about the story of The Very Hungry Caterpillar. At the end of the story we read that the caterpillar built a house, or cocoon, around himself and he stayed there for two weeks. After that time, he nibbled a hole in the cocoon, pushed his way out and became a beautiful butterfly. One way of describing this is to say that the caterpillar found a new way of being alive. That is what Christians believe happened to Jesus. He died but found a new way to become alive forever.

Holi: The story of Prahlad and Holika

Holi (or 'Festival of Colours') is one of the most important festivals celebrated by many Hindus. This story is about good and evil (link with Diwali and Rama and Sita, Autumn term).

How Hindus celebrate Holi

Holi begins with Holika Dahan, when bonfires are lit. The bonfire is a reminder of the story of Holika and Prahlad. This purifies the air of anything evil. Foods like popcorn, grains, coconut and chickpeas may be thrown into the fire. On the second day, Rangwali Holi, people cover each other in brightly coloured paint called gulal to remember the love story of Krishna and Radha. All around the world huge crowds gather to do this.

Krishna

The festival of Holi is also associated with Lord Krishna. Hindu scriptures describe him as a very mischievous young boy. This is why practical jokes and paint fights take place during the festival. Krishna had dark blue skin but wanted to be fairer, like Radha, who he loved. His mother Yashoda suggested that he painted Radha with different colours. This may be is why, during Holi, people throw perfumed coloured powder at each other. It could also be why one of the names of Holi is the 'festival of love', as it is in part celebrating the love between Krishna and Radha (as well as emulating his prank).

Note: Introducing the story of Krishna provides a simple introduction to the idea that Hindus worship God in many forms.

Resources

Amery, A. The Usborne Children's Bible, Usborne, 2009
Amery A & Young, N. The Usborne Easter Story, Usborne, 2011
Boon, F. The Story of Easter, Authentic Media, 2019
Carle, E. The Very Hungry Caterpillar, Penguin, 1974

Links for teachers

Easter

What is Easter?
https://www.bbc.co.uk/bitesize/topics/ztkxpv4/articles/z4t6rj6
https://www.bbc.co.uk/bitesize/articles/zct7tcw
Events of Easter week
https://www.bbc.co.uk/bitesize/guides/z6b96v4/revision/1
https://www.bbc.co.uk/bitesize/guides/zdcbcj6/revision/7

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Video clip: the story of Easter
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-christian-story-of-easter/zhgv47h
Animation: The Last Supper
https://www.bbc.co.uk/programmes/p0114z3b
Crucifixion and Resurrection: video clips
https://www.bbc.co.uk/bitesize/articles/z4txnk7
Holi
What is Holi? Video clips
https://www.bbc.co.uk/bitesize/topics/zh86n39/articles/z4qqy9q
https://www.bbc.co.uk/newsround/56522271

Key vocabulary and concepts
Easter: cross, Easter, Easter cards and eggs, Good Friday, palm crosses, Palm Sunday, Resurrection, tomb.
Holi: bonfire, evil, good, Holi, Holika, Krishna, Prahlad, Rangwali, Vishnu.

End of unit expectations

Pupils should be able to talk, draw, role play about:

- ways in which people come together to celebrate special events
- why Easter is special for Christians and why Holi is special for Hindus
- what people do to celebrate Easter and Holi
- how stories are linked to the celebrations of Easter and Holi

Reception: Summer Term
Why are some places and objects special or sacred?

Previous Learning: what pupils know and remember
Reception, Autumn and Spring Terms
How special and sacred times are celebrated.
Why Easter and Holi are special for believers.

New learning objectives
Pupils should know and understand:

- Why places of worship matter to people
- What makes some places, and the things inside them, sacred or holy
- How symbols and artefacts in places of worship have special meaning for believers
- How people feel when they visit special and sacred places

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Disciplinary knowledge: ways of knowing

Disciplinary knowledge helps to deepen pupils' understanding of substantive knowledge. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning.

How might pupils learn?

They could:

- ask important questions
- talk to Christians and Hindus about their places of worship and the things they might find inside them
- watch what happens when people visit the place of worship (more likely to be in the mandir, where people worship every day)

Theology is about what people believe. Theologians might ask:	**Philosophy is about the ways in which people think. Philosophers might ask:**	**Social Science is about the way people live. Social scientists might ask:**
What does sacred mean? What does holy mean? Why is a church special to Christians? Why is a mandir a special place for Hindus? What makes an object special or sacred? How do people believe that these objects should be treated? How might being inside a church or mandir make people feel close to God?	What makes a building or object important to people? Why might some places be called sacred or holy? Who decides? How is a special place different to a sacred place? Could anywhere be a special place? Does the special or sacred place have to be a building?	What might people do inside a church and mandir? How do people use special and scared objects in a place of worship? Why might some people like to do these things with other people, rather than on their own? Could they do these things anywhere? Why do people come together to celebrate? Can you celebrate by yourself?

Reflections: personal knowledge

Why are some objects special to me? Are any sacred?
How did it feel inside the church/mandir?
How did I know that some things were special or sacred?
What makes me happy, sad, peaceful?

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Substantive Knowledge: what pupils need to know

The idea of special and sacred/holy

Think about

- What makes objects and places special – memories attached to them, links to special people.
- Why different places are special to us – what makes them so special? Association with particular people, communities, events, etc.
- How we use our senses to decide how a place can be special – sound, smell, touch, sight.
- Why some buildings are special (home, school, shops) but some are considered to be sacred or holy.
- The words 'sacred' and 'holy': what they mean, how we use them.
- Ways in which places of worship can tell us about what people believe.
- Sacred places of worship in the neighbourhood – how do we recognise them? Have any of us been inside one?

Ideally, a visit should be arranged to a church and mandir. If this is not possible, use video clips, pictures, virtual visits or invite members from faith communities into school.

Christian church

There are many kinds of churches. This is too complex for young children to understand, so for the purpose of this unit learning will be based on a conventional Church of England. However, teachers can use phrases such as 'Not all churches are like this' and 'Not all Christians worship like this.'

- A church is where Christians come together to worship and learn about God. Some people refer to it as 'God's house.'
- Christians do not all worship in the same way. This means that churches do not all look the same or have the same things inside them.

What might we see inside a church?

- **An altar or communion table**: this is where bread and wine are blessed for Holy Communion (link to the Last Supper in the easter story). During this service Christians say 'thank you' to Jesus for what he has done for them (link to Easter).
- **A plain cross**: Symbolises Jesus' death. A crucifix has the figure of Jesus on it.
- **A lectern**: a stand from where someone reads from the Bible. The Bible is the holy scripture for Christians.
- **A pulpit**: a raised platform from where the priest preaches a sermon (a talk based on teachings in the Bible).
- **A Bible**: the holy scriptures for Christians. The Bible might be placed on the lectern.
- **A font**: A large bowl on a stand filled with holy water which is used to baptise people.
- **Statues, pictures, stained glass windows**: these might represent key figures and stories in the Bible.

What might we see outside a church?

Church buildings come in many different shapes and sizes and can be traditional or modern, just like houses. Some have flat roofs while others have towers and spires. These differences are important because they tell us something about the beliefs of the people who worship there.

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Links
A visit to a church: video clip
https://www.bbc.co.uk/bitesize/topics/zdykjxs/articles/zpk6xbk
Inside a church
https://www.nationalchurchestrust.org/explore/why/intriguing-insides

Hindu mandir

Hinduism (also called Sanatana Dharma, meaning 'eternal dharma') is one of the world's oldest religions, going back more than 4,000 years and made up of many different traditions. A mandir (temple or dwelling place) is a place where Hindus worship and where the deities (gods) live. Over time, the Hindu population has grown in the UK and it is now common to see purpose-built mandirs in towns and cities. As with other religions and worldviews, Hindus do not all believe the same thing and different mandirs will reflect this.

What might we see inside a mandir

These features will be looked at in detail in Year 5. At this point you might want to introduce some of them, mainly through pictures and film clips.

- **Deities/murtis**: Hindus believe in one supreme being called Brahman. Brahman can be represented by numerous different deities or murtis, who can be male or female. A mandir can be dedicated to one particular deity, or to several. Hindus view worship as visiting the deities.
- **Shrines**: these are holy places where the deities or gods live. They are usually decorated with fruit, flowers and incense which are offered to the deities.
- **A dome**: in the main shrine room there may be a dome, symbolising the idea that Hindus can reach up to God.
- **Arti (aarti) lamp**: during worship, an arti lamp is passed around in front of worshippers. Hindus then place their hands over the flame and over their heads to receive God's blessings. The lamp is also waved before the deities.
- **Bell:** the Priest rings this to awaken the deities and call people to worship. It indicates that worshippers are entering the holy and spiritual home of the gods.
- **Aum/Om symbol**: the most sacred symbol of Hinduism word or sound for God, the first word said by Lord Shiva. Hindus will say this at the beginning and end of all prayers.
- **Incense sticks:** these perfume the air.

What might we see outside a mandir?

Just like churches, mandirs do not all look the same, whether they are in this country or in India. However, there are some common features that you might see outside:

- **Tower or Shikhara:** this can be pyramid-shaped or conical and may be covered with carvings and sculptures. These may represent different deities or important Hindu stories. The decorations represent the idea of a palace, highlighting the idea that God is like a King.
- **Material and colours:** mandirs are usually made of stone or marble. In some countries they are brightly coloured and covered in carvings of deities.

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Many Hindus also have a shrine at home. This is often in a corner of the best room in the house. It is a way of honouring the gods and goddesses. Worship at the shrine may involve the whole family, or sometimes it is done alone. Home is a very important place for prayer.

What might Christians and Hindus experience when they visit their church or mandir?

What might they see, hear, touch, smell, taste? Pupils might:

- see things that they have never seen before, e.g. stained-glass windows, deities
- hear music, e.g. organ, chanting
- touch special objects, e.g. Bible, arti lamp
- smell incense
- taste, e.g. prashad

This will help children have a deeper experience when they visit a place of worship, as opposed to simply listing or labelling significant objects.

Links for teachers

Hindu worship in the temple
https://www.bbc.co.uk/bitesize/guides/zjmqmsg/revision/3
Inside a mandir
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-inside-hindu-temple/zbf2t39
Video clip: inside a mandir: video clip
https://www.bbc.co.uk/bitesize/topics/zwv8q6f/articles/z8c22v4

Key vocabulary and concepts

Church: altar, Bible, font, Holy Communion, lectern, priest, pulpit, spire, stained-glass window, tower.
Mandir: arti, Aum, bell, deities, fruit, incense, Ganesh, murti, prashad, puja tray.

End of unit expectations

Pupils should be able to talk, draw, role play about:

- why places of worship matter to people
- things that make some places, and the objects inside them, sacred or holy
- symbols and objects/artefacts in places of worship which have special meaning for believers, e.g. a Christian cross or a Hindu deity.
- how they felt when they were inside somewhere sacred – what senses did they use?
- what things are similar in a church and a mandir and which things are different?

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UNITS OF STUDY: KEY STAGE 1

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Year 1

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YEAR 1
Special and Sacred Stories



Overview

Pupils begin by continuing the themes followed in Reception but with a focus upon special stories and traditions. This helps pupils to understand how stories help people make sense of the world, as individuals and communities. They also learn about the ways in which stories include important concepts or 'big ideas' which form part of religions and worldviews.

Worldviews context

How do stories and narratives help us understand the world? How does different types of writing, e.g. poetry, fiction, non-fiction, plays, help us make sense of things? Books are influential in helping us to make our minds up about big ideas, e.g. politics and religion. Humorous books can change our mood; autobiographies might change the way we think about a person; travel books may make us want to see the world. As we get older, we start to develop a preference of certain authors and styles. In other words, stories and different types of writing are hugely influential in shaping the way we see the world. This unit builds the foundation for thinking about the role played by sacred scriptures and the impact these have on people's worldviews.

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Autumn 1 **What do stories from religious traditions teach about God? What can we learn from other stories?**	**Autumn 2** **How are stories and celebrations linked?**	**Spring** **What do creation stories teach people about God and human nature?**	**Summer** **What do people learn from stories and festivals?**
Stories How stories are passed on and help people understand the world. What makes these stories special. **Sacred texts** Stories from the Bible. Stories from other religions and worldviews.	**The narratives behind celebrations** **Christmas:** Big ideas and key people in the narrative. **Hanukkah (Chanukah):** A time of remembrance, a celebration of light.	**Stories and sacred texts** Creation stories from different RWs The idea of a Creator. Humanist viewpoint.	**Judaism:** Passover, the Exodus, Sukkot. **Christianity:** Lent and Easter. **Islam:** Eid-ul-Adha
Units should be taught through aspects of the following religions and worldviews during each term **Note: Schools are only required to cover *aspects* of RWs appropriate to the content of the unit**			
Compulsory Abrahamic religions: Christianity and Judaism **Additional suggestions** Stories with special meanings from other RWs.	**Compulsory** Abrahamic religions: Christianity and Judaism **Additional suggestions:** aspects of other RWs, e.g. festivals of light, symbolism of light.	**Compulsory** Abrahamic religions: Christianity, Islam and Judaism Humanism **Additional suggestions:** creation stories from other traditions and cultures.	**Compulsory** Abrahamic religions: Christianity, Islam and Judaism

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Progression strands: concepts which pupils should understand

A: Belonging, Identity & Community

- How stories of all kinds give communities a shared identity.
- The ways in which festivals and celebrations bring people together through a sense of belonging.

B: Beliefs, Influences & Values

- How stories form part of religious and non-religious beliefs and help people understand the world.
- What stories from the Bible teach people about God and the way they should lead their lives.
- How stories relating to key festivals reflect religious beliefs and concepts, e.g. Christmas and Incarnation.
- Why Easter is so important to Christians.
- Why Passover is so important to Jews.

C: Expression, Experiences and the Sacred

- How stories inform what happens during festivals, e.g. lighting candles at Hanukkah.
- How stories are used as part of observance of festivals, e.g. telling the story of the Exodus at Passover.
- How some stories are considered to be special and/or sacred.

D: Truth, Interpretation & Meaning

- How stories can mean different things to different people.
- How different stories may contain 'truth' and what this means to different people.
- Why people have different views about how the world began.

Autumn 1
What do stories from religious traditions teach about God?
What can we learn from other stories?

Content overview

- How stories and narratives are passed on and help people understand what God is like.
- How stories and narratives help people understand the world and things that matter to them.
- What makes some stories special and/or sacred.

Sacred texts: Christianity and Judaism

- The Torah (Judaism) and Moses
- The New Testament (Christianity) and Jesus' parables

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Previous learning: what pupils know and remember. **Reception** What is meant by special and sacred. Why Jesus was a special baby. Diwali, Easter, Holi. **Links to this unit** The importance of stories. Special people.	**New learning objectives** **Pupils should know and understand:** • how stories form part of beliefs and help people understand the world • what some narratives from sacred texts teach people about God and the way they should lead their lives • why some stories are considered to be special and/or sacred • how stories can mean different things to different people • how 'truth' may have different meanings	**Unit expectations and outcomes** Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks (See Appendix 2). **To achieve the learning objectives, pupils should be able to:** • explain how stories form part of beliefs • talk/write about stories from sacred texts which teach people about God and the way people should lead their lives • identify special and sacred stories • ask questions about stories, e.g. 'Is this story true?' or 'What meaning does it have for me?'

Key vocabulary and concepts
General: holy, revelation, sacred.
Christianity: forgiveness, Gospels, Jesus, parables, stories.
Judaism: burning bush, Egyptians, G-d, Israelites, Moses, Pharaoh, Torah.

Teacher guidance

Storytelling has existed since time began. Before writing existed, people told stories to each other. Stories are evident in every culture and from every age. They are one of the ways in which ideas and memories are passed to future generations. Oral traditions may take many forms and can include epic poems, chants, rhymes, songs, etc. Stories may not all be historically accurate or even true, but they help to bind communities together and may appear in many forms such as myths, legends, fables, etc. Stories may have different meanings, e.g. moral, religious, personal. This means that they can teach people very important lessons.

How to teach this unit

Begin with where the pupils are and what they experience in their own lives. What are their favourite books? Why? Introduce a non-religious story and think about how people may have different interpretations of its meaning. Pupils need to understand that stories hold different types of truths. Some offer solutions to life's mysteries. Hypothesise about alternative endings. Talk about why some books are special, e.g. because of their meaning, their sentimental or historical value, who they belonged to in the past, etc. Explain that some books (sometimes called scriptures or texts) are considered sacred or holy by believers and may include different types of writings including songs and poems. This may be because people think they are inspired by God or were received by way of special revelation. This forms the basis for more detailed work on sacred texts in

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Year 2. Having introduced the idea of storytelling and the importance of stories, go on to look at examples from sacred scriptures from Christian and Jewish traditions. The sacred scriptures of Judaism were written at different times between about 1200 and 165 BC. These are the Tenakh (Tanach), which contains 24 books of Jewish scriptures. The Torah (the first five books, the Law) was revealed by G-d* to Moses. The second section is called the Nevi'im (the Prophets) and the third the Ketuvim (Writings). The Bible is the sacred scripture for Christians and contains the Old and New Testaments. The New Testament (written by Christians in the first century AD) contains the gospels (the 'good news' of Jesus), the Acts of the Apostles (the events following the death and Resurrection of Jesus), letters from St Paul to different churches and the book of Revelation (prophecy).

Note

Using the word 'story' when describing accounts from sacred scriptures may be considered offensive as it can imply that the content is untrue. It would be preferable to use words such as 'accounts' or 'narratives'.

*The word G-d is written in this way by Jewish people as a sign of respect. This is explained in more detail in Year 2.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn. This then leads to **what** they need to know and understand, i.e. substantive knowledge. In practice, the two types of knowledge should be integrated, with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- talk to members of faith communities
- read different types of stories and texts and talk about what they might mean

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Theology is about what people believe. **Theologians might ask:** Why do stories matter? When were they written and does this make a difference to the way we understand them? Who were they written for? What might people learn from these stories? How do people know if a story is special or sacred? Why does that make a difference? What do the Moses stories tell people about God? What do Christians mean by forgiveness? What do the parables teach Christians about God?	**Philosophy is about what people think.** **Philosophers might ask:** How can stories have different meanings? Can religious stories have meaning for people who do not belong to a religion? How do people know if a story is true or not? How might stories help people to understand right and wrong? How can the context of a story help people understand it better? Do words always mean the same thing? How might stories suggest answers to mysteries?	**Social Science is about how people live. Social Scientists might ask:** What beliefs bring communities together? How do people in different religions and worldviews pass stories on through generations? How do stories bring communities together? How do stories make a difference to peoples' lives? What difference might Jesus' parables make to peoples' lives? Why is the story of Moses important to Jewish people?
Artists might ask: How can works of art add to our understanding of stories from the Old and New Testament?		
Personal knowledge: reflections		
What meaning do these stories have for me? Does my family have stories which are special to them? How do stories help me understand myself?		
Substantive knowledge: what pupils need to know		
Judaism The Jewish story of Moses: A special baby (Exodus 2**)** The life of Moses is found in the Torah. This account builds on the idea of 'special' in Reception, i.e. how people show that babies are special and why Jesus is considered special by Christians. Moses is a very special person within Judaism. He has links to many other parts of the syllabus, e.g. Passover (Spring/Summer term), sacred scriptures (Year 2, Term 1), Abrahamic religions (Year 2, spring term). This text tells the story of how Moses was hidden in the bulrushes by his mother after the Egyptian Pharaoh threatened to kill all baby boys. He was found by Pharaoh's daughter and brought up in the Egyptian palace. **An encounter with G-d: Moses and the Burning Bush (**Exodus 3:1-14 -4:17)		

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This introduces pupils to the concept of G-d and his relationship with individuals, in this instance Moses, who had several encounters with G-d. He helped the Israelites form a special relationship with G-d (which links to later teaching about the covenant) and received G-d's laws through the Ten Commandments. Encounters such as these are called 'direct revelation'. This kind of experience is explored in more detail in Year 5, spring term.

What do these narratives teach people about G-d?

G-d developed a special relationship with Moses, even though he was a flawed person. G-d went on to show his care for the Israelites, giving them laws to live by and setting them free from the Pharaoh's rule.

Connection to Islam

In Islam the story of Musa (Moses) is told in the Qur'an. God chooses Musa as a Prophet and tells him to go to the Pharaoh and demand that the Israelites are released from slavery.

Christianity

The Bible is divided into two sections, the Old and New Testament. The parables are found in the New Testament, in the Gospels (Matthew, Mark, Luke, John), which tell the 'good news' of Jesus and include accounts of his birth and teachings. Jesus often used parables when he was explaining difficult ideas to people. A parable is a story based on everyday life that has a deeper meaning.

Teach about at least one of these parables in detail

The Parable of the Lost Sheep: Matthew 18: 10–14, Luke 15

The Parable of the Lost (Prodigal) Son/the Two Sons: Luke 15: 11-32

The Parable of the Lost Coin: Luke 15: 8-10

What these parables teach Christians about God

- God cares about individuals.
- God has a forgiving nature.

Other stories may be chosen from:

Judaism: for example, ones which show individuals encounters with G-d, e.g. Noah, Joseph, Samson, David and Goliath, Daniel, Jonah.

Christianity: other parables told by Jesus.

Other stories with a meaning

Non-religious stories may be used to explore the idea that one story can be viewed in different ways, depending on who wrote it, the intended audience, etc.

Examples

Cohen I, Forward, T. The Wolf's Story: What Really Happened to Little Red Riding Hood. Walker Books, 2005

Fransman, K, Plackett, J. Gender Swapped Fairy tales. Faber, 2020

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Trivizas, E, Oxenbury, H. The Three Little Wolves and the Big Bad Pig, Heinemann, 1993

Resources

Bible stories

Emmerson, J. Great Stories from the Old Testament, North Parade Publishing, 2022
Emmerson J, The Story of Jesus, North Parade Publishing, 2022
Mayhew, J, Morris, J. Mrs Noah's Garden, Otter-Barry Books, 2020
Mayhew, J, Morris, J. Mrs Noah's Pockets, Otter-Barry Books, 2017
Powell Smith, B. The Brick Bible: Old and New Testament, Skyhorse Publishing, 2011, 2012
The Usborne Children's Bible, Usborne, 2009

Stories from other religions

McFarlane, M. Sacred Stories: Wisdom from World Religions, Beyond Words, Simon & Schuster, 2012
Pai, R. The Gita for Children, Swift Press, 2022
Illustrated Myths from Around the World, Usborne Publishing, 2016
101 Tales: The Great Panachatantra Collection, Wonder House Books, 2020

Note

Story books based on sacred scriptures may not be an accurate reflection of the original text.

Links for teachers

Moses

Video clip: the Jewish story of Moses
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-jewish-story-of-moses/zmfp382
National Gallery: Painting of The Finding of Moses
https://www.nationalgallery.org.uk/paintings/nicolas-poussin-the-finding-of-moses

The Lost (Prodigal) Son

Rembrandt: Painting of The Prodigal Son
https://www.rembrandtpaintings.com/the-return-of-the-prodigal-son.jsp
Video clip: parable of the Lost Son
https://www.bbc.co.uk/programmes/p018zdcp

The Lost Coin

Video clip
https://www.bbc.co.uk/teach/class-clips-video/ks1-religious-education-treasure-champs-27-thankfulness/z7tg9ty

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Parables
The ministry of Jesus, includes the Lost Sheep parable
https://www.bbc.co.uk/bitesize/articles/zn2jxg8
The Good Samaritan
https://www.bbc.co.uk/programmes/p018zhhw
Stories from different religions
https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

Teaching suggestions

Moses: A special baby
Pupils could:

- talk about or draw pictures showing why babies are special and how people celebrate this, drawing on learning from Reception
- talk or draw about how they may have celebrated the birth if a baby in their family
- produce a storyboard and/or role play the story from Exodus 2: 1-10 (Moses in the bulrushes)
- using pictures, compare the ways in which Moses was a special baby with the Nativity story (idea of Jesus as a special baby)
- talk about why the Pharaoh's daughter wanted to save the baby Moses and how this changed his life

An encounter with G-d: Moses and the Burning Bush: Exodus 3:1-14 -4:17
Pupils could:

- tell the story from Exodus 3:1-14 -4:17 through writing or pictures
- talk about/write about how people feel when they encounter something they cannot explain
- discuss why G-d appeared in this way - why was the ground 'holy'?
- make a list of reasons why Moses seemed unwilling to do the job G-d gave him - why do people sometimes feel they can't do things?
- show key events in Moses' life through works of art and their own artwork

Parables
Pupils could:

- write about or draw the story of the Lost/Prodigal Son (or another parable) as seen through a painting, e.g. Rembrandt - what is the artist trying to show about the story? How does this help them to understand the story better?
- discuss whether it is always possible to forgive someone
- in pairs, produce a storyboard about a modern-day parable - remember, this is a story with a special meaning
- summarise a parable and explain what it might teach about people and about God
- hypothesise about aspects of stories, e.g. what if the lost son had not returned home? What if Moses had run away from the burning bush?

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Year 1: Autumn 2
How are stories and celebrations linked?

Content overview

- The narratives behind celebrations: Christmas and Hanukkah (Chanukah)
- What these events mean to Christians and Jewish people.
- How these events are celebrated'

Previous learning linked to this unit: what pupils know and remember **Reception** Christmas: why Jesus is special to Christians. What can be learnt from different celebrations. The importance of stories and narratives.	**New learning objectives** **Pupils should know and understand:** • how stories of all kinds give communities a shared identity • ways in which festivals and celebrations bring people together and make them feel they belong • how stories reflect religious beliefs and concepts, e.g. Christmas and incarnation • how stories inform actions and rituals during festivals, e.g. lighting candles at Hanukkah	**Unit expectations and outcomes** Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks. (See Appendix 2) **To achieve the learning objectives, pupils should be able to:** • provide examples of how festivals such as Christmas and Hanukkah bring communities together to celebrate • explain how festivals reflect key stories, beliefs and concepts • describe the ways in which stories inform actions and rituals during festivals, e.g. lighting candles at Hanukkah

Key vocabulary and concepts

Christmas: Advent, Angel Gabriel, Annunciation, gospels, incarnation, Mary, Messiah, Nativity, shepherds, Son of God, wise men (and gifts).
Hanukkah: dreidel, freedom, menorah, remembrance.
General: community, light and dark, peace.

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Teacher guidance

The work on Christmas builds on the work done in Reception but explores the narrative and its meaning in more depth. During these units, paintings are used to explore ideas more deeply. Various festivals and celebrations are explored throughout the syllabus. This unit focuses on the stories behind the festivals and how people celebrate them.

How to teach this unit

A good starting point would be to refer to Reception and talk about celebrations with which the pupils are familiar. Christmas is a good place to begin because although all pupils will know about it, they will not all celebrate it, or at least, not in the same way. Provide a clear context for stories, e.g. where did this happen, who wrote about it, etc. Explain that Christmas is when Christians celebrate the birth of Jesus, as described in the gospels (‘good news’*)* of Matthew and Luke. The exact date of Jesus’ birth is unknown. When using images of Jesus and the Nativity, be sure to include examples from around the world – see links for teachers). It is important that pupils understand where Jesus was born. Looking at images from around the world will help pupils appreciate both his heritage and the ways in which he is portrayed across the world. Pupils are less likely to be aware of Hanukkah, meaning that you may need to use video clips, pictures, etc. You could use images alongside those of Christmas and Diwali lights to develop the concept of ‘festivals of light’ and the concept of light, i.e. overcoming darkness. Learning about Hanukkah will help pupils start to build up their understanding about Judaism begun in the previous term with accounts of events in Moses’ life.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the ‘what’ being taught alongside the ‘how.’ Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- talk to members of faith communities about their festivals and celebrations
- read different types of stories and texts relating to these and talk about what they might mean
- observe practices during festivals in Lincolnshire
- explore the emotional and sensory aspects of celebrations and festivals

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Theology is about what people believe. **Theologians might ask:** What does the Nativity story teach Christians about Jesus? Why do Christians believe that Jesus was special? What do Christians mean by incarnation? What does it mean to say that Jesus came to earth in human form? Why was Jesus sent to earth? How do Christmas carols show beliefs about Jesus' birth? Why do Jewish people believe that Hanukkah is special? What is significant about the lighting of the menorah? What meaning is given to the symbols and artefacts used by Jewish people during Hanukkah?	**Philosophy is about what people think.** **Philosophers might ask:** Why might people celebrate events that happened thousands of years ago? Why does light and dark symbolise? Why do non-religious people celebrate Christmas?	**Social Science is about how people live.** **Social Scientists might ask:** How do festivals and celebrations bring people together? Why do Christians want to celebrate Christmas? Do people have to be religious to celebrate Christmas? Why do we like to celebrate with others? Why do we feel happy at festival times? Who could we talk to about these festivals? What would we see people in Lincolnshire doing during autumn festivals?
Artists might ask: How might paintings help people to understand religious events?	**Musicians might ask:** In what ways does music contribute to festivals and celebrations? What type of music helps people to celebrate?	
Personal knowledge: reflections		
Which festival or special time has a special meaning for me? How does it make me feel? Which festivals have I taken part in?		

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Substantive knowledge: what pupils need to know

Christianity

Why Advent and Christmas are special for Christians

Advent is the period leading up to Christmas when Christians prepare for the celebration of the birth of Jesus. In the Old Testament there are prophecies about the promised Messiah (anointed or chosen one). From a Christian point of view, this person was Jesus, God in human form (incarnation). The Angel Gabriel informs Mary that she will have a son who will be called '*the son of the Most High God.'* This event is referred to as the Annunciation (announcement). Luke 1: 30

Painting of the Annunciation: https://www.nationalgallery.org.uk/paintings/fra-filippo-lippi-the-annunciation

Who is important in the Christmas story

Jesus

Christians believe that God came down to earth in the form of Jesus (the incarnation). This is why his birth is so important.

Images of Jesus from around the world

https://faithhub.net/christ-around-the-world/

Mary

Mary called her baby Jesus, just as the angel Gabriel had told her to (see above). Mary is a very important figure for some Christians, especially Roman Catholics.

Paintings of the Virgin Mary

https://www.artst.org/virgin-mary-paintings/

The Shepherds: Luke 2: 8-20

These were keeping watch over their flocks at night when the angel of the Lord brought them news that Christ had been born. They were the first to be informed of Jesus' birth.

Painting of the shepherds

https://www.nationalgallery.org.uk/paintings/guido-reni-the-adoration-of-the-shepherds

The Kings (Wise Men) Matthew 2:1-12

The Kings, or Magi, are mentioned only in Matthew's gospel (2:1-12). It is generally assumed there were three since they brought three gifts: gold, frankincense and myrrh.

Painting of the Three Kings

https://www.nationalgallery.org.uk/paintings/jan-gossaert-jean-gossart-the-adoration-of-the-kings

What did Jesus really look like?

https://www.bbc.co.uk/news/magazine-35120965

How Christians celebrate Christmas

https://www.bbc.co.uk/bitesize/topics/ztkxpv4/articles/zdjjf4j

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https://www.bbc.co.uk/bitesize/guides/zdcbcj6/revision/6
https://www.bbc.co.uk/programmes/p02mwyn6

Judaism

Hanukkah (Chanukah)

Judaism was the main religion of Israel at the time of Jesus' birth and Hanukkah recognises an important part of Jewish history. It is a time of remembrance, a celebration of light. The holiday is also known as the Festival of Lights. This term is used to describe other religious festivals, notably Diwali.

Hanukkak (Chanukah)

- Origins of the festival: the re-claiming of the Temple and the miraculous oil.
- Importance of the menorah or Hanukkiah: Hanukkah is celebrated over eight nights, and a special nine-branched menorah, called a Hanukkah menorah or Hanukkiah, is lit. The ninth candle (placed in the centre) is used to light all the others and is known as the 'shammash' or helper candle.
- How the festival is celebrated: Traditional foods, such as latkes and doughnuts, both oily foods (as the miracle involved oil), are often enjoyed during the festival. Games are played with a spinning top called a dreidel. Children are given small gifts and Hanukkah gelt (money or chocolate coins).
- The significance of the festival: Jews regard Hanukkah as a celebration of religious freedom, perseverance, and the triumph of light over darkness.

How do Jewish people celebrate Hanukkah?

https://www.bbc.co.uk/teach/class-clips-video/articles/zm6d7nb
https://www.bbc.co.uk/cbeebies/watch/my-first-festival-hanukkah
https://www.bbc.co.uk/bitesize/topics/z24kqyc/articles/zbxjxg8

Resources

Stories which show the different meanings of Christmas

Ahlberg, A. The Jolly Christmas Postman, Puffin, 2013
Briggs, R. The Snowman, Puffin, 2022
Donaldson, J. The Christmas Pine, Alison Green Books, 2022
Dr Seuss. How the Grinch Stole Christmas, Harper Collins, 2016
Fletcher, T. The Christmasaurus, Puffin, 2021
Kerr, J. Mog's Christmas, Harper Collins, 2020
Wojciechowski, S. The Christmas Miracle of Jonathan Toomey, Walker Books, 1995

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Hanukkah
Rouse, SA. Sammy Spider's First Hanukkah, Kar-Ben Copies Ltd,1995
Music: Christmas carols, Handel's Messiah
Note: Story books based around religious festivals may not accurately reflect practices.

Links for teachers
Christmas
First Christmas
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the%20christian-story-of-the-first-christmas/z7fp382
Three Kings
https://www.bbc.co.uk/bitesize/guides/zvxtgwx/revision/6
The Nativity
https://www.nationalgallery.org.uk/stories/the-nativity
Celebrations
https://www.bbc.co.uk/bitesize/topics/z478gwx/articles/zb33pg8
Hanukkah
The story of Hanukkah
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-jewish-story-of-hanukkah/z47wxyc
What is Hanukkah?
https://www.bbc.co.uk/bitesize/topics/znwhfg8/articles/zj446v4
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-what-is-hannukkah/zm6d7nb

Teaching suggestions

Pupils could:

- find out about the different ways festivals such as Christmas and Hanukkah bring communities together to celebrate
- write about one example of how a festival is linked to a story
- describe how stories link to actions and rituals during festivals, e.g. lighting candles at Hanukkah
- talk to members of faith communities about their festivals and celebrations
- look at famous paintings of the Nativity then paint their own picture showing a key aspect of the nativity story and write about it
- design a stained-glass window to illustrate the Nativity story, based on a painting they have looked at
- identify the key people in the Nativity story and use Bible texts to explain their part in the story
- compare different concepts about Christmas through greetings cards and make their own
- summarise how and why a Jewish family might celebrate Hanukkah, if possible by talking to someone from the Jewish community

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<table>
<tr><td colspan="3">Year 1: Spring Term
What do creation stories teach about God and human nature?</td></tr>
<tr><td colspan="3">Content overview
Creation stories from religions and worldviews.
The origins of good and evil.</td></tr>
<tr><td>Previous learning linked to this unit:
what pupils know and remember
Reception
Importance and significance of stories
Year 1
How stories contribute to a sense of belonging and strengthen shared beliefs.
Ideas about God (story of Moses and parables of Jesus).</td><td>New learning objectives
Pupils should know and understand:
how stories form part of key religious beliefs, e.g. the origin of sin
what stories teach about God, e.g. Creator of the world
how stories can mean different things to different people
why people have different views about how the world began</td><td>Unit expectations and outcomes
Evidence for these should be demonstrated through a variety of ways, including pupils’ work, conversations with pupils and assessment tasks. (See Appendix 2).
To achieve the learning objectives, pupils should be able to:
explain how creation stories form part of religious beliefs e.g. about how the world was created
re-tell the sequence of creation from at least one RW
explain what stories teach about God and people, e.g. God the Creator, the Garden of Eden
give reasons why people might believe different things about how the world began.
present an argument about why the world may not have been created by a divine being.</td></tr>
<tr><td colspan="3">Key vocabulary and concepts
Christianity: Adam, Bible, creation, Eve, revelation, Sabbath, sin, The Fall.
Judaism: Adam, creation, Hawwah (Eve), Sabbath/Shabbat, sin, Torah, revelation
Hinduism: Brahma, reincarnation, Shiva, Vishnu.
Humanism: Big Bang, evolution.
Islam: Adam, Allah, Hawwa (Eve), Qur’an.</td></tr>
</table>

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Teacher guidance
Creation stories are narratives that try to explain the origins of the universe, humanity, and the natural world. These stories vary between and within different religious and cultural traditions. Pupils will learn about religious and non-religious perspectives, giving them an opportunity to develop their critical thinking. The narratives also explore the idea of the origins of good and evil – again, something which is developed elsewhere in the syllabus. **How to teach this unit** Begin with a story, poem or video clip which enables pupils to consider the wonder of the universe. This will lead to questions about how everything came into being. These ideas will be developed through the syllabus in terms of beliefs in God and questions about the existence of God. You should deepen understanding of Judaism by teaching about Shabbat, the day G-d rested. This shows how a narrative has a bearing on practice. Alongside this, show how this is interpreted by Christians. It is important to consider a non-religious viewpoint such as humanism alongside religious creation accounts. Explore ideas about good/evil and introduce the idea of moral choices.
Disciplinary Knowledge: ways of knowing
Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge. **How might pupils learn?** **They could:** • ask people from different worldviews what they believe about how the universe came about • read different accounts of creation/evolution and talk about what they mean and how we decide what to believe • discuss the meaning of literal truth and allegory

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Theology is about what people believe. **Theologians might ask:** What might we learn from creation stories? Who wrote these stories? When? What do creation stories tell people about God? What might it mean to be created in God's image? What does Christianity and Judaism teach about sin and evil? Who made the world? How might religious creation stories be interpreted by different people? Where do creation stories come from? How did the world begin and how will it end?	**Philosophy is about what people think.** **Philosophers might ask:** Why do people have different views about how the world began? How do humanists think the world began? What questions do creation stories make us ask? Why is there something rather than nothing? How did the universe come to be? What is the world made of? How can we know what exists? What makes something true? What makes people good or bad? Why do people sometimes choose what they know is the wrong thing? Why did Adam and Eve do what they had been told not to?	**Social Science is about how people live.** **Social Scientists might ask:** Where do ideas about creation and the beginning of the world come from? Why do people feel the need to explain how the world/Universe began? When did people start telling stories about the creation of the world? How do different Christians interpret the Biblical account of creation? Does the story of Adam and Eve teach us anything about the way people behave?
Questions from the arts might be asked, including: How does music about creation and the Universe make us feel? Why might that be? How have artists tried to represent the idea of creation? How might stories and poems help us to understand more about right and wrong?		
Personal knowledge: reflections		
What do I believe about how the world/universe began? What meaning do creation stories have for me? What do I find puzzling about these stories? How can I know what is true about the beginning of the world/Universe? How do I decide between right and wrong?		

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Substantive knowledge: what pupils need to know

Christianity and Judaism share a common creation story which is recorded in the book of Genesis (chapters 1 and 2). This is the first book of the Bible and the first book of the Jewish Torah. In this account God creates the world in six days. On the sixth day, God creates humans, Adam and Eve, in his own image.

Christianity

Based on the creation accounts in Genesis, most Christians believe that human beings were:

- created in the image of God
- placed in charge of animals, meaning that they have a responsibility to look after them
- placed at the top of the created world, meaning that they can use animals for food
- created as humans (rather than evolving over many millions of years)

Creation, revelation and allegory

In many religions and worldviews people believe that creation is one way in which God has revealed himself to people. Some people read the creation story in Genesis literally whereas others see the account as an allegory.

What is meant by The Fall? (Genesis 3)

This refers to what happened when Adam and Eve disobeyed God. This is called 'sin' by Christians and is known as 'the fall.'

What does this mean for Christians?

Christians believe that Adam and Eve's greatest punishment was that they became separated from God and their relationship with him was spoilt. Jesus enabled their sins to be forgiven. Some Christians believe that sin has been passed down to all people from Adam and Eve. This belief is called 'original sin'.

Judaism

Jewish people believe that all humans enter the world free of sin and that individuals are responsible for their own actions. For Jewish people, the account of creation in Genesis teaches them more about their special relationship with G-d and the importance of Shabbat (the holy day of rest). As human beings were created in the image of G-d, they must treat people well.

The importance of the seventh day: How do Jewish people celebrate Shabbat?

Shabbat begins at sunset on Friday evening and ends at sunset on Saturday evening. In the home, Shabbat is welcomed in by the mother. Services in the synagogue are usually led by the rabbi. Public worship allows Jews to show love for G-d, a requirement of the Torah, listen to the Torah and worship together as a community.

How do Christians celebrate the Sabbath (Sunday)?

Sunday is a special day for Christians as it commemorates the resurrection of Jesus (John 20:10). Christians may attend church services and some will do no work and spend time with the family.

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Hinduism

The universe is thought to be millions of years old and in line with the belief in reincarnation, is not believed to be the first or the last. Hindus believe that the universe was created by Brahma. It is preserved by Vishnu. As part of the cycle of birth, life and death it is Shiva who will ultimately destroy the universe. This allows Brahma to start the process of creation all over again. Hindus have many stories about how the universe began.

Islam

Muslims believe in one God, Allah, who was responsible for the creation of the universe. There is no single story of creation, but there are references to it in many places in the Qur'an. Allah made the first man, Adam, out of soil. Hawwa (Eve), the first woman, was created from the side of Adam and lived with him in Paradise. They disobeyed Allah. They were forgiven but were sent from Paradise to the earth. The earth was created over six days to provide a home for Adam, Hawwa and their descendants to live. The name 'Hawwa' is not mentioned in the Qur'an but is found in Islamic tradition.

What does this mean for Muslims?

- Muslims do not believe that original sin is passed on at birth. Islam defines sin as anything which goes against the teachings of Allah.
- Muslims believe that the Qur'an provides the most accurate account of creation according to their faith.
- Muslims believe that Allah expects human beings to look after the natural world.

Humanism

Humanists have an account of the origin of the universe that does not include God or supernatural beings. They believe that:

- Human beings have natural origins and evolved naturally like all other living things.
- Science and the search for evidence provide the best way to answer questions about the world.
- The universe is place that evolved naturally and that it started with the Big Bang.
- People have good and bad feelings, instincts, and behaviours.
- People should care for the environment and for animals.

Creation stories from other traditions and cultures

Native American: Irquois Creation Story

In this story a woman falls from the sky and lands on the back of a turtle. Animals help create land on the turtle's back, and the woman gives birth to twins who become the parents of the human race.

Norse Mythology: Creation in Ginnungagap

The world is created from the primordial void called Ginnungagap. The first beings, Ymir (a frost giant) and Audumla (a primeval cow), emerge, and their interactions lead to the creation of the world.

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Greek Mythology: Theogony
Theogony describes the birth of the gods and the creation of the cosmos. Chaos, the first divine being, gives birth to Gaia (Earth), Tartarus (Underworld), and Eros (Love), setting the stage for the birth of the gods and the world.
Chinese mythology: Pangu and the Cosmic Egg
Here, the universe is contained within a cosmic egg. Pangu, a giant, emerges from the egg and separates yin and yang, creating the earth and the sky. As Pangu dies, his body parts become elements of the natural world.

All these stories try to explain the fundamental questions about the origins of life within the context of their respective religious and cultural traditions.

Resources
Wood, N. Mr and Mrs God in the Creation Kitchen, Candlewick Press, 2006
McFarlane M. Sacred stories: Wisdom from World Religions, Aladdin/Beyond Words, 2012
Usborne Illustrated Myths from Around the World, 2016

Links for teachers
The world that God made
https://www.bbc.co.uk/programmes/p018zgqh
Creation story
https://www.bbc.co.uk/bitesize/topics/z3n8239/articles/zwxwmbk
Christianity: Nature of God
https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/7
Judaism
https://www.bbc.co.uk/bitesize/guides/zjbyb82/revision/2
Jewish Shabbat
https://www.bbc.co.uk/bitesize/guides/zbm8jty/revision/3
Creation stories: Hinduism
https://www.bbc.co.uk/bitesize/guides/zv2fgwx/revision/7
Creation stories in Islam
https://www.bbc.co.uk/bitesize/guides/zv2fgwx/revision/8
Creation stories from around the world
https://inthebeginning.world

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Teaching suggestions

Pupils could:

- talk about what the Genesis creation account teaches Christians about God and about people
- in groups or pairs come up with reasons why Adam and Eve disobeyed God - why do people often do things they are told not to?
- write about/hypothesise what might have happened if Adam and Eve **had** obeyed God
- re-tell at least one creation account (i.e. explain how it might be seen in a different way)
- compare two different accounts of creation - what do the accounts have in common? How are they different?
- ask people from different worldviews what they believe about how the universe came about
- read different types of creation stories and accounts and represent one or two through a painting or a poem

Year 1: Summer Term
What do people learn from stories and festivals?

Content overview

Easter
Passover
Sukkot
Ramadan
Eid-ul-Fitr
Eid-ul-Adha

Previous learning linked to this unit:	New learning objectives	Unit expectations and outcomes
what pupils know and remember **Reception:** **Special and sacred stories** Christmas, Easter, Hanukkah, Holi **Year 1 Autumn 2:** The link between stories and festivals.	**Pupils should know and understand:** • how stories give communities a shared identity through festivals such as Easter and Passover • how stories about key festivals link to religious beliefs and concepts, e.g. resurrection, freedom • how stories can bring meaning to the idea of 'sacred' and 'holy' • how stories play a part in what happens at Easter and Passover	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2) **To achieve the learning objectives, pupils should be able to:** • demonstrate how Easter and Passover bring communities together through the ways they celebrate these events • explain how stories about key festivals link to religious beliefs and concepts, e.g. how Jesus' Resurrection links to beliefs about life after death.

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		• give reasons why some stories are considered 'sacred' and 'holy.' • explain how stories play a part in the observance of Easter and Passover, e.g. the events of Holy Week and Easter, the telling of the Exodus during the Passover meal.

Key vocabulary and concepts
General: freedom, sacrifice.
Lent, Holy Week, Easter: Easter Sunday, eternal life, fasting, forgiveness, Good Friday, Palm Sunday, redemption, Resurrection, salvation, sin.
Passover/Pesach: freedom, Exodus, Haggadah, Moses, plagues, seder, slavery, Sukkot.
Eid-ul-Fitr, Eid–ul-Adha: Five Pillars, Hajj, iftar, Night of Power, Prophet Ibrahim, Prophet Ismail, sacrifice.

Teacher guidance

Teaching in this unit should emphasise the deeper meaning of festivals and the way in which they are observed. Passover, for example, is rich in symbolism and links to Jewish history and the concept of freedom. Sukkot also celebrates the Israelites' freedom from slavery as well as harvest and the time spent travelling in the desert when the Israelites lived in fragile dwellings. In terms of Islam, the connections can be seen between Ramadan and the practice of fasting in Christianity (Lent).

How to teach this unit

The Easter story was covered in Reception. It might be necessary to go over the main points of the story again. This unit is rich in stories: the 10 plagues, the flight out of Egypt, the crossing of the Red Sea, the account of Jesus' death and Resurrection, the account of Abraham and Isaac and the Prophet Ibrahim and Prophet Ismail.
It is important that pupils learn how events in the past still have deep meaning for believers today.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- ask believers why these festivals are so important to them and why fasting is sometimes an important feature
- visit a church and look for symbols relating to Easter

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- visit a synagogue and look for symbols relating to Passover
- read different types of narratives and texts about Easter and Passover and talk about what they might mean
- read relevant texts and debate claims to truth, e.g. is it possible to come back from the dead? Can we find similar stories in other worldviews?
- go beyond 'the facts' of religion and worldviews by exploring, for example, the emotional and sensory aspects of fasting and celebration

Theology is about what people believe.	**Philosophy is about what people think.**	**Social Science is about how people live.**
Theologians might ask:	**Philosophers might ask:**	**Social Scientists might ask:**
What is the narrative of Easter about? Where does this narrative come from? Why does Easter matter to Christians? What does Easter teach Christians about God and Jesus? Why do Christians call Jesus 'the Son of God?' Why is the cross an important symbol for Christians? What do Christians mean by forgiveness? Why does Passover matter to Jewish people? Why might Jewish people re-tell the story of Passover to each other? What does the Passover narrative teach Jewish people about God? Why does remembering past events matter to Christians and Jews? Why do stories from the past matter?	What is puzzling about the idea of resurrection? Could the story of Jesus' Resurrection be understood in more than one way? How do we know if stories are true? What is meant by freedom? What is meant by sacrifice? Why does the past matter?	What do Christians do to remember Easter? Why do people often eat together to celebrate something important? Why are the foods on the Seder plate important to Jewish people? How do Jewish people show that family is important to them? How do Jewish people remember Passover and how does this relate to community and identity? How do people express their deep feelings about the history of their traditions?

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Personal knowledge: reflections

What meaning do these stories have for me?
How have I experienced forgiveness?
Can I celebrate Easter if I'm not a Christian?
How do these stories make me feel?

Substantive knowledge: what pupils need to know

Christianity: The Easter story

Bible references

Matthew Chapters 27 & 28
Mark Chapters 15 & 16
Luke Chapters 23 & 24
John Chapters 19 & 20

Why Easter is important to Christians

Key beliefs that are important to Christians:

The Resurrection of Jesus: Christians believe that after Jesus was crucified and buried, he rose from the dead on what Christians call Easter Day, overcoming death and sin.

Redemption and salvation: Christians believe that Jesus' death and Resurrection made it possible for human beings to have a new relationship with God through salvation. This goes back to the Fall. (See Spring term). Redemption means being saved from sin. Jesus is often referred to as 'the Lamb of God'. This is because, like a lamb that would traditionally have been sacrificed (see Passover, below), Christians believe that He died on behalf of other people.

Symbol of Hope: Easter symbolises hope and new life. The Resurrection represents the triumph of light over darkness (link to other festivals such as Diwali), good over evil, and life over death.

Confirmation of Jesus' Identity: the Resurrection shows Christians that Jesus is the Son of God. For them, it helps to make sense of his teachings, miracles, and the claims he made about himself.

Eternal Life: for Christians, Jesus' resurrection is seen as a guarantee that believers will experience life after death.

Celebration of God's Love: Easter is a time for Christians to reflect on and celebrate the depth of God's love for humanity. The sacrifice of Jesus on the cross and his resurrection are seen as expressions of divine love.

How do Christians celebrate Easter?

Easter is the most important Christian festival. It is celebrated in different ways by different groups of Christians but the basic beliefs remain the same.

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Lent

Lent is the period of 40 days which comes before Easter, beginning on Ash Wednesday**.** It is a time of reflection and preparation when Christians remember the time when Jesus fasted in the desert for 40 days and was tempted by the devil. For this reason, Lent is marked by fasting, prayer and sometimes making donations to charities.

Palm Sunday

This is the Sunday before Easter Sunday, the first day of Holy Week. It celebrates and Jesus' arrival in Jerusalem riding on a donkey. Crowds of people greeted him, throwing palm branches on the road. Some churches give out small crosses made from palm leaves as a reminder of this occasion and of Jesus' death on the cross.

Maundy Thursday

This is the Thursday before Easter Day. Christians remember when Jesus shared the Passover meal with his disciples, eating bread and drinking wine. This is known as the Last Supper and it can be found in Matthew 26:17-30. **'**Maundy' means 'commandment' and reminds Christians that Jesus, during this meal, commanded his disciples to love one another. In some churches, including Roman Catholic, the Priest washes the feet of 12 people to remember how Jesus washed the feet of his disciples at the Last Supper.

Use paintings of the Last Supper to explore aspects of this story.

https://www.ranker.com/list/best-last-supper-paintings/ranker-art

Good Friday

On Good Friday, Christians remember when Jesus was crucified and this is the most solemn day of the year. Some Christians hold a procession called the Stations of the Cross, which re-enacts Jesus' journey carrying his cross to his crucifixion. When Jesus died on the cross he asked God to forgive the people who had killed him. This links with his teaching on forgiveness in the parables (autumn term).

Easter Sunday

This is the day Christians celebrate Jesus' Resurrection. Good Friday and Easter Sunday show that people could be forgiven for the sin that came into the world when Adam and Eve ate the forbidden fruit (See spring term). The Resurrection is considered by many Christians to be proof of life after death. St Paul wrote in the New Testament about Jesus' resurrection and emphasised the importance of this belief. He explained that he himself saw Jesus after his Resurrection, and he tells how Jesus appeared to the apostles and over 500 other people. Easter is a joyful time, expressed both through worship and through family time. Easter cards may be sent, special meals prepared and Easter eggs given to children.

Links for teachers

Ash Wednesday and Lent

https://www.bbc.co.uk/bitesize/guides/zmpqf4j/revision/4

Jesus' crucifixion and Resurrection

https://www.bbc.co.uk/bitesize/guides/z43f3k7/revision/6

Video clip: the Christian story of Easter

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https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-christian-story-of-easter/zhgv47h
Easter
https://www.bbc.co.uk/bitesize/guides/zdcbcj6/revision/7
Video/audio
https://www.bbc.co.uk/teach/school-radio/easter-resources-ks1-ks2/zjy22sg
Ukranian Pysanky Easter eggs
https://time.com/6166140/pysanka-ukraine-easter-egg-history/

Judaism: Passover/Pesach

Jesus was Jewish and would have celebrated Passover. His crucifixion took place during Passover. It is one of the most important religious festivals in the Jewish calendar and celebrates the time when the Israelites were led out of Egypt by Moses. Jewish people have celebrated Passover since about 1300 BCE, following the rules laid down by G-d in Exodus 13:3: *'Remember this day, the day on which you left Egypt, the place where you were slaves.'* The story of Passover can be found in the book of Exodus. The Israelites had been enslaved in Egypt under the rule of Pharaoh. God, through Moses, sent ten plagues upon Egypt to convince Pharaoh to release the Israelites. The last plague was the death of the firstborn sons. Each Israelite household had to take a male lamb, look after and kill it. Blood from the lamb was to be brushed on their door frames. This would tell an avenging angel that it was an Israelite home and to 'pass over'. The families would then roast the lamb and eat it with bitter herbs and unleavened bread. At midnight every Egyptian firstborn, including the firstborn of the Pharaoh, was struck down by the angel. The Egyptians were terrified and demanded Pharaoh let the Israelites go. They left Egypt, led by Moses.

The account of the Exodus

It took Moses around forty years to reach the Promised Land. During that time, he was given the Ten Commandments.

How do Jews celebrate Passover (Pesach)?

The celebration of Passover lasts for seven or eight days, depending on tradition. It is a time for Jewish people to reflect on their history, freedom, and the importance of faith. Before celebrations can begin houses must be cleaned from top to bottom to remove any traces of chametz (leaven or yeast) from the home. This is a reminder of when the Israelites left Egypt and did not have time to let their bread rise.

How Jewish people use stories

The Passover celebration includes a storytelling ritual known as the seder, or order. During the Passover meal, spent at home with family and friends, the story of this escape, or exodus, is told through passages from the Haggadah (a sacred text). This oral tradition has been passed down through generations so that the story is not forgotten and children, who will one day retell it to their children. The youngest child asks four questions about why the night is different to other nights.

The Seder Meal

Symbolic foods are eaten from the Seder plate, along with prayers and blessings.

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Jewish people also celebrate Sukkot which is a reminder of the time the Israelites lived in the wilderness after they were freed from slavery in Egypt. This period is commemorated with the building of tent-like structures called sukkah.

Links for teachers
What is Passover?
https://www.bbc.co.uk/bitesize/topics/znwhfg8/articles/zn22382
The Story of the Passover
https://www.bbc.co.uk/programmes/p011507s
What is a Passover meal?
https://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/What-Is-a-Seder-Passover-Meal.htm
Pesach and Sukkot
https://www.bbc.co.uk/bitesize/guides/zv626yc/revision/10
Video clips
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-celebrating-passover/z4kvrj6
The story of Moses
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-jewish-story-of-moses/zmfp382

Connections to Islam

Fasting: Ramadan
Ramadan is special because it is believed to be the month in which the Prophet Muhammad began to receive revelations *of the* Qur'an (see Year 2, autumn term). We have seen how fasting is important to Christians during Lent. In Islam it is one of the Five Pillars that they must follow (see Year 2, spring term). The fourth pillar is 'sawm', the obligation to fast during Ramadan. It teaches Muslims self-discipline and brings them closer to Allah. Reasons for fasting include:

- obedience to God and self-discipline
- becoming spiritually stronger
- appreciating God's gifts
- developing empathy for the poor
- giving thanks for the Qur'an, which is believed to have been revealed in the month of Ramadan
- sharing fellowship with other Muslims

Iftar
The breaking of the fast at the end of daytime.

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Night of Power (Laylat Al-Qadr)
This is the name given to the night when the Angel Jibril first appeared to the Prophet Muhammad and began revealing the Qur'an and it is celebrated during Ramadan. For Muslims, this is the most important night in Ramadan.

Eid-ul-Fitr
This festival occurs at the end of Ramadan. It is a joyful day of thanksgiving to Allah when Muslims celebrate the fact that they have completed their fasting.

Eid-ul-Adha
This is a commemoration of sacrifice. It also marks the end of Hajj, the annual pilgrimage to Makkah (see Year 4). During Hajj, Muslims remember when the Prophet Ibrahim (Abraham in Judaism) dreamt that Allah told him to sacrifice his son, Isma'il (Isaac in Judaism). At the last minute, Allah told him to sacrifice a ram instead. This was a test of the Prophet's loyalty to Allah. On the first morning of Eid-ul-Adha, Muslims around the world attend morning prayers at their local mosque. The service includes communal prayers and a sermon which teaches the importance of obeying Allah and talks about the lesson learnt by Ibrahim. Traditionally, Muslims slaughter an animal, such as a sheep, camel or goat and may share this with family, friends as well as the poor and needy. The practice of slaughter is still practised in some Islamic countries, but in the UK meat is bought from halal butchers. Eid-ul-Adha is a special occasion when people wear new clothes, spend time with family and friends, and presents and cards are exchanged.

Links for teachers
Ramadan and Eid-ul-Fitr
https://www.bbc.co.uk/news/explainers-56695447
https://www.bbc.co.uk/newsround/23286976
Eid-ul-Fitr and Eid-ul-Adha
https://www.bbc.co.uk/bitesize/guides/zhnhsrd/revision/8
https://www.bbc.co.uk/bitesize/articles/zhjjf4j

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Teaching suggestions

Pupils could:

- draw or make symbols and pictures (e.g. cross, Passover plate) to show how Easter and Passover bring communities together through the ways they observe and celebrate these events OR draw/make symbols of a special meal they have with their families to celebrate a special event
- look at paintings depicting the crucifixion and Resurrection and explain what the artist was trying to show
- explain how eating and drinking certain things might help Christians and Jews remember important events - compare this with the way they and their family and friends eat special things at certain times
- re-create the Seder plate with explanations of all the symbolic food
- visit a church and/or a synagogue and look for symbols relating to Easter and Passover
- design a poster and/or leaflets inviting people to come to an Eid-ul-Fitr celebration
- recreate the story of the Prophets Ibrahim and Ismail and/or Abraham and Isaac through a radio script, podcast, etc.

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Year 2

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Year 2
Sacred Texts, Beliefs and Connections



Overview

Pupils draw on what they have learned already about aspects of different worldviews and look at how beliefs were revealed through sacred scriptures. This leads on to the connections between worldviews, within the context of Abrahamic and Dharmic traditions as well as non-religious worldviews. Pupils will also consider their own position.

Worldviews context

The way people view the world is dictated to some extent by where they are born, the family/tradition they are born into and other things they experience, from birth onwards. For those people who belong to a particular RW, this includes recognising the significance of sacred texts, revelation (a theme that is revisited later in the syllabus) and what people believe about God. In order to understand this fully it is vital to look at what connects RWs and in turn, what connects us as human beings. 'No-one stands nowhere.'
https://www.theosthinktank.co.uk/comment/2021/05/12/worldviews-film

Autumn **What are sacred texts and why do they matter?**	**Spring and Summer** **What is a religion? What is a worldview?** **What beliefs, values and practices are important in religions and worldviews?**
Sacred scriptures: origins and how they are regarded and used by believers.	Personal worldviews: what shapes these? Key beliefs Connections between RWs

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Units should be taught through aspects of the following religions and worldviews across the year **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit**
Compulsory Christianity **In addition** Choice of Abrahamic religion: Islam **OR** Judaism Choice of Dharmic religion: Buddhism, Hinduism **OR** Sikhi (Choose **one**) Reference can be made to other RWs as and when appropriate, e.g. Baha'i, Jainism, during the spring/summer terms.
Progression Strands: concepts which pupils should understand
A: Belonging, Identity & Community • How religions and worldviews connect people, e.g. to families, local and national communities, globally. • How sacred scriptures are used in worship and ceremonies to bring communities together. • How worldviews connect with each other. **B: Beliefs, Influences & Values** • What people in different RWs believe about revelation and sacred scriptures. • What people from Abrahamic and Dharmic traditions hold as key beliefs. • What humanists believe. • What shared beliefs exist within and between worldviews. **C: Expression, Expression & the Sacred** • Why some texts are considered to be sacred. • How sacred texts are used in personal and communal worship and other ceremonies. • How people show respect for sacred scriptures. **D: Truth, Interpretation & Meaning** • What believers mean by 'truth' in sacred scriptures and how this can be interpreted in different ways. • Why the concept of revelation is central to understanding some sacred scriptures.

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Autumn
What are sacred texts and why do they matter?

Content overview
What makes a text 'sacred.'
Difference between Abrahamic and Dharmic scriptures.
How people show respect for sacred scriptures.
What the scriptures contain.
How they are used in worship.

Previous learning: What pupils know and remember
Year 1
What religious traditions teach about God.
Stories and celebrations.
Creation stories.
Linked to this unit
Reception
Bible stories: the Nativity, Easter; Hindu stories: Rama and Sita, Holika and Prahlad.
Year 1
Special and sacred stories; texts from the Torah and New Testament; the narratives behind Christmas, Easter, Hanukkah and Passover; creation stories.

New learning objectives
Pupils should know and understand:
- what is meant by revelation
- how sacred scriptures are different to other kinds of books
- how sacred scriptures are used in worship and ceremonies to bring communities together
- how and why people show respect for sacred scriptures.

Unit expectations and outcomes
Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2)
To achieve the learning objectives, pupils should be able to:
- explain how sacred scriptures and texts are different from other types of books
- identify and name key sacred scriptures
- provide examples of the ways sacred scriptures are used in worship and ceremonies
- explain the different ways Abrahamic religions view sacred texts compared to most Dharmic religion

Key vocabulary and concepts
Buddhism: dharma/dhamma, Tripitaka.
Christianity: Bible, gospels, Old and New Testaments.
Hinduism: Bhagavad-Gita, Mahabharata, Ramayana, Upanishads, Vedas.
Islam: Angel Jibril, Hadith**,** madrassah, Prophet Muhammad**,** Night of Power**,** Qur'an, Sunnah, revelation, Tawhid.
Judaism: Aron Kodesh (Ark), Ketuvim, Nevi'im, parochet, Sefer Torah, Shabbat, Shema, Talmud, Tanakh, Ten commandments, yad.
Sikhi: Adi Granth, granthi, Guru Granth Sahib.
General: sacred, beliefs, values, truth, revelation

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Teacher guidance

This unit builds upon concepts introduced in Year 1. Pupils have learnt about why certain books are special to people and what makes some sacred. They have studied texts from the Old and New Testaments and learnt why Jesus is important to Christians and why Moses is important to Jewish people. In both Reception and Year 1 they have also learnt about stories from other religions such as Hinduism. During this term the focus is upon sacred texts, i.e. texts which are linked to God or relate to a religion. Pupils need to understand, at an appropriate level, that Dharmic religions do not focus so much on one particular scripture in the way that Abrahamic religions do, Sikhi being an exception. Exceptions exist within religions but are difficult to explain. For example, the Quaker faith is rooted in Christianity, but not all Quakers feel that it has a key scripture at its centre.

Remember: a worldviews approach puts people first which means you need to focus not just on the facts behind sacred scriptures but what they mean to people, whether during worship with others or alone.

How to teach this unit

- Building on what was covered in Year 1, explain that while some stories in different cultures and religions were passed on orally, some were written down over time and these form an important part of how people view the world (their 'worldview').
- Re-visit what is meant by special, sacred and holy. Provide examples of books and texts which fall into these categories.
- Ensure that the connection between a religious worldview (particularly Abrahamic religions) and sacred scriptures is clear, i.e. the scriptures provide authority in terms of what to believe, how to behave, etc.
- One of the key concepts in this unit is 'revelation'. In many religions, revelation comes directly from God and reveals something about God. This explains why sacred scriptures are held in such high regard and considered as the source of authority. Once pupils have grasped this, move on to the different ways sacred texts are treated and used in worship and ceremonies.
- It is important to set the context, i.e. think about questions relating to when the sacred texts were written, who were they written for, etc.
- It is advisable to use the phrase 'some people believe' when explaining the key points about scriptures and texts. At this stage this will at least help pupils to begin to understand about diversity between and within religions and worldviews.
- To summarise, bring together similarities and differences. Where possible, choose some examples of sacred texts that can be open to interpretation.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

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How might pupils learn?
They could:

- talk to members of faith communities.
- read different types of stories and texts and talk about what they might mean
- observe practices and ways of living, e.g. see how sacred texts are used in a place of worship or in the home
- read sources of wisdom and debate claims to truth

Theology is about what people believe. **Theologians might ask:**	**Philosophy is about what people think.** **Philosophers might ask:**	**Social Science is about how people live.** **Social Scientists might ask:**
How are beliefs sometimes interpreted differently? Who wrote these texts? When were they written? Why are they sacred or holy? Who were they written for? How can we find out more about them? How are sacred texts different to other books? Why do some religions treat their sacred texts in a special way? Why are sacred texts used in worship and on special occasions? How do people use sacred texts in the home? Why do believers seek answers to problems from sacred texts? Who decides that a book is 'sacred'?	How can a book be holy? Why might people interpret sacred texts in different ways? Do some texts contain more 'truth' than others? Why do people swear on the Bible and other holy scriptures? For example, in law courts. Can everyone in a religion all believe the same thing? Should sacred texts change to fit in with the 21st century? Should a non-religious person have to treat a sacred text in a special way? What do humanists use to guide them through life?	How do sacred texts guide people about how to live their lives and treat others? Without religious texts to guide them, what sources do non-religious people use to help them lead good lives? How does sharing the same sacred scripture help bring people together? Why do some people have sacred texts in their homes? Why do people tell stories from sacred texts to each other? Is it important that texts are passed on through generations?

Personal knowledge: reflections

Reflections: personal knowledge

Do I consider any books to be sacred?
Do I consider any books to be more special than others?
How do some stories make me feel?

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Substantive knowledge: what pupils need to know

Some books may be described as special, sacred and holy. Many people believe that God has, in a variety of ways, inspired people to tell or write about the beliefs and values that will help them understand how to live their lives. This may be through revelation or by other means.

What is mean by revelation?

Many people believe that God revealed the content of sacred texts to a person or to different people. For example, Muslims believe that the Quran is the literal word of Allah (God) as revealed to the Prophet Muhammad. Following these revelations, texts were generally written down so that others could learn from them. For Christians, Jesus is the ultimate revelation of God's word. To understand sacred texts we must understand something about two groups of religions (covered in more detail in the spring and summer terms): Abrahamic and Dharmic.

Abrahamic traditions

These are Christianity, Islam and Judaism. The Prophet Abraham (Ibrahim in Islam) is a significant Prophet for all three religions, for different reasons. These traditions share a focus on key figures, including many prophets, as well as a common belief in one God, a reverence for sacred scriptures, and commitment to following the teachings of the scriptures. Some figures who appear in the sacred scriptures of all three Abrahamic religions are the Prophets Adam, Abraham/Ibrahim, Moses/Musa, Jesus/Isa. While these religions share some things in common, they also have distinct beliefs, practices, and interpretations of the scriptures.

Dharmic traditions

These religious traditions, mainly Hinduism, Buddhism, Jainism, and Sikhi, originated in the Indian subcontinent and share certain things in common. Each of these traditions has its own unique beliefs, practices, and scriptures but also share some common themes such as karma (the principle of cause and effect), reincarnation/rebirth (the belief in the cycle of birth and death), and the pursuit of liberation or enlightenment. These traditions also often emphasise the importance of non-violence, compassion, self-discipline, and spiritual growth.

Differences in the way traditions view sacred texts

In **Abrahamic** faiths 'revelation' is final, and knowledge of God is fixed, as set out in the scriptures. While there might be discussions and interpretations within communities, there is a strong emphasis on a singular, revealed truth**.** The one main sacred scripture is usually considered to be the only valid source of wisdom. **Dharmic** religions may have multiple sacred texts and draw on texts from other faiths. Revelation is continuous, not fixed, with more emphasis on the search for truth and enlightenment than following what is written in sacred texts. Sikhi is an exception because followers believe that the Guru Granth Sahib is the embodiment of truth and holds the key to enlightenment. However, the scripture was written by several Gurus and others, rather than being something that was revealed to just one individual.

Abrahamic religions

Christianity: The Bible

Christians regard the Bible as the Word of God. They believe that the people who wrote the Bible were inspired by God to write down what they witnessed and what was revealed to them. Christians must therefore follow what the Bible teaches.

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What does it contain?
The Bible is divided into the Old and New Testament. There are 39 books in the Old Testament and 27 books in the New Testament. These represent the covenants (promise/contract) made between God and human beings.

Old Testament
The first part of the Bible is called the Old Testament, which begins with God's Creation of the universe and humanity. It is a collection of books that were written before the life of Jesus. It contains rules which Christians seek to live by, such as the Ten Commandments in the book of Exodus.

New Testament
This begins with the four Gospels (Matthew, Mark, Luke and John) which describe the life, death, Resurrection and ascension of Jesus. These books are followed by the Acts of the Apostles which tells the story of the early church. The New Testament also contains the letters of the early Church leaders to the early Christians, such as St Paul's letters to churches and individuals. It ends with the Book of Revelation, which tells Christians about the end of the world and contains a great deal of imagery.

Who wrote the Bible?
The Bible was compiled by several people who believed that they were inspired by God to do so. This means that Christians believe that it contains the word of God and this makes it different to other books. The Old Testament was originally written in Hebrew and the New Testament was written in Greek.

How is the Bible used in worship?
Different Christian denominations may use the Bible in different ways. For example, the large pulpits placed centrally in many non-conformist churches such as Methodists and Baptists represent the importance placed on preaching from the word of God. In other churches such as Roman Catholic, there will always be readings from the Bible, a sermon (typically shorter than in a non-conformist church) before the consecration of the bread and wine, using Jesus' words from the Bible (Matthew 26: 26-28).

How is the Bible used in ceremonies?
The Bible plays a key role in initiation or commitment ceremonies (See Year 4). In each ceremony there will be readings from the Bible which will link the ceremonies to certain texts. These ceremonies include baptism (sometimes called 'christening'), marriage and funeral services.
When promises are made in such ceremonies, they are also made with God. This makes them different to non-religious worldviews.

How do individuals use the Bible?
Christians may use passages or texts from the Bible to help them focus when they pray. This may provide guidance about how they can live their lives in the way God would want them to. Christians believe that the Bible is different from any other book because it is God's word or contains God's words. The Lord's Prayer ('Our Father'), taught by Jesus is frequently said by Christians.

Different interpretations of the Bible
Christians can be broadly categorised into three groups:
1. Those who believe that the Bible is the true word of God. For example, they believe that God literally created the world in six days.

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2. Those who believe that the Bible was compiled by humans who were inspired by God. They do not necessarily take every word of the Bible as being the literal word of God. For example, when reading the creation story, they might accept that that God did create the world as outlined in Genesis but not literally in six days.
3.Those who believe that the Bible is a good guide to understanding their faith but could be interpreted to fit modern society. For example, when reading the creation story, they might believe that the Genesis account is simply a story to help Christians understand that God is the creator of the world.

Islam: the Qur'an

For Muslims the Qur'an is the most important revelation, from Allah (God) to the Prophet Muhammad (Muslims' most important Prophet).

Who wrote the Qur'an?

Muslims believe that the Quran is the literal word of Allah (God) as revealed to the Prophet Muhammad. The first revelation was given in 610 AD at the Cave of Hira near Makka during the Night of Power. and it continued until he died in 632 AD. It is believed that the Prophet Muhammad received the revelations through the angel Jibril (Gabriel). The Prophet memorised the revealed verses, as did his followers. These revelations form the Qur'an, considered to be the final and complete revelation. It is written in its original language, Arabic, and Muslims around the world recite and memorise it as an essential part of their faith and worship.

The Hadith are the written records of the Prophet Muhammad's words and teachings.

The Sunnah reveals the Prophet Muhammad's way of life, according to the hadith. Both are important but the Qur'an is the final authority for Muslims.

How do Muslims treat the Qur'an?

The Qur'an is treated with great respect by Muslims because it is believed to be the sacred word of God. While the Qur'an is recited aloud, Muslims should behave with reverence and refrain from speaking, eating or drinking, or making any distracting noise. It is kept on a high shelf above other books, and people must wash before handling it, to show their respect. The Qur'an is used more in personal than communal worship.

What does the Qur'an teach?

The Qur'an teaches about such things as the Oneness of Allah (Tawhid), worship and Devotion, compassion and Kindness, Universal Brotherhood.

Madrassah

Children (especially boys) study the Qur'an at the madrassah (school). In many Muslim communities, it is a common practice for both boys and girls to learn how to recite the entire Qur'an. This process is known as memorisation or 'Hifz' in Arabic. Memorising the entire Quran is a way to preserve the sacred text as well as a means of personal and spiritual development.

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Judaism: the Sefer Torah (Sefer is the Hebrew word for book)

The Torah contains the first five books of the Hebrew Bible, starting with Genesis. The written Torah is the first part of the Tanakh, the Jewish scriptures. 'Torah' means teaching, instruction and law. It is the central and most important document of Judaism. Jewish people believe that Moses received the Torah from G-d on Mount Sinai after the Jews had escaped from Egypt. The Torah is written in Hebrew.

How is the Sefer Torah scroll made?

The Torah scrolls come in all shapes and sizes and are entirely handwritten in Hebrew by a sofer (scribe) on parchment from a kosher animal, usually a cow. These scrolls contain 304,805 letters and it can take up to two years to complete the whole process. If unravelled a scroll would reach approximately from one end to other of a football pitch. There are no full stops or capital letters. Great accuracy is needed. If a mistake is made it can make the whole scroll invalid. When Torah scrolls become too worn to be used they are buried, like a person. This shows how special they are to Jewish people.

How is the Torah used?

The Torah scrolls are so special that people are not allowed to touch them. They are kept in a safe place in the synagogue called the Aron Kodesh/Ha-Kodesh or holy Ark which is positioned high up to remind Jews of Mount Sinai, where Moses received the Ten Commandments. It is always at the front of the synagogue, facing Jerusalem. The Torah scrolls are kept behind a curtain called a parochet. The scrolls are usually decorated with metal breastplates and other decorations and covered with an embroidered mantle to indicate how much they are valued. There are decorative finials on the top of the handles of the scrolls. These are decorated with bells which sound when the scroll is carried round the synagogue. Bells were used in the past to get people's attention to come to prayer, similar to the way a bell is used to call Hindus to worship (see Year 5, autumn term). The Torah is divided into portions and read out during services. When people read from the Torah, they use a special pointer stick called a yad to avoid touching the actual parchment. The main reading of the Torah is on the morning of Shabbat (Sabbath) and during festivals, when the scrolls are taken out of the Ark and carried in a procession round the synagogue. During a year the whole Torah is read in sequence. The reading is sung rather than spoken.

How does the Torah guide Jewish people?

The Torah provides guidance for Jews in their everyday and spiritual life. It contains the Shema, regarded by many Jews as the most important prayer in Judaism. It reminds them of the key principle of their faith - there is only one G-d. This part of the Shema is taken from the Torah*: 'Hear O Israel, the Lord our G-d, the Lord is One***.** Deuteronomy 6:4.

The Torah is interpreted differently by Orthodox and Progressive Jews. Orthodox Jews believe that the Torah is the literal word of G-d and should be followed very carefully. Progressive Jews do keep some traditions but adapt the faith to fit in with modern society. They believe that although the Torah was inspired by G-d, it should be understood as a document of its time and not taken literally.

Other sacred texts

The Nevi'im: the books of the Jewish prophets such as Joshua and Isaiah.

Ketuvim: a collection of other important writings such as Psalms.

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The Talmud: a comprehensive written version of the Jewish oral law and commentaries on it. The word Talmud comes from the Hebrew verb 'to teach', which can also be expressed as the verb 'to learn'. It is where the code of Jewish Halakhah (law) comes from.

Dharmic religions

Buddhism

There are many Buddhist texts. These are not regarded as revelations from God or the word of God because there is no God in Buddhism. However, many are claimed to be the word of the Buddha, so have the authority of his enlightenment. The teaching of the Buddha was not written down at the time but memorised by his close disciples, who met after his death to recite all that they remembered. The main Buddhist scriptures are known as the Tripitaka, meaning 'three baskets'. This is because the original writings were made on palm leaves and stored in baskets. These scriptures contain the teachings of the Buddha and others, explanations of teachings, as well as rules for Buddhist monks. Buddhists call the teachings of the Buddha ‘dharma’ or ‘dhamma’, which has links to some Hindu traditions.

Hinduism

There are many sacred texts in Hinduism. Many Hindus believe that some of these were ‘heard’ by rishis (Hindu scholars who had studied and teach the scriptures).

The Vedas (‘knowledge’)

Many Hindus believe that these are the most important sacred texts. They were produced in their present form between 1200-200 BCE and were introduced to India by the Aryans. Hindus believe that the texts were received by scholars directly from God and passed on to the next generations by word of mouth. Vedic texts are sometimes called *shruti*, which means ‘hearing’.

The Upanishads

The word means ‘those who sat down’ beside their teachers. These texts developed from the Vedas but include more aspects of philosophical knowledge (the search for truth). The major Upanishads were largely composed between 800-200 BCE and are made up of prose, and verse. Later Upanishads continued to be composed right down to the 16th century, originally in oral form. Central to theses scriptures is the concept of Brahman; the ultimate reality, the supreme God.

Bhagavad Gita or "Song of the Lord"

This is part of the Mahabharata, the world's longest poem. This is a central Hindu scripture and includes guidance for worshippers. It explains that Hindu worship should focus on God. It was composed between 500 BCE and 100 CE and is one of the most popular Hindu texts. It takes the form of a dialogue between prince Arjuna and Krishna, his charioteer. This is a very popular text for many Hindus.

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The Ramayana
The Ramayana is one of India's best-known stories. It tells the story behind Diwali (See Reception). This story is about good overcoming evil as well as dharma or duty.
The Mahabharata (includes the Bhagavad Gita)
This is one of the two major Sanskrit epics of ancient India, the other being the Ramayana. This includes an account of the famous battle of the Mahabharata.
What do Hindus learn from sacred texts?
All these texts are highly respected by Hindus. They reveal something about the nature of Brahman and reality, and they provide guidance about how to behave in this life in order to attain moksha. Some Hindus follow the teachings of the Vedic texts . Others identify with the tradition of 'Sanatana Dharma'. This is an eternal order of conduct that goes beyond any sacred scriptures.

Sikhi: the Guru Granth Sahib/Adi Granth

The tenth Guru, Guru Gobind Singh Ji, said that after him there would be no other living Gurus. Instead, the sacred scriptures became the one eternal Guru. Sikhs believe that the word of God is contained in the Guru Granth Sahib therefore it is treated with the same respect as the Ten Gurus**.** The texts contain **l**essons from the ten gurus as well as Sikh, Hindu and Muslim saints. The first shabad (hymn or verse) of the text is the Mool Mantra. This is the statement of belief for Sikhism and outlines the belief in one God. The first line of the Guru Granth Sahib is 'Ik Onkar', meaning 'there is only One God'.
Who wrote the Guru Granth Sahib?
The Guru Granth Sahib Ji is written in Gurmukhi which is the script of the Punjabi language. Guru Arjan collected the sacred writings and teachings of the first four gurus, while also adding his own. He also included hymns written by Hindu and Muslim poets, showing his respect for other faiths. Later, Guru Gobind Singh added writings by his father, the ninth Guru, Tegh Bahadur. Every Guru Granth Sahib has 1,430 pages, and every copy is identical.
How do people show respect for the Guru Granth Sahib in the gurdwara (Sikh place of worship?
As the Guru Granth Sahib is believed to be the Eternal Guru, Sikhs believe it should be treated in the same way the human Gurus were treated. This means it must be treated with the utmost respect.

- Sikhs must remove their shoes and wash their hands before entering the gurdwara.
- Sikhs and visitors must wear head coverings inside the gurdwara in the presence of the Guru Granth Sahib.
- The scripture is placed under a beautifully decorated canopy, the Palki Sahib. This is covered by the chanani, which is a canopy made from decorated cloth.
- The Guru Granth Sahib is placed on the manji, which is a kind of bed which has pillows on it. This structure is on a raised platform called the takht. This is like a throne and is the most noticeable feature in the prayer hall.

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- The sangat (worshippers) sit on the floor in the Darbar Sahib (prayer hall) to ensure their heads are not higher than the Guru Granth Sahib.
- When the scriptures are open, they are wrapped in beautiful cloths called rumalas.
- Sikhs must never turn their backs on the Guru Granth Sahib.
- The Guru Granth Sahib is placed in a separate room, the sach khand, at night. This often resembles a bedroom.

A granthi is someone (can be male or female) appointed to read the Guru Granth Sahib. When it is being read, a chauri (or Chaur Sahib), which is a special fan made from yak hair, is waved above it. This is a sign of respect or honour. It was used in ancient times and was waved about the kings and queens of Indian courts, mainly to deter flies and keep the air cool.

In the home

Sikhs must keep the Guru Granth Sahib under a canopy in a separate room. As this is not possible for many Sikhs they may have a Gutka instead. This is a small book that contains extracts from the Guru Granth Sahib and is used in daily prayer.

Akand Path

This is the non-stop continuous reading of the Guru Granth Sahib from beginning to end. This reading is completed over 48 hours by many people. It lasts through the day and night until all 1,430 pages of the holy scripture have been read. There are many reasons to complete the Akand Path, including to honour important festivals or occasions such as marriage. The Akand Path is one way for Sikhs to perform sewa or service.

When/how are sacred texts used outside of places of worship and ceremonies?

There are occasions when people are required to take an oath, e.g. when giving evidence in court or being sworn into an important role. People who do not have religious beliefs take a non-religious oath. An oath is a solemn promise. The concept of a promise runs throughout this syllabus, e.g. through the idea of covenant, promises made through rites of passage ceremonies, etc.

The range of holy scriptures used by MPs for their oaths.

https://religionmediacentre.org.uk/news/swearing-in-of-mps-on-sacred-oath/

Visits to places of worship (See Appendix 9)

If possible, arrange a visit to a place of worship so that pupils can see sacred scriptures. For example:

Church: Lectern, pulpit

Gurdwara: central place of the Guru Granth Sahib

Mandir: sacred texts may not be so evident but pictures inside the mandir may serve to tell important stories from them.

Mosque: the Qur'an, the stand on which it is kept.

Synagogue: the Ark and Torah scrolls.

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Range of scriptures used by MPs in oath of allegiance
https://religionmediacentre.org.uk/news/swearing-in-of-mps-on-sacred-oath/
Buddhism
What is Buddhism?
https://www.bbc.co.uk/bitesize/topics/zh4mrj6/articles/zdbvjhv
Teachings of the Buddha
https://www.bbc.co.uk/bitesize/guides/zj4g4qt/revision/1
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Christianity
Video clip: the Bible?
https://www.bbc.co.uk/teach/class-clips-video/articles/zhnyrj6
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Video clip: God's word
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Knowing God through religious texts
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/1
Bible in the Protestant Church
https://www.bbc.co.uk/bitesize/guides/zbp7y9q/revision/6
Authority of the Bible
https://www.bbc.co.uk/bitesize/guides/zbj48mn/revision/1

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Hinduism
Hindu sacred writings
https://www.bbc.co.uk/bitesize/guides/zkkck2p/revision/2
What is Hinduism?
https://www.bbc.co.uk/bitesize/articles/zmpp92p
Islam
Introduction to the Qur'an
https://www.bbc.co.uk/programmes/p0110cm4
The importance of the Qur'an
https://www.bbc.co.uk/programmes/p0115flt
The Prophet and the Qur'an
https://www.bbc.co.uk/programmes/p010xb84
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The Qur'an
https://www.bbc.co.uk/teach/class-clips-video/the-quran/z4p8mfr
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https://www.bbc.co.uk/programmes/p0114bxh
Judaism
What is the Jewish holy book?
https://www.bbc.co.uk/bitesize/topics/znwhfg8/articles/zh77vk7
My Life, My Religion: The Torah: video clip
https://www.bbc.co.uk/programmes/p02mxblj
Reading the Torah
https://www.bbc.co.uk/bitesize/guides/z3sf2nb/revision/2
Sikhi
Video clip: Guru Granth Sahib
https://www.bbc.co.uk/teach/class-clips-video/articles/zms2t39
https://www.bbc.co.uk/bitesize/guides/znnmtv4/revision/6

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Teaching suggestions

Pupils could:

- identify and name a sacred text from two Abrahamic and two Dharmic religions
- discuss why people believe that books can be special and/or sacred
- share ideas about books which are special to them and what they have learnt from them
- write about the way the sacred texts from two religions are used and treated in the place of worship
- make their own version of a Torah scroll or copy an extract from another sacred scripture alongside a picture to show its meaning
- find quotes from Dharmic texts that express a believer's view of life
- in a visit to a place of worship, identify the sacred scriptures and ask key questions, including what the sacred text means for individuals

Year 2: Spring and Summer Terms
What do we mean by religion and worldviews?
What beliefs, values and practices are important within religions and worldviews?

Content overview

- Key beliefs of people in Abrahamic and Dharmic religions
- What connects these beliefs and communities.
- What makes them different.

Previous learning linked to this unit: what pupils know and remember	**New learning objectives** **Pupils should know and understand:**	**Unit expectations and outcomes** Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2)
Reception Importance of Jesus. **Year 1** What Bible stories teach about God. **Year 2** Autumn term: Sacred texts.	• what is meant by 'religion' and 'worldview • the distinctive beliefs of people from Abrahamic and Dharmic traditions • how RWs connect with each other • how diversity within religions is expressed through different groups	**To achieve the learning objectives, pupils should be able to:** • explain the meaning of 'religion' and 'worldview' • identify a key belief held by a person from an Abrahamic and Dharmic tradition • make connections between beliefs within and between worldviews • identify areas of diversity within religions • explain what connects RWs • describe a non-religious view of the world

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Key vocabulary and concepts

Abrahamic

Christian: Anglican, Creator, eternal, Golden Rule, Jesus, Messiah, omnipotent, Orthodox, Protestant, Roman Catholic, Saviour, Sermon on the Mount, transcendent, Trinity.

Islam: akhirah, Allah, Creator, eternal, Five Pillars, imam, omnipotent, Muhammed, shahadah, Shi'a, Sunni, tawid, transcendent.

Judaism: Abraham, Covenant, kashrut, kosher, mitzvot, Moses, Shema.

Dharmic

Buddhism: enlightenment, Four Noble Truths, nirvana, Noble Eightfold Path, Siddhartha Gautama.

Hinduism: ahimsa, atman, avatar, Brahma, Brahman, dharma, karma, moksha, murtis, reincarnation, samsara, Sanatan Dharma, satsang, Shiva, Trimurti, Vishnu.

Sikhi: Guru Nanak, Guru Nanak Dev Ji, Mool Mantra (Mul Mantar), mukti, Ik Onkar, reincarnation, sewa/seva, Waheguru.

Concepts central to Dharmic traditions: karma (the principle of cause and effect), reincarnation (the belief in the cycle of birth and death), and the pursuit of liberation or enlightenment. These traditions also often emphasise the importance of non-violence, compassion, self-discipline, and spiritual growth.

Teacher guidance

Link to previous term: Ensure that pupils understand that everyone has a worldview: 'No-one stands nowhere'.[34] See also the 2024 Religious Education paper on religion and worldviews.[35] Having learnt about sacred texts the focus moves to what these mean within the context of peoples' beliefs. One of the most important things to stress is that **not all people who belong to the same religion believe the same thing.** This was touched upon in the previous term in relation to how people interpret texts, e.g. some Jewish people interpret the Torah literally, some do not. At this stage you can explore some examples so that pupils can deepen their understanding later. This is about helping pupils to understand people and how they view the world within the context of their RW. It is NOT about learning a set list of beliefs and practices which all followers of a RW have in common. The outline of key beliefs set out under 'substantive knowledge' is a starting point for learning.

Abrahamic religions

These are Christianity, Islam and Judaism. They share a common link with the Prophet Abraham (Ibrahim in Islam). They share a focus on key figures, including many Prophets, as well as a common belief in one God, a reverence for sacred scriptures, and commitment to following these**.** While these religions share some things in common, they also have distinct beliefs, practices, and interpretations of the scriptures. Abrahamic traditions have some key Prophets and leaders in common, i.e. those in the Tanakh Hebrew scriptures, the Old Testament for Christians and some

[34] https://www.theosthinktank.co.uk/comment/2021/05/12/worldviews-film

[35] https://religiouseducationcouncil.org.uk/resource/religion-and-worldviews-approach-handbook/

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of the Prophets in Islam such as Abraham and Moses. 'Revelation' is final, and knowledge of God is fixed, as set out in the scriptures. While there might be discussions and interpretations within communities, there is a strong emphasis on a singular, revealed truth**.** The one main sacred scripture is us usually considered to be the only valid source of wisdom.

Dharmic religions

These religious traditions originated in the Indian subcontinent and include Hinduism, Buddhism, Jainism, and Sikhi. 'Dharma' is a Sanskrit term which means 'duty'. It also refers to generally refers to the cosmic order or law that governs the Universe. These traditions have their own unique beliefs, practices and scriptures but also share some common themes such as karma (the principle of cause and effect), reincarnation/rebirth (the belief in the cycle of birth and death), and the pursuit of liberation or enlightenment. They also often emphasise the importance of non-violence, compassion, self-discipline, and spiritual growth. People who belong to Dharmic religions believe that it is possible for any person to connect with the Divine as everyone is an expression of the Divine. This means that no intermediary prophets or messengers are necessary. A key learning point is that Dharmic religions tend to see space and time as cyclical, rather than Abrahamic religions, which tend to take a linear view.

How to teach this unit

Begin with making links to the previous term and make the connection between sacred scriptures, authority and beliefs. Care must be taken to consider what connects religions. This will help pupils understand the concepts in more depth, rather than just learning facts. When pupils visit places of worship or speak to different people, we want them to recognise these connections, make comparisons and ask intelligent, well-informed questions.

Note: when teaching about Hinduism it is important to be clear that Hindus recognise Brahman as the one Ultimate Reality. Brahman is represented in many different forms, though thousands of gods and goddesses. Pupils should not be taught simply that 'Hindus have lots of gods'. The deities represent different aspects of Brahman to show Hindus what Brahman is like. Many Hindus show devotion to a particular deity. This can be a personal choice or a family tradition.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- talk to people in school and from faith communities about what they believe
- read about beliefs and debate claims to truth
- analyse data and statistics about different RWs and understand how these are subject to change

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Theology is about what people believe. **Theologians might ask:**	**Philosophy is about what people believe.** **Philosophers might ask:**	**Social science is about how people live.** **Social Scientists might ask:**
What do we mean by 'religion'? What is a worldview? What is a religious belief? What shared features would you expect to find in most RWs? What does it mean to 'believe in' something? Where do religious beliefs come from? What connects religions? What does the word 'God' mean to the people we have learnt about? Why is the Guru Granth Sahib so important to Sikhs? Why do people within a religion not all believe the same things? What do humanists believe? God is sometimes described as a perfect being: What does this mean? Christians, Jews and Muslims all believe in one God. Is this the same God? Why do Hindus give food and offerings to murtis?	Why do people have different views about the idea of 'God'? What is hard to understand about religion and belief? Is it possible to believe in nothing at all? What are the big ideas in religions? What is the difference between believing and knowing? Is seeing believing? Is it reasonable to believe in something that can't be seen? Who created the creator? What does it mean to be human? Did key people in Abrahamic religions exist? Is it possible for a large group of people to all believe the same thing? Does life have a purpose if you don't believe in God? Can all religions be true?	Does everyone have a worldview? Why don't all people in a RW believe and practice the same thing? What does it mean to belong to the religious communities we have studied? What difference does belonging to a RW make to people's everyday life? What does it mean to be part of a global religious/worldview community? Do religions have to change have to change to meet people's needs in the 21st century? Do RWs always stay the same? Why is community so important to religious people?
Personal knowledge: reflections		
What is my worldview? How do I know what to believe? If things are true, how can they change? What do I believe that makes this my worldview? What do I know about the beliefs of others? Have my beliefs changed since I was younger?		

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Substantive knowledge: what pupils need to know		
Note: in Year 5 (autumn term) pupils learn in more detail about how people express their beliefs.		
What do Christians believe? **Christians believe in one God.** This may be interpreted in different ways but most Christians believe that God has different characteristics, e.g. Creator, omnipotent, eternal. **Christians believe in** the Trinity, i.e. that God can be seen in three distinct persons: the Father (Creator), the Son (God incarnate) and the Holy Spirit (Sustainer). **What Christians believe about Jesus** Christians base their beliefs on the life, teachings, death (salvation and atonement), and resurrection of Jesus Christ, who they believe to be the Son of God and the promised Messiah. As Jesus is believed to be the Son of God, Christians believe that he performed miracles and came back from the dead and is therefore still alive today, in a spiritual sense. **Baptism of Jesus** • Symbolism of the dove: Holy Spirit • Symbolism of water: cleansing https://www.bbc.co.uk/bitesize/guides/zvxtgwx/revision/7	**What do Jewish people believe?** **Jews believe in one G-d.** They believe G-d is the Creator of the universe, the Lawgiver and the Judge. The Hebrew term is Hashem, meaning 'The Name'. It is never spoken and is sometimes written as G-d, missing out one letter. The Shema is the most important prayer in Judaism and expresses belief in one God. Some Jewish people have a mezuzah case on their doorposts. Inside is the actual mezuzah which is a small parchment scroll with the Shema inscribed on it. **Other key beliefs and practices** **The Jewish covenant** Judaism originated almost 4,000 years ago with the covenant between G-d and Abraham. The religion is passed down through generations, i.e. by birth, and parents are expected to bring their children up in the faith. Jewish people believe that there is only one God. Many write his name as G-d to show respect. The covenant (meaning 'an agreement' defines the relationship between G-d and Jewish people. There are three main covenants: • The covenant with Noah. • The Abrahamic covenant. • The Mosaic (Moses) covenant.	**What do Muslims believe?** **Muslims believe in one God (Tawhid).** The word 'Islam' in Arabic means submission to the will of God. Muslims believe there is one true God, Allah who has several characteristics, including Creator, transcendent, omnipotent and merciful. **Shahadah:** statement of faith – 'There is no God but Allah, and Muhammad is his messenger.' **What Muslims believe about the Prophet Muhammad**https://www.bbc.co.uk/bitesize/guides/zr4r97h/revision/7 The Prophet Muhammad is believed by Muslims to be the last prophet sent by God (Allah). They believe God sent prophets to mankind to teach them how to live according to His law. The Qur'an is formed from the revelations that the Prophet Muhammad received from God through the Angel Jibril. **What Muslims believe about Jesus** Muslims believe that Jesus ('Isa' in Arabic) was a prophet of God and was born to a virgin (Mary). They do not believe he was the Son of God.

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Other key beliefs and practices • Life after death (see Year 5) • The Golden Rule (Matthew 7:12). • Teachings of Jesus, e.g. through parables, the Sermon on the Mount (Matthew 5-7), The Golden Rule (Matthew 7:12). • Belief in the power of the Holy Spirit in the lives of believers. **Do all Christians believe the same thing?** • All Christians share some basic beliefs, as set out above. • There are different branches or strands within Christianity called denominations, i.e. Roman Catholic, Orthodox (e.g. Greek Orthodox) and a range of Protestant or Reformed churches. Some, such as Baptists and Methodists may also be described as non-conformists. Anglicans (Church of England) contain features of both Protestant and Catholic traditions. • New groups of Christians are being established all the time. This reflects new ways of thinking about, for example, interpretations of the Bible, different ways to worship, etc.	**Covenant today** The Jewish covenants are still a vital part of Judaism today, e.g. Brit Milah, following the commandments, celebrating Passover. **The mitzvot or commandments** There are 613 mitzvot or commandments (including the 10 commandments). **The Messiah ('Anointed One')** Many Jews believe that God will one day send a Messiah who will lead the world into an age of peace and understanding. **Life after death** Although Jewish sacred texts refer to a 'world to come', Jews have always placed greater emphasis on the present life than on life after death. As a result different understandings about the afterlife have dominated Jewish belief. **Food laws** These are based on the Kashrut laws, i.e. how to prepare 'kosher' ('allowed') food. 'Traife' means 'not permitted. **Do all Jewish people believe the same thing?** There are different groups or branches of Judaism, mainly Orthodox and Progressive. These are mainly based on different interpretations of scripture.	**Other key beliefs and practices** • Imam (faith): This is set out in the Shahadah (statement of faith) and expresses Muslims' belief in the oneness of God (Tawhid). • Iman: faith • Ibadah: worship/belief in action • Belief in angels • Life after death **(**Akhirah) • Food**:** halal and haraam • The Five Pillars of Islam These are the things that a Muslim must do so they can live a good and responsible life. 1. Make the declaration of faith (Shahadah) 2. Pray five times a day (Salat) 3. Give money to charity (Zakah) 4. Fast during the month of Ramadan (Sawm) 5. Make the pilgrimage to Makkah at least once in a lifetime (Hajj) **Do all Muslims believe the same thing?** There are two main branches of Islam, Sunni and Shi'a. Sunni is the largest branch of Islam. Both groups agree on the basic principles of Islam and share the same holy book, the Qur'an.

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What connects Abrahamic religions?

- They are all monotheistic, i.e. they believe in one God, though each religion refers to the deity using a distinct name.
- They all believe that God created the world and has absolute authority over the world and humanity.
- They all believe in prophets as the link between God and humanity, where God reveals himself to a select few people to offer guidance and instructions.
- The city of Jerusalem is of great religious significance to all, for differing reasons (see Year 3, autumn term).
- All believe in some form of afterlife.
- All have some form of sacred scriptures or texts.

Dharmic religions

These religions may have multiple sacred texts. Revelation is continuous, not fixed, with more emphasis on the search for truth and enlightenment than following what is only written in sacred texts. Sikhi is an exception in having the sacred scripture at the centre of worship. This is because followers believe that the Guru Granth Sahib is the embodiment of truth and holds the key to enlightenment. However, the scripture was compiled by several gurus rather than being something that was revealed to just one individual.

What do Buddhists believe?

Buddhists do not believe in a personal God. Buddhism teaches that everything depends on everything else: present events are caused by past events and become the cause of future events. Buddhists seek to reach a state of nirvana through enlightenment, following the path of the Buddha, Siddhartha Gautama (6th BCE). They believe that life is both endless but also subject to impermanence (nothing lasts forever). Existence is endless because individuals are reincarnated repeatedly.

What Buddhists believe about Siddhartha Gautama, the Buddha

Siddhartha Gautama was born into a rich, royal family in present-day Nepal over 2500 years ago. One day, seated beneath the Bodhi tree, Siddhartha meditated and thought about his

What do Hindus believe?

Hinduism, or Sanatan Dharma ('Eternal Way'), is the oldest of the six major world religions. It has no single founder but developed over time. There is no single sacred scripture, and no commonly agreed set of teachings.

What do Hindus believe about God?

Brahman

Hindus believe that Brahman (Ultimate Reality) is present everywhere and there is a part of Brahman in everyone. Brahman is symbolised in diverse forms/formless, male and female and has different images and names. The thousands of gods and goddesses worshipped by Hindus are seen as a form of Brahman that can be understood. One way in which Hindus think of Brahman is as Nirguna Brahman, the. idea that Ultimate Reality has no shape or

What do Sikhs believe?

This religion was founded by Guru Nanak, the first Guru, around 500 years ago in the Punjab. Guru means 'Teacher.' Sikhi is still based on Guru Nanak's teachings and those of the nine Sikh Gurus who followed him. All members of the Sikh community are seen as equal, regardless of their gender, race, disability, class or wealth. Sikhs believe in One God who guides and protects them. Sikhs have many words to describe God. The name most widely used for God by Sikhs is Waheguru, which means 'wondrous enlightener'. Sikhs believe that Waheguru is the Creator, eternal, present in all creation, knowable to all.

Other names include:

- Sat Nam - True Name
- Ik Onkar - There Is Only One God

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life until he became enlightened. As a result, he became known as the Buddha or 'enlightened one'. Buddhists call the teachings of the Buddha 'dharma' or 'dhamma'. The ideals at the heart of Buddhism are known as the 'Three Jewels', or the 'Three Treasures'. These are the Buddha (the yellow jewel), the Dharma (the blue jewel), and the Sangha (the red jewel). It is by making these the central principles of their life that a person becomes a Buddhist. The Four Noble Truths are central to the Buddha's teachings: 1. Dukkha (suffering) 2. Samudaya (the origin/Cause of Suffering): 3. Nirodha (how to end suffering): Suffering 4. Magga (the path to stop Suffering): This is a set of principles called the Eightfold Path, also known as the Middle Way. The Noble Eightfold Path consists of: • Right Understanding • Right Intention • Right Speech • Right Action • Right Livelihood • Right Effort • Right Mindfulness • Right Concentration **Other beliefs and practices**	form. One of the ways Nirguna Brahman is represented is by the Hindu aum/om symbol, which is used in meditation. The Trimurti Brahman takes many forms and is often represented through three gods who are responsible for the creation, upkeep and destruction of the world**:** • Brahma**:** the Creator of the Universe. • Vishnu: the Preserver of the Universe. • Shiva: the Destroyer of the Universe. **Other murtis/deities** Ganesha: Son of Lord Shiva. **Nandi:** the vehicle of Lord Shiva. **Lakshmi**: the goddess of wealth, wife of Lord Vishnu. **Lord Krishna**: an avatar f Vishnu. **Rama and Sita:** they demonstrate loyalty, bravery and a disregard for material possessions. **Hanuman:** a god who is seen in the form of a monkey, recognised for his bravery and loyalty. **Shiva Nataraja**: the Lord of the Dance. **Other beliefs and practices** **Ahimsa:** This principle means not harming any living creature therefore many Hindus are vegetarian. **Atman:** the soul, the part of the Ultimate reality in all living things. **Aum/Om:** the most sacred symbol, first letter spoken by Lord Shiva	• Akal Purkh - Eternal Being **The importance of Guru Nanak** Guru Nanak was born into a Hindu family in 1469. His most famous teaching is that there is only one God and that all human beings can have access to God, with no need for rituals or priests. **Other beliefs and practices** **The Mool Mantra:** the basic statement of belief that appears at the beginning and throughout the sacred scripture, the Guru Granth Sahib. The first line of the Mool Mantra is 'Ik Onkar', meaning 'there is only one God'. **Samsara and mukti** Sikhs believe in the cycle of samsara and believe that everyone has a chance to reach Waheguru through mukti or liberation. **Reincarnation** This is often referred to as 'transmigration of the soul'. Sikhs believe that all beings have a soul (the atma) and are part of the cycle of reincarnation. The cycle repeats itself until the atma has been freed and is reunited with Waheguru in mukti. **Karma** The consequences of a person's actions and words and determines what happens to that individual's atma (soul) in the next life. **Death and the afterlife** At death, a Sikh's body is cremated and the atma or soul, is released from the body to be reborn in another life.

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Nirvana: this means to reach Enlightenment. Buddhists seek the path to Enlightenment through the practice and development of morality, meditation and wisdom. Karma (or 'Action') This concept is found in a number of Dharmic religions. For Buddhists, it means that bad actions in a previous life can follow a person into their next life and cause bad effects. Karma determines where a person will be reborn after physical death and what their status will be in their next life. **Death, samsara and after-life** Death is very important in Buddhism as it is central to the concept of samsara. This is the cycle of rebirth in which all people are born, live, die and are reborn. **Do all Buddhists believe the same thing?** There are different branches of Buddhism, including Theravada, Mahayana, and Vajrayana, each with their own interpretations and practices. Both Theravada and Mahayana Buddhism have a presence in the UK. Theravada Buddhism is commonly found in Sri Lanka and Southeast Asia.	**Avatar:** an appearance or an incarnation of a god or goddess on earth **Dharma:** in Hinduism this means 'duty' **Karma:** this Sanskrit word means 'action' - Hindus believe that good actions lead to good karma and bad actions lead to bad karma. **Moksha:** the release or liberation achieved by dharma during a lifetime - actions or karma help Hindus to achieve moksha. **Samsara:** the process of reincarnation in which the soul is reborn repeatedly according to the law of action and reaction - the goal is to free people from this cycle, and from rebirth. **Satsang** (togetherness): the importance of family and community. **Do all Hindus believe the same thing?** Within Hindu traditions there are several groupings. Hindus share a belief in the main concepts in Hinduism but may worship different gods, e.g. Vaishnava Hindus focus their worship on Vishnu, Hindus who prefer to worship Shiva are called Shaivites.	**Sewa: Service** Sikhs believe in sewa or service. Many Sikhs perform sewa by volunteering in the langar within the gurdwara and offering their time to serve the wider community. **Do all Sikhs believe the same thing?** There are different branches of Sikhi, e.g. Khălsă, Nămdhari and Nirănkara but it is not necessary to cover these for pupils of this age.
Other RWs which could be referred to **Baha'i** This is an all-embracing religion which draws other RWs together. It focuses on love and unity and seeks to unite all religions. There are very few dedicated places of worship in the UK. Many Baha'i meet in each other's homes. https://www.bahai.org **Humanism** https://humanists.uk		

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Jainism

https://www.bbc.co.uk/religion/religions/jainism/

Paganism

This is an umbrella term which describes earth-based religions which are based on the cycles of nature. Within this, some may practice Wicca, some may not. Some follow deities, some do not. Pagans can practice alone or as part of a group (a moot). There are approximately 1,314 Pagans in Lincolnshire and over 106,000 in the UK.

https://www.bbc.co.uk/religion/religions/paganism/

What connects Dharmic religions?

- A number of concepts such as dharma, karma, reincarnation, samsara.
- The practice of meditation and mindfulness.
- A cyclical view of existence.
- The connection between spirituality and nature.
- Believe in gender equality.

What most religions have in common

- Belief in a higher power or a world beyond this one, search for the Divine.
- The Golden Rule; although this is often quoted within the context of Christianity, the principle of 'do as you would be done by' applies to all religions.
- A sense of community.
- A way of expressing faith, e.g. through worship, meditation, prayer, rituals.
- Sacred scriptures and teachings.
- Festivals and ceremonies, rites of passage.
- The search for truth, the desire to understand the meaning of life.
- A sacred space or space.
- Belief in an afterlife or re-birth.
- A moral and ethical framework which includes caring for others.

Members of religions and worldviews from communities in the Midlands were asked, 'What is the most important thing to you about your faith or beliefs? And 'What is the key message of your religion or worldview?'

Baha'i

'The most important aspect of my faith is working for the unity of humanity. The key message is 'He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. ' Bahá'u'lláh

Member of Baha'i

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Buddhism

'For me, the most important part of practising Buddhism is the understanding that I am responsible for my mind and thoughts. I cannot blame others for anything, and I need to work on my own mind to attain Enlightenment and then be able to benefit others.'

Buddhist

Nagarjuna Kadampa Meditation Centre, Northants

'The most important thing to me is that I have met a spiritual path and a Spiritual Guide that I really connect with, and that by putting Buddhist teachings into practice in daily life, as well as in meditation sessions, this makes me a better person and gives me a direction to take which goes far beyond the end of this life. '

Education Programme Co-coordinator

Nagarjuna Kadampa Meditation Centre, Leicester

Christianity

'A personal relationship with my saviour and the knowledge that all those I have known I will meet again one day. The salvation of the world gained by Jesus Christ's sacrifice on the cross and his resurrection. The commandment 'love one another' to be followed by all.'

Chair of Lincolnshire SACRE

'The most important thing to me is knowing that God is present with us all the time, as God the Creator, God the Son (Jesus Christ) and God the Holy Spirit. The key message is that God loves everyone and there are no barriers or limits to God's love! This was shown to us in the life, death and resurrection of Jesus Christ.'

Methodist minister, Midlands

Hinduism

'As a Hindu I believe that it is important to act in the right way and to make choices that are helpful to everyone. I do this by following my personal dharma and the dharma within Hinduism. This means that I can make the right choices that are morally correct'**.**

Hindu, Leicester

Humanism

'Humanism means caring about the greater good of all humanity, behaving well towards others without expectation of rewards or punishment in an afterlife. We only have this life so we must live well.'

Humanist, Leicester

'The most important thing to me about my humanist worldview is that it focuses on how to make meaning by using our one life to help make the world better, through kindness and empathy. The key message of the humanist worldview is that human potential, reason and ethics are the basis of living a good life, and that truth and goodness can be sought through human endeavour.'

Humanist, member of Lincolnshire SACRE

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Islam

'The most important thing about being a Muslim is to always be aware of God's presence. Keeping God close means trying to live in a way that pleases God. At the centre of the five pillars of Islam is the remembrance of God. In fact, those rituals are meaningless in Islam without God. God is loving, forgiving and merciful. I know if I make a mistake I can always turn to God and ask for His forgiveness, the only condition is that it must be with sincerity. God knows our true intentions. Knowing God is forgiving and merciful is important to me as it gives me hope. In terms of the key message, The Prophet Mohammad said, 'I have been sent to perfect good character.' If this was the key purpose of the Prophet Mohammad then it has to be the key message of Islam. Muslims look to the example of the Prophet Mohammad as the ultimate example of good character. They are qualities such as being just, kind, gentle, generous, forgiving, merciful, truthful, helpful, patient and humble.'

Muslim, Leicester SACRE

'The most important thing to me about being a Muslim is piety – knowing that piety is more than fulfilling the requirements of the five pillars of Islam. It is following God's instructions to the fullest in all aspects of your life, therefore having an excellent character, always conducting yourself in the best way, being a good human being by helping others, being kind to your family, friends, neighbours and community, looking after the environment and the planet and caring for animals. The key message for me is that Islam means peace, purity, submission and obedience to the will of God. Therefore we have been commanded to worship God alone without associating Him with any partners, to believe in His Angels, His holy books, His messengers, in the Last Day, and in life after death.'

Muslim, CEO of a Leicester charity

Judaism

'The most important thing to me is the sense of tradition and community. I may not attend shul regularly, but to me, the community is everything. Joining in fellowship and sharing the big events in life has real spiritual value for me. Wherever I am, I can find my family, my community.'

Member of Jewish community, Leicester

Sikhi

'I believe that all my actions are important and that I should try to lead a good life. I try to always keep God in my heart and mind. I believe in treating everyone equally and serving others whenever I can.'

Member of Sikh community, Coventry

Links for teachers

General

Respect for other religions

https://www.bbc.co.uk/bitesize/articles/z32kqyc

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Abrahamic religions

Christianity

The Methodist Art Collection

This website is the result of the work of two Methodists who in the 1960s collected works of art to open up faith conversations and then gave their collection to the British Methodist Church. There are over 50 works in the collection, including some by well-known artists such as Graham Sutherland, Elisabeth Frink, William Roberts, Patrick Heron. Most of the pictures depict scenes from the life and teaching of Christ: some artists were or are believing Christians, others not. Works are still being acquired to ensure that the ideas and concerns of today's artists are represented in the Collection.

https://www.methodist.org.uk/faith/the-methodist-modern-art-collection/

Jesus

https://www.bbc.co.uk/bitesize/topics/zkgmnk7/articles/zn2jxg8

What did Jesus really look like?

https://www.bbc.co.uk/news/magazine-35120965

The nature of God

https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/1

Ten Commandments

https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/3

The Trinity

https://www.bbc.co.uk/bitesize/guides/zrpqmsg/revision/2

https://www.bbc.co.uk/bitesize/guides/zf9g4qt/revision/3

https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/4

Sermon on the Mount

https://www.bbc.co.uk/bitesize/guides/z43f3k7/revision/4

What is Christianity?

https://www.bbc.co.uk/bitesize/topics/ztkxpv4/articles/zvfnkmn

https://www.bbc.co.uk/bitesize/subjects/zxwfrmn

Christianity in Britain today

https://religionmediacentre.org.uk/factsheets/christianity-in-britain-factsheet/

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Islam

What is Islam?

https://www.bbc.co.uk/bitesize/articles/znhjcqt

https://www.bbc.co.uk/bitesize/articles/zrxxgwx

https://www.bbc.co.uk/bitesize/topics/zfwhfg8/articles/znhjcqt

What does it mean to be a Muslim?

https://www.bbc.co.uk/programmes/p0110kt3

Key beliefs and practices

https://www.bbc.co.uk/bitesize/guides/zdxdqhv/revision/1

https://www.bbc.co.uk/bitesize/guides/zdxdqhv/revision/5

Five Pillars

https://www.bbc.co.uk/bitesize/guides/zj626yc/revision/1

Muslim dress

https://www.bbc.co.uk/teach/class-clips-video/religious-education-ks2-my-life-my-religion-hijab/zhdfcqt

God and authority

https://www.bbc.co.uk/bitesize/guides/z78g4qt/revision/1

Diversity

https://www.bbc.co.uk/bitesize/guides/zdxdqhv/revision/1

Judaism

What is Judaism?

https://www.bbc.co.uk/bitesize/topics/znwhfg8/articles/zh77vk7

https://www.bbc.co.uk/teach/class-clips-video/what-is-judaism/zfbhf4j

https://www.bbc.co.uk/programmes/p010x9p0

The Covenant and mitzot

https://www.bbc.co.uk/bitesize/guides/zppnqhv/revision/2

https://www.bbc.co.uk/bitesize/guides/zfwr97h/revision/2

Key beliefs

https://www.bbc.co.uk/bitesize/articles/zfn792p

https://www.bbc.co.uk/bitesize/guides/zjbyb82/revision/5

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Food laws
https://www.bbc.co.uk/bitesize/guides/zqk8v9q/revision/3
https://www.bbc.co.uk/bitesize/guides/zv626yc/revision/8
https://www.bbc.co.uk/programmes/p01156xq
Rules
https://www.bbc.co.uk/programmes/p01kp7d9
Clothing
https://www.bbc.co.uk/bitesize/guides/zns7y9q/revision/3
10 Commandments
Video clip, Moses' Vlog
https://www.bbc.co.uk/teach/school-radio/assemblies-ks1-ks2-moses-10-ten-commandments-vlog-1/zjqbf82
Ten Commandments
https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/3

Identity
https://www.bbc.co.uk/bitesize/guides/z2tpjty/revision/1

Dharmic religions
Buddhism
Key facts about Buddhism
https://www.bbc.co.uk/bitesize/articles/zmcsmfr
Beliefs
https://www.bbc.co.uk/bitesize/guides/zf8g4qt/video
Practices in Buddhism
https://www.bbc.co.uk/bitesize/guides/zh67xfr/revision/7
Video clips: What is Buddhism? What is Nirvana Day? What is Wesak?
https://www.bbc.co.uk/bitesize/topics/zh4mrj6
What is Buddhism?
https://www.bbc.co.uk/bitesize/articles/zdbvjhv
The Buddha and his teachings: video
https://www.bbc.co.uk/bitesize/guides/zr3sv9q/video

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Divisions of Buddhism
https://www.bbc.co.uk/bitesize/guides/zf8g4qt/revision/2
Nirvana Day
https://www.bbc.co.uk/bitesize/topics/zh4mrj6/articles/zvtxgwx
Hinduism
Introducing Hinduism
https://www.bbc.co.uk/programmes/p010xbsz
Facts about Hinduism: video clip
https://www.bbc.co.uk/bitesize/articles/zjdbpg8
https://www.bbc.co.uk/bitesize/guides/zkkck2p/revision/1
What is Hinduism? Video clip
https://www.bbc.co.uk/bitesize/topics/zh86n39/articles/zmpp92p
Atman
https://www.bbc.co.uk/bitesize/guides/zmgny4j/revision/1
Hindu beliefs about God
https://www.bbc.co.uk/programmes/p010xbb1
https://www.bbc.co.uk/programmes/p010xb3s
Cycle of life, death and re-birth: video clip
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-cycle-of-birth-and-rebirth/zn68qp3
Meet two British Hindus: video clip
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-meeting-two-british-hindus/zkghf4j
Diversity within Hinduism
https://www.reonline.org.uk/knowledge/hindu-worldview-traditions/diversity/

Sikhi
Beginnings of Sikhi
https://www.bbc.co.uk/programmes/p01150rh
What is Sikhism?
https://www.bbc.co.uk/bitesize/articles/zkjpkmn
https://www.bbc.co.uk/bitesize/guides/znwr97h/revision/1
Sikh beliefs
https://www.bbc.co.uk/programmes/p010xjz1

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The Mool Mantra
https://www.bbc.co.uk/bitesize/guides/zk3f3k7/revision/1
The Afterlife
https://www.bbc.co.uk/bitesize/guides/zk3f3k7/revision/4
Karma and re-birth
https://www.bbc.co.uk/bitesize/guides/z4p7xfr/revision/4
Who was Guru Nanak? Video clip.
https://www.bbc.co.uk/bitesize/topics/zsjpyrd/articles/zr86cqt
My Life, My Religion:
https://www.bbc.co.uk/programmes/b05pc1c9

Other religions and worldviews
Baha'i
https://www.bahai.org
Jainism
https://education.nationalgeographic.org/resource/jainism/
Paganism
https://www.paganfederation.org/what-is-paganism/
Humanism and non-religious beliefs
https://understandinghumanism.org.uk/area/what-is-humanism/
https://www.bbc.co.uk/bitesize/topics/znk647h/articles/zmqpkmn
https://www.bbc.co.uk/bitesize/guides/zt2nmsg/revision/4
https://www.bbc.co.uk/bitesize/articles/zfs2kmn

Teaching suggestions

Abrahamic religions
Pupils could:

- identify and list some common characteristics of God found in Abrahamic religions
- use texts from scriptures to describe God
- discuss some of the challenges for people when following certain rules in the 21st century, e.g. 10 commandments, sermon on the mount, 5 Pillars of Islam

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Dharmic religions

Pupils could:

- produce a visual representation of the Dharmic view of life, e.g. a Buddhist mandala
- put together a list of questions to ask someone from a Dharmic religion
- using photographs, show what places of worship tell us about Dharmic religions, e.g. images, symbols, etc.

Other

Pupils could:

- sequence (through a visual timeline) the dates of the religions they have studied
- find out about what humanists believe
- put together some questions for a panel of people representing the RWs they have learnt about
- in groups, design posters entitled, 'What we know', 'What we don't know but could find out' and 'What we might never know.'
- imagine a world with no religion - debate whether this would be good or bad.

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Lower Key Stage 2

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Year 3

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Year 3: Why communities matter



Overview

In the previous two terms pupils have learnt about the importance of stories, narratives and sacred texts. They have seen how these connect with beliefs and the ways they are expressed through worship and caring for others. During this the focus moves to what these things mean to communities. How do people express their beliefs through pilgrimage? How do special journeys and pilgrimages bring communities together? What do people experience during a pilgrimage? In the spring term pupils consider the local community and why it matters. What characterises the expression of belief in a small Lincolnshire village and in Lincoln itself? Pupils will research how communities have changed over time and what they bring to different localities. It is hoped that this will provide ample opportunities for learning outside the classroom.

Worldviews context

Most people attach special meaning to certain places. These meanings may be associated with a significant event, a special occasion or something more emotional. The meaning we attach to these places helps to form the way we see the world. Children of this age are at the early stages of making memories and developing their worldviews, but they will have clear ideas about the places that have made them happy or sad. Pilgrimage is largely, but not exclusively, associated with religious worldviews. The journey of life could be seen as a pilgrimage that everyone embarks upon. Pilgrimages are mainly carried out with other people and include collective and individual experiences. Studying local communities will help pupils understand why religions and worldviews change over time – and how their own personal worldview is affected by the wider community and the people they encounter.

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Autumn What does pilgrimage mean to individuals and communities?	Spring Which RW communities can we find in our neighbourhood?	Summer School Designed Unit (See Appendix 3)
The idea of a special journey Places and journeys that people consider to be special. **Sacred places and journeys** The experience of pilgrimage for individuals and communities. **Spiritual experiences associated with pilgrimage.** Diversity in practice. **Local places of significance** Religious and non-religious.	**RWs communities in the neighbourhood** RWs communities across Lincolnshire and close to school. Links between schools and communities. Diversity within communities. Changes over time – migration accounts. The influence of communities upon the wider community. Events that bring communities together.	**Suggestions** Pilgrimage or special and sacred spaces in a RW not yet studied. Study of a story which uses the metaphor of a journey, e.g. Pilgrim's Progress, The Lion, The Witch and the Wardrobe. (example provided in Appendix 3) Visit to a sacred place/space in Lincolnshire or a nearby city. Pilgrimage and the Media, e.g. BBC series. Festivals in Lincolnshire: the role of communities. Case study: One community in the neighbourhood; a person who lives in the neighbourhood, a leader of a local community.
Units should be taught through the following religions and worldviews across the year **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit**		
Autumn term: pilgrimage **Compulsory** Christianity **In addition** Choice of Abrahamic religion: Judaism **OR** Islam Dharmic religion: Hinduism **Further suggestions** Aspects of other Dharmic traditions. Non-religious pilgrimages It is not necessary to cover every example of pilgrimage for each RW. Teachers should choose whichever they consider most appropriate.		

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Spring term: communities

Choice depends on locality: **no specific religion or worldview is compulsory**, though it is likely that a local church will be chosen.

Summer term: School Designed Unit

Schools should decide which religions and worldviews to cover, in line with their choice of topic for this unit. For teachers who prefer to have more direction, see examples in Appendix 3.

Progression Strands: concepts which pupils should understand

A: Belonging, Identity & Community

- Why pilgrimage has special meaning for communities.
- How going on a pilgrimage can strengthen a person's religious identity.
- What it means to a person to be part of local RW communities.
- How there is diversity within the same RW community.
- What RWs contribute to the wider community.
- How communities are represented in school and in the neighbourhood.

B: Beliefs, Ideas and Values

- How pilgrimage reflects key beliefs, e.g. Makkah and the 5 Pillars of Islam.
- What values hold communities together.
- How people may belong to more than one RW community.

C: Expression, Experience & the Sacred

- What people experience during pilgrimages and how this might be life changing.
- What religious and non-religious pilgrimages have in common.
- What actions and rituals take place during pilgrimages.
- How communities in Lincolnshire express their faith in everyday life and at special times.

D: Truth, Interpretation & Meaning

- Why the experience of pilgrimage may have a different meaning for people.
- How communities in an area change over time.
- Why belonging to a community matters to people.

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Year 3: Autumn
What does pilgrimage mean to individuals and communities?

Content overview

Places and journeys that people consider to be special.
How places become sacred.
What happens during a pilgrimage: the experience for individuals and communities and diversity in practice.
Local places of significance, religious and non-religious.

Previous learning: what pupils know and remember

Year 2
Sacred texts.
Religions and worldviews.

Previous learning linked to this unit

Reception
Idea of sacred and special.

Year 1
How people come together for celebrations and festivals.

Year 2
Sacred texts, key beliefs of Abrahamic and Dharmic traditions.

New learning objectives

Pupils should know and understand:

- how going on a pilgrimage can strengthen the identity of individuals and communities
- how pilgrimage reflects key beliefs, e.g. Makkah and the 5 Pillars of Islam
- what actions and rituals people carry out during pilgrimages
- what people experience during pilgrimages and how this might be life changing
- why the experience of pilgrimage may have a different meaning for different people.

Unit expectations and outcomes

Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2)

To achieve the learning objectives, pupils should be able to:

- interpret the significance of a speciajourney and the way 'journey' can be used as a metaphor for life
- explain what meaning pilgrimage has for different individuals and communities
- make connections between pilgrimage and key beliefs
- interpret the actions and rituals that people carry out during pilgrimages
- ask relevant questions about peoples' experiences during pilgrimages

Key vocabulary and concepts

General: journey, pilgrimage.
Buddhism: Bodhi Tree, Bodhisattva, Boya Gaya, retreats, Sarnath Deer Park, Siddhartha Gautama.
Christianity: Bethlehem, Gethsemane, Holy Island, Jerusalem, Lourdes, Rome, Walsingham.
Hinduism: Kumbh Mela, Lord Shiva, River Ganges, Varanasi.
Islam: Eid-ul-Adha, Hajj, Jerusalem, Makkah, Umrah.
Judaism: Jerusalem, Western Wall, Yad Vashem.
Sikhi: Adi Granth, Amritsar, Harmindir Sahib.

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Teacher guidance
A pilgrimage is a significant journey carried out for a special reason. It is one of the many ways people express their religion or worldview. Pilgrimages may have a religious or non- religious meaning; it is the significance of the place that matters. Sites could include a sacred space, a football ground, a war grave, the birthplace of someone famous, the home of an important person, etc. It might include a physical journey, but an individual's journey of faith is also a symbolic pilgrimage. People may go on a religious pilgrimage for several reasons, including the desire to: • deepen their connection with God • feel connected to a worldwide community • learn more about the history of their faith • see sites where miracles happened and receive special blessings • seek healing or acceptance of ailments The National Trust describes a pilgrimage in the following way: 'A pilgrimage….is an inherently transient experience, removing the participant from his or her home environment and identity. The means or motivations in undertaking a pilgrimage might vary, but the act, however performed, blends the physical and the spiritual into a unified experience.'[36] **How to teach this unit** Begin with the pupils' own experiences. Encourage them to share their thoughts about places that have a special meaning for them, whether religious or not. Ensure that pupils understand the concept of sacred space or place and that non-religious people might have similar experiences linked to, for example, sport or the birthplace of a famous person. You could also include extracts from books that involve journeys (See resources at the end of this unit). You could then go on to look at specific pilgrimage sites. Include key features of the chosen pilgrimage and the ways in which these practices relate to beliefs about God, the world and human beings. Engage pupils in thinking about the sensory and emotional aspects of special journeys as the spiritual experiences people claim to have.

[36] https://www.nationaltrust.org.uk/discover/history/what-is-a-pilgrimage

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Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, enabling the pupils to focus upon *how* they are going to learn about this topic. This then leads to the substantive knowledge, i.e. *what* pupils need to know and understand. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. You do not have to use every question: some may be useful as a starter for enquiry, others for promoting deeper learning when you are working with substantive knowledge.

How might pupils learn?

They could:

- interview people from different RWs who have been on a pilgrimage
- use TV programmes to compare aspects of pilgrimage (see under 'Resources')
- read accounts of pilgrimages and look for threads of commonality
- visit a local place of interest which has special meaning for some people
- explore the emotional and sensory aspects of pilgrimage
- analyse data and statistics, e.g. to show the numbers of people visiting various sites, how these fluctuate, etc.

Theology is about what people believe. Theologians might ask:	**Philosophy is about what people think. Philosophers might ask:**	**Social Science is about how people live. Social Scientists might ask:**
What make a place special or sacred to people? How might the experience of pilgrimage deepen people's religious faith? How does being in a sacred place help believers to connect with God? What is the meaning of rituals associated with pilgrimage? What do people remember during pilgrimages? How do pilgrims express their beliefs on pilgrimages? Could anywhere be considered a pilgrimage site? Do religious pilgrimages have deeper meaning than those associated with, for example, famous people or sport? What miraculous things do people believe happen during some pilgrimages?	What makes a place sacred? How are the senses involved in pilgrimage? What special journeys might a non-religious person make? How is 'journey' a metaphor for life? How does a place become a pilgrimage site? Are visions real? Is it possible to have a non-religious pilgrimage?	Why do pilgrimages matter to people? How do they bring people together and give them a sense of identity? Why do people feel the need to make special journeys, including into space? What spiritual experiences do people share on pilgrimages? Should people respect special and sacred experiences, even if they do not mean anything to them? How might the experiences of individuals differ?

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Personal knowledge: reflections

Have I ever made a special journey or a pilgrimage?
Where would I like to visit? Why?
Is there anywhere I go that makes me feel happy?
Would I like to go to the moon? Why?
Would I like to make a journey back in time? Why?

Substantive knowledge: what pupils need to know

The meaning of pilgrimage

Pilgrimage is a significant journey carried out for a special reason. There are many examples of religious and non-religious pilgrimages (e.g. pilgrimage to a particular football ground or site of significance for a family, to war graves, to the place of birth of an important person, etc.) Many children's books have the idea of journey as central to the narrative. 'Journey' is also used a metaphor for life.

Religious pilgrimages

Some places are regarded as sacred for all members of a religion, e.g. Makkah, where Muslims are expected to visit at least once in their life-time. Others are places visited predominantly by one denomination, e.g. Roman Catholics and Lourdes or sites associated with various saints. Some places have significance for more than one religion, e.g. Jerusalem, which is a place of pilgrimage for Jews, Christians and Muslims. It is worth discussing the impact of pilgrimage on the natural world and the way in which this challenges the value religious believers place on the environment and their duty to protect it.

Abrahamic traditions

Christianity

It is not a compulsory for Christians to go on pilgrimage, but many see it as their duty or simply something they wish to experience.

Bethlehem

The most important site in Bethlehem is the Church of the Nativity in Manger Square. Inside is an area called the Grotto of the Nativity where there is a 14-pointed star, which marks the traditional site of the birthplace of Jesus Christ. Many different Christian denominations are represented in Bethlehem, including both Western churches and Eastern churches. Christians pray and focus their attention on the incarnation as this has great spiritual significance.

Jerusalem

Christians believe that Jesus visited Jerusalem at Passover time and was there during the week leading up to his death. Pilgrims remember key events in Jesus' final week, known as Holy Week. They might visit the Garden of Gethsemane, believed to be where Jesus prayed before he was

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arrested by the Romans and put to death, the Via Dolorosa, the Church of the Holy Sepulchre and the Church of the Ascension. Many Christians believe that undertaking a pilgrimage to Jerusalem can bring them closer to what Jesus experienced as he approached his death.

Lourdes

Lourdes is near the Pyrenees in France. Every year, it is visited by millions of pilgrims, particularly Roman Catholics. They come to see the site of a famous vision experienced by a young girl called Bernadette Soubirous. Pilgrims may visit to be cleansed of their sins and to be cured of their illnesses. The International Medical Committee of Lourdes began in 1947 and passes judgement about whether any of the healings that take place in Lourdes are miracles. By 2018, 70 cases had been recognised as official miracles by the Roman Catholic Church.

Rome

The Vatican is the home of the Pope, the spiritual head of the Roman Catholic Church. Roman Catholics believe that Jesus appointed Peter as the leader of his disciples. He is seen as the first Bishop of Rome (the Pope) and many Christians believe that he was executed and buried on Vatican Hill.

Shrine of Our Lady, Walsingham

Walsingham is where an important vision of Mary took place in 1601. It is claimed that Richeldis de Faverches, a Saxon noblewoman, who lived there had a vision in which she was taken by Mary to her home in Nazareth. This was the house where the Angel Gabriel promised Mary that she would give birth to Jesus. In this vision Mary asked Richeldis to build an exact copy of this house, which is why Walsingham is often called the Nazareth of England. Today, this copy of Mary's home is called the Holy House and is found in the Anglican National Shrine Church in Walsingham. The Catholic National Shrine is located at the Slipper Chapel, where pilgrims would remove their shoes to walk the last mile into the village.

August 2024

Carlo Acutis

https://www.cbcew.org.uk/relic-of-gods-influencer-coming-to-walsingham/

Examples of other Christian pilgrimage sites: See links for teachers below.

Islam

The Hajj

It is a duty for Muslims to go on pilgrimage to Makkah at least once in their lifetime, provided that they are physically able and can afford it. The pilgrimage is the fifth Pillar of Islam (see Year 2, summer term). Muslims try to go to Makkah during Dhu al-Hijjah, the twelfth month of the Islamic calendar. They must follow several important rituals whilst on Hajj including wearing special clothes and performing symbolic actions at different sites.

Eid ul-Adha is celebrated at the end of the pilgrimage (see Year 1, summer term). This festival reminds them of Ibrahim's obedience when he was told by Allah to sacrifice his son, Ismail. Muslims may sacrifice a sheep or a goat to symbolise the lamb provided by Allah for Ibrahim to sacrifice in place of Ismail.

Umrah

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This is the non-mandatory, lesser pilgrimage to Makkah that can be carried out at any time.

Jerusalem

This is the third most holy site for Muslims and is also a holy place for Christians and Jews. It is where the Dome of the Rock and the al-Asqa mosque are situated, believed to be where the Prophet Muhammed travelled during the Night of Power. It is the place from which Muslims believe the Prophet Muhammed ascended to heaven.

Judaism

Jerusalem

According to Jewish tradition, key events are believed to have happened in this city, including when Abraham showed he was prepared to sacrifice his son, Isaac. It was also here that Jacob dreamed of a ladder that went up to Heaven. King David captured Jerusalem and made it the capital of the ancient Jewish people. King Solomon built the first Temple in Jerusalem. The Ark of the Covenant is believed to have been kept in the most sacred part of the Temple, the Holy of Holies, the place where it was believed G-d himself was present. The first Temple was destroyed around 587 BCE, when a large proportion of the Jewish people were expelled from Jerusalem by the Babylonians and exiled to Babylonia. The Second Temple was built by the Jews after their return from Babylonia and completed in 515 BCE. It was destroyed in 70 CE by the Romans.

The Western Wall (Kotel)

This is thought to be the only remaining part of the Second Temple therefore it is a reminder of Jewish history. It symbolises the hope to Jewish people that they too will remain forever. There are many rituals that take place here, e.g. people write prayers on small pieces of paper and push them in the cracks of the wall. It is believed that the wall is a symbol of G-d's presence, therefore many believe that G-d can see what has been written. The prayers are collected twice every year and then buried on the Mount of Olives. Jewish people also pray facing the Western Wall and some boys have their Bar Mitzvah ceremonies in the square facing the wall. Synagogues traditionally face towards Jerusalem. At the end of every Passover Seder celebration, Jewish people raise their glass in the hope that they will celebrate the festival 'next year in Jerusalem'.

Yad Vashem

Yad Vashem means 'a memorial and a name' and it is a museum and a memorial to the victims of the Holocaust or Shoah. It is a source of information and education for future generations, not just a place to remember those who died in the Holocaust. Visiting Yad Vashem is a sign of respect and remembrance. Educating others is an important part of remembrance, so that future genocides can be avoided.

Pilgrim festivals

Sukkot, Pesach and Shavuot and are known as the three pilgrim festivals in Judaism. This is because traditionally, Jews used to travel to the Temple in Jerusalem to celebrate them.

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Dharmic religions

It is compulsory to cover Hinduism but aspects of other pilgrimages may be referred to, or used as the basis for a School Designed Unit in the summer term.

Buddhism

Bodh Gaya

This is one of the most significant sites of pilgrimage to Buddhists. It is believed that Siddhartha Gautama attained enlightenment under a Bodhi Tree in Bodh Gaya (‘place of enlightenment’). The Mahabodhi Temple marks this place. It was built around 250 years after the Buddha’s death by a Buddhist emperor. Pilgrims pay their respects to the Buddha, make offerings, chant and meditate to renew their commitment to the path to enlightenment.

Sarnath Deer Park

This park is north of the holy city of Varanasi in India. Here the Buddha gave the first of his teachings, which would become the Dhamma, seven weeks after attaining enlightenment. The name originates from an old Buddhist story in which a Bodhisattva, in the shape of a deer, persuaded a king to protect deer and a deer sanctuary was created.

Retreats

Retreats are important to Buddhists when time is taken to develop spiritual growth. These take place throughout the year in both isolated and communal settings.

Hinduism

Rivers are popular places of pilgrimage for Hindus but temples, mountains, and other sacred sites in India are also significant as they are sites where the gods may have appeared.

The Kumbh Mela

These events take place by rotation at one of four different pilgrimage sites. Millions of people share in ritual bathing at the Kumbh Mela festival at four different riverside locations. Hindus take part in ritual bathing, believing that their sins will be washed away. This is followed by spiritual purification and a ceremony to ask for the blessings of the deity.

River Ganges

The river Ganges is the holiest river for Hindus. Some Hindus believe that it flowed from heaven to purify humans. Sometimes the river is represented in female form because many Hindus refer to it as 'Mother Gangaa' or 'she'. Different locations along the River Ganges attract millions of pilgrims. Many Hindus believe water from anywhere on the River Ganges is purifying and holy. People may also take away small containers of water from the river to give to friends and family who are not able to go there Some Hindus visit the Gangotri Temple in the Himalayas near the source of the River Ganges, where the water is believed to be purest.

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Varanasi
Varanasi is an ancient city on the banks of the River Ganges in Northern India. It is one of the most sacred sites in India because it is believed to have been the home of Lord Shiva. Millions of pilgrims visit Varanasi to purify themselves by bathing in the River Ganges at sunrise. Some Hindus believe that if they die at Varanasi, they might be able to attain moksha sooner.
Meenakshi Amman Temple, Madurai, Tamil Nadu, India
This temple is dedicated to the goddess Meenakshi, the incarnation of the Hindu goddess Parvati. It is one of the few religious monuments in India devoted to a female deity.

Sikhi

Pilgrimage is not compulsory for Sikhs though it is important for some, especially baptised Sikhs. Guru Nanak visited many places on his journeys but in general, Sikhs believe that faith should be in their hearts rather than linked to a physical place. Many also believe that the money spent on pilgrimage could be used to help others. However, some Sikhs may visit important sites in India and the Punjab, where Sikhism began.
The Harmandir Sahib
Many Sikhs make a pilgrimage to the Harmandir Sahib in Amritsar, North India, sometimes known as the Golden Temple. Harmandir means 'The Temple of God' and 'Sahib' is a sign of respect. The temple is surrounded by a pool of clear water that is sacred to Sikhs and believed to have healing powers. The temple contains the original Adi Granth, the first version of the Guru Granth Sahib, which was compiled by Guru Arjan.

Other places of pilgrimage (could be chosen as a School Designed Unit)

Pagan sites:
https://horizonguides.com/journal/pagan-uk
Avebury Stone Circle, Wiltshire (Pagan)
Castlerigg Stone Circle (Pagan)
Glastonbury Tor and town (Christian and Pagan)
Other
Stonehenge (Druids)
Whitby Abbey (Goth)
Places connected with a famous birthplace, e.g. Elvis Presley/Graceland, Shakespeare/Stratford-Upon-Avon, Nelson Mandela/South Africa, Princess Diana/Althorp, Northamptonshire, Karl Marx/ Highgate Cemetery.
Places commemorated with a Blue Plaque.
https://historicengland.org.uk/listing/national-blue-plaque-scheme/

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Places associated with sporting events
Churchill Downs USA: Kentucky Derby
Wimbledon, London: tennis
St Andrews, Scotland: golf
Monaco: Grand Prix
Tour de France: cycling

Examples of other religious journeys in texts and stories
The Exodus: Judaism and Christianity
Jesus' journey at Easter in the Gospels.
Journey of St Paul in the Acts of the Apostles.
Pilgrim's Progress, John Bunyan.
The Arrival, Shaun Tan.
The Journey, James Norbury
The Lion, The Witch and the Wardrobe, C S Lewis

Links for teachers

General
Ten sites of religious pilgrimage
https://www.bbc.com/travel/article/20120119-travelwise-10-sites-of-religious-pilgrimage

National Trust
https://www.nationaltrust.org.uk/discover/history/what-is-a-pilgrimage

Christianity
https://www.bbc.co.uk/bitesize/guides/zdcbcj6/revision/5
https://www.bbc.co.uk/bitesize/guides/zffxh39/revision/6
https://www.walsinghamanglican.org.uk/wp-content/uploads/2020/02/The-Walsingham-Story.pdf
https://www.walsinghamanglican.org.uk/youngpilgrims/schools-department/resources/

TV Programmes
BBC iplayer: Pilgrimage: The Road Through North Wales: https://www.bbc.co.uk/programmes/m001vvdk/episodes/player
BBC 2 Pilgrimage, Santiago de Compostela, Spain: https://www.bbc.co.uk/programmes/b09w7lc8
BBC iplayer: The Road to the Scottish Isles: https://www.bbc.co.uk/iplayer/episodes/b09w7lc0/pilgrimage
BBC iplayer: The Road through Portugal: https://www.bbc.co.uk/iplayer/episode/p0dz05zy/pilgrimage-the-road-through-portugal-episode-1
Holy Island, Lindisfarne: https://www.bbc.co.uk/news/uk-england-tyne-35900211

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Islam
Introduction to Hajj
https://www.bbc.co.uk/programmes/p010xdbd
Makkah
https://muslimmatters.org/2010/04/22/reflections-from-mecca-and-madina/
Hajj
https://www.bbc.co.uk/teach/class-clips-video/articles/zndfcqt
https://www.bbc.co.uk/programmes/p010x9ts
Hinduism
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-pilgrimage-hinduism/z4ghf4j
Varanasi
https://www.bbc.co.uk/programmes/p010x9qx
Judaism
Pilgrim festivals
https://www.bbc.co.uk/bitesize/guides/z4kg4qt/revision/9
https://www.yadvashem.org
Visiting Jerusalem
https://www.bbc.co.uk/teach/class-clips-video/articles/z76d7nb
Sikhi
https://www.bbc.co.uk/bitesize/guides/znwr97h/revision/12

Teaching suggestions

Pupils could:

- use pictures and photographs to talk about special journeys and how these might have different meanings for people
- design a poster to illustrate how 'journey' can be used a metaphor for life, e.g. starting points and events that happen along the way
- design a postcard to send to someone from a special or sacred place -write a blog about why it is special or holy to them and what they did there
- for at least two religions, explain what happens during a pilgrimage and why this has significance for individuals and communities
- talk to people who have been on a pilgrimage and ask them about their experiences - present as a TV interview/podcast/radio programme
- use clips of TV programmes to compare aspects of pilgrimage (see under Links for teachers – TV programmes)
- visit a local place of interest, ideally connected with a person
- explore the emotional and sensory aspects of pilgrimage

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Year 3: Spring Term
Which religious and worldview communities can we find in our neighbourhood?

Content overview

RW communities in the class, school, locality.
What it means to be a member of these communities.
The visibility of communities: how do we know they are there?
What RW communities can add bring to a neighbourhood.

Previous learning linked to this unit: what pupils know and remember.

Reception
Visit to a church or mandir

Year 1
Communities and celebrations.

Year 2
Religions and Worldviews.

New learning objectives

Pupils should know and understand:

- what it means to be part of a community
- which RWs are represented in the class, the school and Lincolnshire
- how RWs contribute to the wider community
- how communities in Lincolnshire express their beliefs and values in everyday life and at special times
- how to research historical events associated with communities – how communities change over time

Unit expectations and outcomes

Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2)

To achieve the learning objectives, pupils should be able to:

- present an analysis of the RWs that are represented in the class, the school and Lincolnshire
- explain why people might belong to more than one RW community
- provide examples of the contribution communities make to the wider community
- describe the ways in which communities express their beliefs and values through everyday life and at festival times
- carry out research into the history of local areas associated with different communities - how have these changed over time?

Key vocabulary and concepts

These will vary depending on the communities studied. It may help to use the list in Year 2, summer term.

Teacher guidance

Up to this point pupils have learnt about how beliefs impact on individuals but also on communities, as seen through, for example, festivals and pilgrimage. This is important as it provides a foundation on which to build knowledge and understanding of 'real' communities, specifically those in the locality. If you are located in a small rural area you might want to compare the community with one in Lincoln or with a very diverse city. Most people belong to more than one community, e.g. family, friendship group, religion, etc. Pupils might consider how they adjust their

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behaviour depending on which community they happen to be in at any one time. This brings in aspects of culture as well as religion, e.g. dress, diet, rules. Think about how RW communities can be seen in the immediate and wider area, e.g. places of worship, shops, dress, food, festivals, stories.

How to teach this unit

Go back to ideas introduced in Reception. What is a community? Which communities do pupils belong to? Remind pupils of the key beliefs covered in Year 2 and explain that this term you will be exploring how we can see these reflected though local communities. Be mindful of three key things:

1. While many pupils may identify with a particular community, this does mean they are necessarily experts on that religion. Avoid using pupils as though they are some kind of quaint artefact, placed at the front of the classroom to tell everyone all the details about a particular religion. Invite adults from the communities to come and talk to the class. This could include parents, local business owners and school staff. This brings RWs to life because pupils will learn about the lived experience of faith, including its challenges. That is not to say you should NEVER allow pupils to talk about their faith but teachers should always check beforehand about how confident pupils feel and if they wish to share personal information.
2. Do not assume that everyone in the class will identify with an organised RW. Although we have established that everyone has a worldview, this may be difficult to articulate. Time should be taken to return to the discussion about what is meant by a religion or worldview. Pupils may need help in expressing what they feel but this is an important aspect of personal knowledge.
3. Teachers should be mindful that due to family situations some pupils might identify with more than one RW.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- use census data to find out about RWs in the locality
- interview key people from local communities, e.g. parents, teachers, local business owners, faith leaders
- visit places where communities meet
- study historical pictures and documents to help them understand more about communities and how they might have changed over time.
- visit any museum exhibitions relating to local communities

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Theology is about what people believe. Theologians might ask:	**Philosophy is about what people think. Philosophers might ask:**	**Social Science is about how people live. Social Scientists might ask:**
What do people in my class believe? Is it possible for everyone in a community to believe the same thing? How do beliefs bring people together? Where do beliefs come from? Can you be friends with someone who doesn't share the same beliefs as you? Does 'community' mean the same thing in all RWs?	Do we need other people? What is a community? Are all people basically the same? Why do people generally want to help each other? Are all communities good? What is meant by identity? Why do communities need rules?	Why are there so many RW communities? Do other people matter? Would it be possible to live entirely alone? Can people from different communities live in harmony together? How do communities come together to help others? How do different communities manage to live side by side? Does religion affect everyone's life to some degree? Could a person belong to more than one religious community?

Personal knowledge: reflections

What does community mean to me?
Which communities do I belong to?
How do I show that I belong to a community?
What do I know about communities near my school?
Do I have friends from communities different from my own?

Substantive knowledge: what pupils need to know

This will obviously depend on the communities you choose to study. The following guidelines may help. Refer to Appendix 9 for information about local places of worship.

The concept of community in religions and worldviews

Buddhism: Sangha

This Sanskit word can refer to Buddhist monks and nuns or to anyone in the Buddhist community. On Sangha Day Buddhists celebrate both the ideal of the spiritual community as well as the one they are trying to create. The sangha is precious in Buddhism because people need others to aspire to and with whom they can share aspirations. Without this, a solitary spiritual life would be very challenging for most people. As a community, Buddhists come together to celebrate two main festivals, Wesak and Parinirvana/Nirvana Day. Buddhists also place great importance on joining together for retreats. These strengthen communities and enrich people's spiritual development.

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Christianity

The word 'koinonia' is used to express the idea of fellowship among Christians. Christians of all denominations meet on Sundays for worship and some will meet during the week for Bible study, prayer meetings, etc. In addition, Christians get together at festival times such as Christmas and Easter. Many will also be involved in activities for the wider community and to support charities.

Hinduism

The Sanatana Dharma, or 'Eternal Way' unites Hindus as a community. This shows a way through life and duty known as dharma. Hindus come together as a community for celebrations such as Diwali, Navrati and Holi. These are usually shared with the wider community.

Islam

The worldwide community of Muslims is known as Ummah, within which all are considered to be equal. The community has a common language, Arabic, which all Muslims try to learn in order to read the Qur'an. Ummah is regarded as one large family, united by Allah, which is why Muslims often refer to each other as brother or sister.

Judaism

The community of Jewish people is united by the Torah, the covenant and key beliefs. For some Jewish people, this is something that they are born into, i.e. an ethnicity, but not necessarily a religion that they actively follow. It is held together in the way Jews keep the mitzvot or commandments, one of which is to keep Shabbat holy. A family might invite members of the wider Jewish community to the Shabbat meal so that no-one feels isolated. Various festivals are celebrated by the community including Hanukkah, Yom Kippur, Rosh Hashanah.

Sikhi

The Sikhi community is referred to as the sangat, meaning 'true congregation'. It is formed by people coming together in the presence of the Guru Granth Sahib. When the sangat gather in the gurdwara, they sing hymns together (kirtan), meditate on God's name (Naam Japna) and listen to musicians. Sikhs also gather for gurpurbs, which are festivals that celebrate the anniversary of births or deaths of Gurus. These allow Sikhs to celebrate the history of the faith and remember their key beliefs and values. In addition, they enable Sikhs to share their faith with the wider community. Another well-known festival is Vaisakhi, a harvest festival and celebration of the formation of the Khalsa.

Non-religious worldviews

There is not one unified community, but different groups, e.g. Humanists UK, the Secular Society. Within these groups people meet for certain ceremonies (e.g. humanist naming ceremony), for social or educational events. Some groups are involved in lobbying for change.

Links for teachers

What is a community?
https://www.bbc.co.uk/bitesize/topics/zpywqfr/articles/zpcqwnb
What events bring communities together?
https://www.bbc.co.uk/bitesize/subjects/zh3rkqt

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Teaching suggestions

Pupils could:

- produce a map/chart to show which RWs are practised in the local community and the associated names of their places of worship
- carry out a census and draw up a chart to show which RWs are represented in the class and the school
- discuss what makes religious places are different to other places, e.g. the way people behave, dress, etc.
- visit local places of worship/meeting places and interview people to find out about the contribution they make to the wider community, how they celebrate their faith, etc.
- design posters (which include visual and written content) based on key RW events and festivals in Lincolnshire
- carry out research to show how local communities have changed over time
- suggest reasons why people might belong to more than one RW community and give examples

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Year 4

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YEAR 4: Commitment, Promises and Meaning



Overview

This builds upon learning in Year 3, when pupils looked at different communities and how they express their beliefs, e.g. though pilgrimages and within localities. During Year 4 pupils will focus upon how communities express these beliefs through special ceremonies which mark important milestones in life, i.e. birth, commitment ceremonies, marriage and death. The symbolism attached to these commitment ceremonies is profound, both in terms of personal faith and a sense of community. They demonstrate not only a person's commitment to a religion, a sense of belonging but also a deep emotional response. To show that they belong to a religion or worldview people may take part in a particular ceremony to demonstrate an outward sign of commitment. Promises are a key part of these ceremonies, as they are in marriage. The concept of a promise links to that of covenant which runs through the syllabus. The promise of an afterlife is explored in the summer term.

Worldviews context

Whatever our worldview, we are likely to mark significant milestones (sometimes called 'rites of passage') from birth to death. Obviously, people's worldviews include beliefs about the purpose of life and ultimately, about death. These present important questions such as 'Why are we here?' and 'What happens when we die? The way we answer these questions contributes to how we develop a particular worldview.

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Autumn **How do people welcome new life into the world? How do people show their commitment to a religion?**	**Spring** **How do people celebrate marriage?**	**Summer** **What do people believe about the afterlife? How is this expressed in funeral practices?**
Birth and commitment ceremonies. Clothing, symbols associated with ceremonies.	The meaning of marriage. Commitment and promises. Wedding ceremonies.	Religious and non-religious beliefs about life after death. Funeral rituals. The meaning of immortality.

Units should be taught through aspects of the following religions and worldviews across the year

Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit

Compulsory

Christianity

In addition

Choice of Abrahamic religion: Judaism **OR** Islam

Choice of Dharmic religion: Hinduism **OR** Sikhi

Other RWs should be covered as and when appropriate, e.g. Humanist, Pagan ceremonies.

If schools are using the 'alternative' approach (see p. 170) they should make their own choices about which RWs to cover.

Progression Strands: concepts which pupils should understand

A: Belonging, Identity & Community

- How different ceremonies marking important steps in life bring communities together, symbolising a sense of belonging and identity.
- How clothing and symbols contribute to a sense of identity.
- How promises made are strengthened by the presence of the community.

B: Beliefs, Ideas and Values

- How promises made in commitment ceremonies strengthen belief.
- How ceremonies reflect key beliefs about the purpose of life and death.
- How promises are connected to beliefs about death.

C: Expression, Experience & the Sacred

- What rituals and symbolism characterise ceremonies.
- How the sacred is a key component of religious ceremonies, e.g. promises made to God.

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D: Truth, Interpretation and Meaning

- How people interpret the meaning of life and death.
- How commitment ceremonies may have different meanings for different people.

Year 4: Autumn
How do people welcome new life into the world?
How do people show their commitment to a religion?

Content overview

Birth and commitment ceremonies

Symbols and clothing associated with these ceremonies.

Previous learning: what pupils know and remember. **Year 3** What pilgrimage means to individuals and communities. Which RW communities can be found in the neighbourhood. **Previous learning linked to this unit** **Reception** Why babies are special. **Year 2** Sacred texts. Beliefs. **Year 3** Communities and belonging.	**New Learning objectives** **Pupils should know and understand:** • how different ceremonies, clothing and symbols contribute to people's sense of belonging and identity • what promises tell us about what people believe and how they may be strengthened by the presence of the community • which rituals and actions characterise ceremonies • how 'sacred and holy' are key components of religious ceremonies, e.g. promises made to God • how commitment ceremonies may have different meanings for different people	**Unit expectations and outcomes** Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2) **To achieve the learning objectives, pupils should be able to:** • describe a) the ways in which people welcome new life into the world and b) what happens during commitment ceremonies • explain how clothing and symbols contribute to people's sense of identity • compare promises and actions made during different ceremonies • explain the difference between what people promise during religious and non-religious ceremonies • consider how scriptures may be used in religious ceremonies

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Key vocabulary and concepts

Christianity: baptism**,** baptistry, believers' baptism, candles, confirmation, dedication, font, Godparents, Holy Communion, immersion, purity, oil, ring, sacrament, vows, water.

Hinduism: agni, ashrama, ghee**,** jatakarma, Raksha Bandham, sanskaras, Upanayana/Sacred thread.

Islam: Adhan, aqiqah, Qur'an.

Judaism: Brit Milah, Bimah, Bar Mitzvah, Bat Mitzvah, kippah, mohel, phylacteries/tefillin, Shema, tallith, Torah.

Sikhi: amrit, Amrit Sanskar, Five Ks, Granthi, Kaur, Khalsa, Mool Mantra, Naam Karan, Singh.

Teacher guidance

Having focused upon the ways in which people express belief through their communities, this unit looks at the ways people express their beliefs through commitment ceremonies. In birth ceremonies adults generally make promises on behalf of babies. Commitment ceremonies take place later, when people are old enough to make their own decisions. Some are part of growing up within a religion and happen at a specific age, for example, Bar Mitzvah. Others, such as believers' baptism, may happen at any age, provided that the person is old enough to make the decision for themselves. Pupils will learn about what happens to people during these ceremonies and what is symbolised by certain words, actions, clothes, etc. Teachers need to be sensitive to individual circumstances and not makes assumptions about which ceremonies a pupil may or may not have experienced.

How to teach this unit

Begin by discussing the importance of belonging, i.e. the different ways in which people belong; reasons why most people want to belong, some of the challenges of belonging (or not feeling like you belong). Refer to previous years when pupils have learnt about the special things that people do together with families and friends. Go on to explain that within RWs it is common practice to celebrate a sense of belonging, for example, welcoming a baby into the Christian community or making the decision later, as in adult or believers' baptism. People who do not belong to a religion may also take part in special ceremonies to welcome new life into the world. Pupils may be able to share their own experiences (though do not assume this), for example, by bringing in baptism/confirmation certificates, etc. It may be possible to visit a church and ask the priest/minister to re-enact a baptism ceremony. Remember that practices vary in different denominations, e.g. Baptists would never baptise babies. Within Judaism you might want to explore the differences between Bar and Bat Mitzvah and go on to look at broader issues around gender. A key concept running through these ceremonies is that of a promise. Explore what this might mean in everyday life as well as within the context of RWs. Make links with the idea of covenant, covered in KS1. Do not just teach about what happens, in terms of substantive knowledge, but also explore people's sensory and emotional responses to these ceremonies.

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Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- talk to members of faith communities or families about different ceremony
- observe or act out a ceremony such as a baptism
- look at some symbolic artefacts (through objects or pictures) such as the 5 Ks, a cross, a candle and ask questions about them
- find out how many people in the class have had a birth ceremony (this needs to be handled with sensitivity)

Theology is about what people believe.	**Philosophy is about what people think.**	**Social Science is about how people live. Social Scientists might ask:**
Theologians might ask: Could these ceremonies take place anywhere or does it have to be a sacred space? What beliefs are linked to special clothes or objects worn/used during commitment ceremonies? How do certain actions and rituals show what people believe? Why do many people believe that joining a religion must be marked by a special ceremony? What do people mean when they say that a baby is a gift from God? Can you believe something at one age then change your beliefs later?	**Philosophers might ask:** Are some things special for everyone? Are certain objects sacred just to the people who belong to specific religions? Should everyone show respect for them? Is it right for someone to make promises on behalf of another person? Can a baby believe something? Does wearing special clothes or symbolic objects make you into a better person? Do you remain the same person inside, no matter how old you get? Can you belong to a religion without going through a ceremony? Should promises always be kept? Can you make a promise on behalf of someone else?	Why do people associate special clothes or objects with special days, e.g. birthdays, weddings? What are non-religious people celebrating at a birth ceremony? Why does belonging to a community matter? What kind of things are people expected to do to show that they belong to a community? How does a person show that they belong to a family or school? How is one school community different to another? Why might individuals or families belong to more than one RW? Is belonging to a group always a good thing?

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Personal knowledge: reflections

Did I have a birth ceremony? If so, what can I remember about it? How significant was it for me?
What group(s) do I belong to?
How do I show that I belong?
Why are some groups more important to me than others?
Can I be friends with people who belong to groups that are different to mine?

Substantive knowledge: what pupils need to know

Introduce the idea of celebrating important events in life. Talk about how people may wear badges or symbols to show which groups they belong to, e.g. cross/crucifix, ichthus (fish), 5 Ks, Om symbol.

Christianity

Birth ceremonies

Many Christians welcome a baby into their faith through baptism. Baptism, which can also be called Christening, is a sacrament in the Church of England. This is an outward sign of spirituality. The Roman Catholic Church believes there are seven sacraments, whereas most Protestant churches believe there are just two – baptism and Holy Communion. There are different beliefs about this in Protestant groups, for example, the Baptist Church prefers to call sacraments 'ordinances'**.** This simply means an act of obedience to a command of Jesus. Baptists (and some other denominations) do not baptise babies, Instead, they have a service of dedication or thanksgiving.

Baptism (also called Christening)

Christian denominations have different beliefs about baptism. Some believe that babies should be baptised, others believe that people should be baptised when they are old enough to make up their own minds. Symbolically, baptism removes from the baby the original sin that was brought into the world through Adam and Eve (see Year 1, Spring 1). The ceremony allows parents and godparents to make a promise before God to bring the baby up within the Christian faith, supported by the church community.

What happens during the ceremony?

The following order of service is based on Church of England practices.

- The service begins with words of welcome from the priest, a Bible reading and a brief explanation of what the ceremony means.
- The Godparents make promises to encourage the baby to grow in the faith and reject evil.
- The priest asks the congregation, 'People of God, will you welcome this child and uphold them in their new life in Christ?' The people reply, 'With the help of God, we will.'
- The parents and Godparents stand near the font (the bowl holding the water). The priest makes the sign of the cross (with oil or water) on the baby's forehead and says, 'Christ claims you as his own. Receive the sign of the cross.'

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- Water (which has been blessed beforehand) from the font is poured over the baby's head by the priest. This is a sign of a new beginning and becoming part of God's family. The priest says to the baby, using his or her name, 'I baptise you in the name of the Father, Son and Holy spirit.'
- A prayer is then said for the baby and all those who will support him/her in their religious journey.
- A candle may be given to the parents for the baby, along with the words, 'Shine as a light in the world to the glory of God.'
- The baby may be in dressed in a white robe or clothes. Sometimes this may be a special gown that has sentimental value to the family.

Symbolism

Water: symbolises cleansing and new life, i.e. washes away the child's original sin. The water in the font is blessed by a priest.

Oil: in some baptismal ceremonies, oil is used to symbolise that each child has been chosen by God.

Wearing of white: symbolises purity.

Candle: to carry the light of Christ in a dark world.

Commitment ceremonies

Adult baptism

For any number of reasons, a person may not have been baptised as a baby so may want to have the service as an adult. This is very similar to infant baptism in terms of the promises made to God and signifying membership of the church. Jesus himself was baptised as an adult (Matthew 3: 13-17).

Believers' baptism

In the Baptist Church (and some other non-conformist churches) believers are baptised by full immersion in water**.** Baptists would say that this is based on Biblical teachings. Jesus was baptised in this way and there are references to the practice in the New Testament.

What happens during the ceremony?

Believers are baptised by full immersion in water**.** This usually takes place during a service during which several people may be baptised. The service will include hymns, prayers and readings from the Bible. There is often a sermon when the minister will explain what the church teaches on baptism. After this the candidates come forward and are prayed for. They are asked three questions: 'Do you confess Jesus Christ as your Lord and Saviour?', **'**Do you turn from sin, renounce evil and intend to follow Christ?' and 'Will you seek to live within the fellowship of his Church, and to serve him in the world?' After making these promises the person steps into the water to be baptised. Before the immersion the minister will say, 'On profession of your faith in Christ Jesus, and at your own request, I now baptise you in the name of the Father, and of the Son, and of the Holy Spirit.' The person is then baptised and a hymn is sung to conclude the service.

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Symbolism
Believers' baptism signifies the end of the old life and the start of the new life as a Christian believer. In the New Testament Paul wrote about baptism and used the symbolic image of death, burial and resurrection (Romans 6: 3-4). Total immersion symbolises Christ's death and shows that the person being baptised has 'died' to their former sinful way of life. The Resurrection is symbolised by the candidate coming up out of the water. S/he now has a new life with Christ. The person wears white to symbolise purity. The water itself is not considered to be holy, it is the symbolism of cleansing that matters.

Confirmation
Confirmation is practised by several Christian denominations including the Church of England. The word 'confirmation' means to strengthen or deepen one's relationship with God and builds upon promises made at baptism. It is also a sign of deepening commitment to the Christian community. A Bishop carries out the confirmation and there are variations in practice. Confirmation may be held at any age.
Ceremony and symbolism
Laying on of hands
During the ceremony, the Bishop will lay his hands on the head of the confirmed person, calling on the Holy Spirit to bless them with strength and courage to live out their faith.
The sign of the cross (also used in baptism)
This is a symbolic action that involves the tracing of the shape of the cross in water or holy oil on the body as a way of reaffirming faith and commitment to Christ.

Hinduism

Birth ceremonies

There is a great deal of variation within Hindu ceremonies. It should not be assumed that ALL families carry out the following rituals.
Hindu rituals (sanskaras) begin before a child is born. After birth, there many further practices associated with birth. The timings may vary considerably, and ceremonies are often combined and performed simultaneously. Pupils are not required to be familiar with all the Hindu terms for ceremonies – teachers should use their judgement and discretion.
What happens during the ceremonies?
Jatakarma is performed on the day of birth and welcomes the baby into the world. After the baby is cleaned and bathed s/he is placed on the father's lap. He places a small amount of ghee and honey under his/her tongue using his little finger or a golden spoon. He whispers a name of God into the baby's ear.

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Nam Samskara (name giving ceremony). On about the eleventh or twelfth day after birth, parents celebrate the name-giving ceremony, dressing the baby in new clothes. Traditionally one of the child's names is chosen based on his/her horoscope. The baby is sometimes named after one of the family deities. Sometimes a havan (fire sacrifice), accompanies these rites. Traditionally, the ears are also pierced on this day.

Symbolism

Ghee and honey: represents the sweetness of the Divine.

Fire: fire, or 'Agni,' holds profound symbolic significance, representing various aspects of life, spirituality, and cosmic order.

Ear piercing: this is an ancient Indian practice, also known as Karna Vedha. It is often used in rituals to mark the various stages of human life and to signify cultural heritage and upbringing.

Commitment ceremonies

Upanayana: the sacred thread ceremony

Traditionally, this is performed when a child reaches school age but it may be later and not all Hindus practice this ceremony. For boys, in some Hindu communities, this confirms that they are of an age to take on religious responsibility. Girls are sometimes honoured in the same way, but it is rare for them to receive and wear the thread. The Janoi (the sacred thread) is made up of three strands, representing purity of thought, words and actions. Janoi wearers may chant a special mantra when putting on and taking off their sacred thread. Vows are made to obey all aspects of the first ashrama (life stages). Some males undertake this ceremony before marriage.

Symbolism

In some Hindu communities, the male participant's head is shaved for the ceremony, symbolising a cleansing from their old ways of living.

Islam

Birth ceremonies

The first words a newborn Muslim baby should hear is the Muslim call to prayer or adhaan ('God is great, there is no God but Allah. Muhammad is the messenger of Allah. Come to prayer'). The father whispers these words into the baby's right ear. After seven days the baby's head is shaved (a tradition also carried out by Hindus). This is to show that the child is the servant of Allah. The hair is weighed and the equivalent weight in money is given to charity. The aqeeqah or aqiqah ceremony is also traditionally carried out on the seventh day. Traditionally, this was when sheep were sacrificed but in Britain the meat is ordered at the halal butchers. This is distributed to relatives, neighbours and the poor. Sometimes money is donated instead. This is to help bring about harmony in the world, i.e.to re-balance those who have more than they need and those who do not have enough. This is also when babies are given a name. Often they are named after Prophets or other important Muslim figures. Ideally, Muslim baby boys are circumcised (See Brit Milah, below) when they are seven days old although it can take place any time before puberty.

Symbolism of birth ceremonies

- The shaving of the head symbolises the cleansing of the baby from impurities and the start of its life afresh in the presence of Allah.
- The baby is given a taste of honey at birth to reflect the tradition of the Prophet Muhammad.

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Commitment ceremonies

In Islam there is no equivalent of commitment ceremonies such as confirmation or adult baptism. However, Muslims are expected to carry out certain rituals during their lifetime, e.g. Prayer, Hajj (Pilgrimage).

Judaism

Birth ceremonies

People are Jewish through birth. Brit Milah (circumcision) is an important initiation ceremony for Jewish boys, originating from the covenant that God made with Abraham. This is when boys are given their official Hebrew name. It usually takes place when the baby is eight days old and can take place in the home or synagogue. The circumcision is performed by a mohel (a person specially trained to do this procedure) who recites a blessing and then circumcises the baby.

Commitment ceremonies

Bar Mitzvah and Bat Mitzvah

These are coming of age ceremonies meaning 'son/daughter of the commandment'. Bar Mitzvah happens at age thirteen for a boy and Bat Mitzvah at twelve for a girl which is when boys and girls becomes responsible for living by the Jewish Law. Bat Mitzvah is only practised in Progressive Judaism.

Bar Mitzvah

A boy becomes Bar Mitzvah on the Shabbat nearest to his 13th birthday. Before this he will prepare by studying and reading from the Torah.

What happens during the ceremony?

During the actual ceremony the boy puts on the tefillin (see below) for the first time and will read aloud part of the Torah or a section of the Prophets. Both the Rabbi and the boy will give a talk, addressing the family and to the rest of the community. It is traditional for the father to recite a prayer of thanks to God for bringing his son to maturity. The boy receives gifts and there is a celebratory meal.

Bat Mitzvah

A girl will prepare for her Bat Mitzvah in a similar way to a boy preparing for his Bar Mitzvah, but she will do this around the time of her 12th birthday. However, during the Bat Mitzvah ceremony itself, the girl will not wear the tefillin (see below). The ceremony follows a similar pattern to the Bar Mitzvah. Traditionally, within Orthodox Judaism, males and females are not thought to have the same responsibilities, therefore some rules are less strict for girls than they are for boys. Orthodox Jewish families may celebrate Bat Mitzvah with a family gathering where the girl may give a speech.

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Symbolic objects and clothing

Tallith

This is a prayer shawl traditionally worn by Jewish men during morning prayer services, festivals and on Shabbat. Many Progressive Jewish women choose to wear a tallith. It has 613 fringes known as 'tzitzits' which represent the 613 commandments or mitzvot *t*hat Jews must follow. After death, the tallith is often wrapped around the body.

Tefillin

Tefillin are worn mainly by Orthodox Jewish men during morning prayer. They consist of two leather boxes which contain words from the Shema. One of the boxes is tied onto the arm with the leather strap it is attached to, and the other box is tied to the head. This signifies that God must be served with thoughts and with the heart. When the tefillin is put on, a special prayer is said: 'Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments as to wear tefillin.'

Kippah

The kippah, often referred to as a skull cap, is a sign of Jewish identity. In Orthodox Judaism it is always worn by Jewish men, apart from when they are sleeping or washing. In Progressive Judaism some women choose to wear the kippah. Unlike the wearing of the tallith and tefillin, there is no commandment for Jews to wear the kippah, however it is believed to be a sign of respect to God to cover the head. In some Orthodox communities married women cover their heads with scarves, hats or wigs.

Sikhi

Birth ceremonies

Sikhs believe that the birth of an individual is a special gift from God and should therefore be celebrated. They believe that a person has many reincarnations and that the birth of someone as a human is special as it provides the opportunity for an individual to become closer to God.

What happens during the ceremony?

Naam karan takes place in the gurdwara around two weeks after the birth of the child. It is held at the gurdwara and has the following stages:

- The Granthi opens the Guru Granth Sahib at random. Sikhs believe that the page that is revealed will be determined by Hukam or God's will.
- The Granthi reads the first line of the page. The first letter of the first word on that page decides the first letter of the child's name, which the parents choose.
- The Granthi then announces the name to the congregation or some time may be taken to make the decision.
- During the service, the baby is given a spoonful of amrit mixture (sanctified liquid made from sugar and water) which is made and stirred with a double-edged sword.
- The parents make karah parshad or make a donation. The food is offered to the sangat (congregation) at the end of the service.

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Although many Sikhs use their family name, some decide to use the names Kaur and Singh. This is to follow Guru Gobind Singh's practice of calling all men Singh, meaning 'Lion', and all women 'Kaur', meaning 'Princess.' The naming ceremony is an important rite for Sikhs. It means that the child has been officially welcomed into the sangat and has been blessed by God.

Symbolism

Amrit: a mixture of water and sugar, also often used in other Dharmic ceremonies, represents the sweetness of God.

Kaur: Princess

Singh: Lion

Random opening of the Guru Granth Sahib: to allow God to make the choice.

Commitment ceremony

Amrit ceremony (or Amrit Sanskar)

Sikhs who have been through this ceremony become initiated Sikhs, take new names, and wear the 5 Ks (See 'Symbolism' below).This is the initiation rite introduced by Guru Gobind Singh when he founded the Khalsa in 1699. Sikhs may go through this initiation as soon as they are old enough to fully understand its meaning.

What happens during the ceremony?

The ceremony takes place in a Gurdwara, before the Guru Granth Sahib, and in the presence of 5 initiated Sikhs (who represent the Panj Piyaras, the first 5 Sikhs to be initiated). During the ceremony, hymns are recited from the Sikh scripture, prayers are said, and people are reminded of the principles of Sikhism. Amrit is prepared, a mixture of sugar and water that has been stirred with a double-edged sword. The Sikhs being initiated drink some of this from the same bowl, and have it sprinkled on their eyes and hair. Each then recites the Mool Mantra (the basic beliefs of Sikhism). There are readings from the Guru Granth Sahib and an explanation of rules of Sikhism. The ceremony ends with the eating of the ceremonial food, karah parshad.

Symbolism

The Five K's

The 5 Ks are 5 symbols worn by Sikhs who have been initiated into the Khalsa. The Guru introduced these for these reasons:

- Adopting these symbols would identify members of the Khalsa.
- Wearing them binds the community close together.

Each 'K' has a particular significance.

1. Kesh (uncut hair)
2. Kara (a steel bracelet)
3. Kanga (a wooden comb)
4. Kaccha - also spelt, Kachh, Kachera (cotton underwear)
5. Kirpan (steel sword)

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Why Sikhs wear turbans

Sikhs wear turbans as a symbol of their faith and identity. The turban, known as 'dastaar' or 'pagri' in Punjabi, holds significant cultural and religious importance in Sikhism.

Humanist naming ceremony

As we have seen, most religions have ceremonies to celebrate the birth of a baby. Many non-religious people such as humanists also wish to celebrate this event with their families, friends, and community. These may be performed by humanist celebrants. These are joyful occasions that express hopes for the child to have a happy and fulfilling life. There is no set format for these occasions. Often the baby's parents will choose symbols, readings, and songs which have a personal meaning. During the ceremony, there is no assumption that the child will go on to be a humanist. The focus is on promising to support them to decide for themselves what they believe and how they want to live. There is no set format for a baby naming ceremony. The baby's parents will choose symbols, readings, and songs which hold personal meaning.

Links for teachers

Christianity

What is baptism? Video clip
https://www.bbc.co.uk/programmes/p01149v1
https://www.bbc.co.uk/programmes/p0115dlq
A Christian baptism story: video clip
https://www.bbc.co.uk/programmes/p0115hmj
Adult baptism
https://baptism.org.uk/2020/05/27/getting-baptised-in-the-church-of-england/
Believer's Baptism
https://www.bbc.co.uk/bitesize/guides/zfwg7nb/revision/4
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-baptism/zm32nrd
Confirmation
https://www.bbc.co.uk/bitesize/guides/zfwg7nb/revision/7
https://www.bbc.co.uk/bitesize/guides/z4wg7nb/revision/3

Hinduism

Ceremonies
https://www.bbc.co.uk/programmes/p010xyj2
Hindu name giving ceremony

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https://www.bbc.co.uk/bitesize/guides/z9fxk2p/revision/2
Video clip
https://www.bbc.co.uk/programmes/p02npp3n
Sacred Thread Ceremony
https://www.bbc.co.uk/bitesize/guides/z9fxk2p/revision/3
Islam
https://www.bbc.co.uk/bitesize/guides/zkf2vk7/revision/2
Judaism
Brit milah
https://www.bbc.co.uk/bitesize/guides/z2tpjty/revision/2
Bar and Bat Mitzvah
https://www.bbc.co.uk/bitesize/guides/z2tpjty/revision/3
https://www.bbc.co.uk/bitesize/guides/zv626yc/revision/7
Sikhi
Sikh traditions
https://www.bbc.co.uk/programmes/p0114ndn
Birth and naming ceremonies
https://www.bbc.co.uk/bitesize/guides/zhp26yc/revision/8
Taking Amrit: video clip
https://www.bbc.co.uk/teach/class-clips-video/what-is-the-special-sikh-ceremony-taking-amrit/zj6d7nb
Five K's
Video clips
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-five-ks-of-sikhism/znbhf4j
https://www.bbc.co.uk/bitesize/articles/zkjpkmn
https://www.bbc.co.uk/programmes/p0113ln8
Humanism
https://humanists.uk/ceremonies/humanist-namings/
Resources
New Arrivals: Non-religious baby namings: Wynne Willson, J & Ashby, R, BHA, 2002
Non-Religious Readings for Naming Ceremonies: Morrison, H, Montpelier Publishing, 2015

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Teaching suggestions

Pupils could:

- compare promises and actions made during at least two different ceremonies
- describe at least two ways in which people welcome babies into the world and explain why this is important to them
- explain (by writing or drawing) the importance of symbolic clothes and objects associated with commitment ceremonies
- discuss about how wearing a religious symbol in everyday life might cause problems
- talk to members of faith communities or families about different ceremonies
- observe or act out a ceremony such as a baptism
- compare promises and actions made during different ceremonies
- explain who is involved in different ceremonies and the significance of their roles

Year 4: Spring Term
How do people celebrate marriage?

Content overview

Marriage: beliefs and ceremonies

Symbols and clothing associated with these ceremonies.

Previous learning linked to this topic: what pupils know and remember.	**New Learning objectives**	**Unit expectations and outcomes**
Year 2 Beliefs and worldviews **Year 3** Community and belonging **Year 4, autumn term** Idea of commitment	**Pupils should know and understand:** • how marriage is linked to belonging • how promises made during a wedding ceremony reflect belief and are strengthened by the presence of the community • the meaning of rituals and symbols which characterise marriage ceremonies • how the sacred is a key component of wedding ceremonies, e.g. promises made to God • how marriage may have different meanings for different people	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2) **To achieve the learning objectives, pupils should be able to:** • compare and contrast at least two types of wedding ceremonies, including promises and actions • provide examples of promises made during a wedding ceremony • explain the meaning of rituals and symbols in marriage ceremonies • give reasons for the differences between religious and non-religious ceremonies

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Key vocabulary and concepts
General: covenant, marriage, promise, rings, vows, wedding.
Christianity: bride, groom, hymns, vows, white.
Buddhism: Five Moral Precepts, Noble Eightfold Path.
Hinduism: ashramas, fire, henna, mandap.
Islam: Aqd Nikah, mahr, Nikah khutba, ummah, walimah.
Judaism: chuppah**,** glass**,** ketubah, mazel tov, rabbi, Sheva Brachot.
Pagan: altar, broomstick, four elements, handfasting.
Sikhi: Anand Karaj, Anand Sahib**,** granthi, Guru Granth Sahib, karah prashad, Lavan.

Teacher guidance

Many people see marriage as having two key purposes:

1. To bring two people together to share their lives until death.
2. To provide a secure environment for the birth and upbringing of children.

However, some people would say that both those things can be achieved without the need for a marriage ceremony. Marriage is a civil contract between two people. A couple can choose to have the ceremony in a Register Office, or any other place licensed to conduct marriages. They may also choose to have it as part of a religious ceremony in a place of worship licensed to conduct marriages. In 2014, the UK parliament introduced the Marriage (Same Sex) Couples Act 2014**.** This allowed couples of the same sex to get married in England, Scotland and Wales, but excluded same-sex couples getting married in church. Any couple may choose to live together before deciding whether to marry or they may live together without ever getting married. This does not have the stigma attached to it that existed in the past. In general, religions do not favour living together without marriage, teaching instead that it has a special meaning before God. This gives extra weight to the promises made as they are not just made before people but before God. However, no-one can be forced to get married if they do not want to. In 2023 the legal age for marriage and Civil Partnership was raised to eighteen in England and Wales.

How to teach this unit

Marriage is very much about adults, meaning that pupils' understanding is limited to some extent. Begin with their experience of attending a wedding and encourage them to bring in photographs, wedding invitations, etc. You should focus upon:

- the promises made
- actions, objects/artefacts and symbolism
- similarities and differences
- the strong links between marriage and the idea of covenant in some traditions

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- differences in procedures such as the length of a ceremony, e.g. a Register Office service may last only minutes whereas a Hindu wedding may last days or weeks

You should also include a humanist ceremony so that pupils understand that it is not only people who belong to religious traditions that want to be married.

Note

Covering this topic requires some sensitivity. Avoid making assumptions and consider the fact that some pupils' parents:

- may not be married
- could be divorced
- could be same sex

Some pupils may be brought up by a single parent as the result of divorce or bereavement. They might also be part of a blended family. Others might be being brought up by grandparents or other family members. It is not necessary to cover the topic of divorce at this stage.

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads into the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question**: some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- interview people we know about their wedding and ask them questions about why it was an important day for them
- look at pictures and video clips of wedding from different RWs and around the world. Identify similarities and differences
- analyse data and statistics about marriage in the UK. What can be learnt from this?
- research ceremonies around the world and explore religious and cultural differences

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Theology is about what people believe.	Philosophy is about what people think.	Social Science is about how people live.
Theologians might ask: In general, why do religions say that marriage is a good thing? What do religions believe in common about marriage? Why do people of faith believe that marriage should be celebrated in a sacred place? Why do promises made during marriage ceremonies matter? What do humanists believe about marriage?	**Philosophers might ask:** Why should (or shouldn't) people get married? Why do marriages end? Can a promise last forever? What does marriage mean? Do people become different after a marriage ceremony?	**Social Scientists might ask:** Why do people want to get married? Why do people celebrate a marriage? How have attitudes to marriage changed over time? Why might some people choose not to get married? Why do some people not agree with same sex marriages? Why might people wear special clothes at weddings? Should same sex couples be allowed to marry in a religious building?

Personal knowledge

Have I attended a wedding? If so, what was it like?
Where do I think would be the best place to hold a wedding and why?
What do I mean if I make a promise?

Substantive Knowledge: what pupils need to know

Terminology: arranged marriages

In some religious traditions marriages are arranged by the young person's family. Parents regard it as a serious responsibility to find a suitable partner for their son or daughter. An arranged marriage is **not** the same as a forced marriage. The final choice is usually made by the person concerned, who is free to reject as many of the potential marriage partners as they wish until they meet someone who they are happy to marry. Some families may come from a tradition of arranged marriages, but they now adopt a more western world way of finding a suitable partner.

Marriage in Abrahamic traditions

Christianity

Purpose of Christian marriage

Marriage is mentioned in the Bible many times. Jesus said, '*But in the beginning, at the time of creation, God made them male and female, as the scripture says. And for this reason, a man will leave his father and mother and unite with his wife, and the two will become one. So they are no longer two, but one. No human being then must separate what God has joined together'.* Mark 10:6-9

Most Christians believe marriage is an important part of life. They believe the purpose of marriage includes the following:

- to be with someone they love for the rest of their lives
- to have children who can also be part of the Christian faith (see autumn term) and provide a secure environment for the family**.**
- to make a covenant or promise (see references to covenant in previous years) before God through their marriage vows.

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The marriage ceremony

This may vary between different groups or denominations. The congregation sing hymns and say prayers to ask God for his blessing on the couple. The priest or minister gives a sermon on the theme of marriage. Rings are exchanged, symbolising eternal love, i.e. that marriage is a lifelong commitment. The couple make important promises, called vows, to stay committed to each other. Finally, they sign the marriage register, which is required by law in the UK.

Symbolism

Covenant

Christian marriage is a covenant relationship. Many traditional wedding customs have their roots in the covenant God made with Abraham.

White wedding dress

This is a traditional symbol of the wife's purity in heart and life, as well as her reverence to God.

Exchanging of rings

The wedding ring is a symbol of the couple's inward bond, signifying, through an unending circle, the eternal aspect of love.

Throwing of rice

This tradition is linked to fertility as some people believe that one of the primary purposes of marriage is to create a family.

Islam

Islam teaches that the family should be a key part of Islamic society, providing security for all its members. Some see the extended family as part of the ummah (community), therefore, different generations of families may live together. Others may encourage living in a nuclear family. Muslims are encouraged to keep a strong relationship with their extended family. According to the Qur'an, Allah made male and female to complete each other. Many Muslims believe this to mean that heterosexual relationships are part of Allah's plan.

The marriage ceremony

The actual Muslim wedding is known as a Aqd Nikah (solemn contract). There are readings from the Qur'an, and the exchange of vows in front of witnesses for both partners. No special religious official is necessary, but often the Imam is present, and he will perform the ceremony. Marriages must be declared publicly. This usually takes the place of a large feast, or walimah. The wedding ceremony can vary in practice but there are some common points:

- It takes place within the home or the mosque.
- There must be a minimum of two witnesses.
- The groom gives his wife mahr - a pre-agreed dowry that may include a gift of money or jewellery.
- The bride and groom repeat the word 'Qubool' (I accept) three times.
- The Aqd Nikah (solemn contract) is signed. This is a compulsory part of the wedding. It must be said and written down.
- The imam recites verses from the Qur'an and the Nikah Khutba (wedding sermon).
- The guests enjoy a walimah (marriage banquet).

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Judaism

Many Jewish people see marriage as a gift from G-d and a promise between G-d and the couple. '*G-d said, "It is not good for the man to live alone. I will make a suitable companion to help him.'* (Genesis 2:18). According to teachings in The Talmud, marriage is a commitment of love and companionship. For many Jews the principal purpose of marriage is to have children. The family is very important within Judaism, but it may take many forms, including traditional nuclear families, extended families, etc. Much of Judaism is focused on marriage and family life, therefore the marriage ritual has great significance.

The marriage ceremony

- The ketubah or marriage contract, is signed.
- The couple stand under the chuppah (canopy representing the home), blessings are made and the groom places the wedding ring on the bride's finger. In some traditions, the bride also gives the groom a ring.
- The rabbi or guests recite seven blessings known as Sheva Brachot. The bride and groom drink a cup of wine.
- The rabbi may say some words about the couple before blessing them.
- At the end of the ceremony, the groom will break a glass with his right foot and the guests shout **'**mazel tov**',** which means 'congratulations'. This tradition symbolises the destruction of the Temple in Jerusalem. It also reminds Jews that in life there is sometimes great sadness as well as great joy.

All the elements of the ceremony link in some way to Jewish beliefs about covenant.

Symbolism

The chuppah or canopy

This represents the home that the couple will build together as husband and wife.

The ketubah

The marriage contract, representing the promises made by the groom to his new wife.

The broken glass

Jews have various interpretations of the meaning of this. Some believe it symbolises the destruction of the Temple in Jerusalem whereas others believe it shows that love needs to be protected.

Hair

Many Orthodox and Hasidic Jewish women make the choice to cover all or part of their hair following marriage, either with a scarf (called a tichel), hat or wig (known as a sheitel). This may be worn all the time, when out of the home or just when praying in the synagogue, when in the presence of men who are neither their husband or a close relative. The practice has its roots in symbolising modesty rules. Today, many Jewish women cover their head to display their married identity. Some Hasidic women will shave their head entirely.

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Marriage in Dharmic traditions

Buddhism

Buddhism does not involve the worship of a creator or God who blesses or requires marriage. For that reason, Buddhist marriage is often seen as a legal agreement between partners, instead of a religious duty. However, many Buddhists may see their marriage as a significant social and spiritual life event. Buddhist families vary according to the customs of the country they live in, and include nuclear families, extended families and same-sex parents, as well as couples without children. The Five Moral Precepts and the Noble Eightfold Path provide guidance for the Buddhist family and other areas of life. Early Buddhist scriptures teach that husbands and wives should respect and honour, show love and trust, and remain faithful to each other. Some Buddhist parents educate their children about the teachings of the Buddha, including how to meditate. Other parents prefer to let their children decide for themselves, later in life, as to whether they want to live by the Buddha's teachings.

Hinduism

Hinduism teaches that family is the foundation of society. Marriage is celebrated as a spiritual stage of life, achieved as a Hindu moves through ashramas. Hinduism teaches that sexual relationships should only occur in marriage between a man and a woman but within the tradition there are different views about same sex relationships. Ideally, a couple should produce children to make their family complete. A parent's role is to guide their children towards a spiritual way of life, e.g. by worshipping together and completing the Sacred Thread ceremony (see previous term).

The marriage ceremony

The Hindu marriage ceremony is considered sacred, binding a man and woman together for life. It takes the Hindu couple into the second ashrama. Traditionally, the day before the marriage, the bride has her hands and feet decorated with beautiful henna design. In some Hindu communities the bride and groom fast until the wedding ceremony is complete. Most weddings take place in a mandap which contains a sacred fire at its centre. The groom traditionally waits for the bride in the mandap with the priest and family members. During the ceremony:

- Prayers and offerings are made.
- The bride and groom place flower garlands around each other's necks. The priest then ties the bride's sari to a scarf worn by the groom.
- The bride and groom throw offerings of grains into the sacred fire in the hope of fertility regarding both food supplies and children. They walk several times around the sacred fire with each circuit representing different aspects of marriage.
- The bride and groom take seven steps and make seven promises to each other, including to respect each other, to have children, to be together for life and to protect each other.
- The groom puts red powder into the bride's hair to show that she is now a married woman.
- The parents, family members and friends give their blessing to the couple using rice as a symbol of fertility.
- There are many traditions linked to different families and cultures, e.g. customs which take place after ceremonies.

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Symbolism

- On the morning of the marriage, the bride and groom take baths and put on perfumed oils to symbolise being pure and ready to commit themselves to each other.
- Flower garlands symbolise an unbroken circle to show eternal union.
- Tying the bride's sari to a scarf worn by the groom, symbolises the couple's physical and spiritual union.

Sikhi

For Sikhs, marriage is the uniting of two people in love and commitment. Two people become one soul. A Sikh marriage ceremony is a ceremony of equals as the husband and wife have equal status, though their traditional roles may differ. Most Sikhs see marriage as a sanskara and an important part of life. In addition to the actual ceremony, a Sikh marriage involves several preliminary rituals which may last for several weeks. For example, at the bride's parents' home, people may gather for several evenings to sing traditional wedding songs. These practices have more cultural than religious meaning.

The marriage ceremony (Anand Karaj)

- The groom enters the gurdwara while hymns are being sung. The bride enters later with her family and sits next to the groom.
- The granthi or the person officiating will ask the bride and groom if they consent to marriage. The granthi then gives a talk about the nature of marriage.
- The father of the bride places one end of the scarf worn by the groom in the hand of his daughter.
- The four verses of the Lavan (wedding) hymn are read out or sung. At the end of each verse the groom leads the bride in a circle round the Guru Granth Sahib.
- The Anand Sahib ('Song of Bliss') is sung.
- A prayer of thanks for the marriage ceremony is made.
- Karah Parshad is distributed.

Marriage in other religions and worldviews

Pagan

Pagan wedding ceremonies are called handfastings and mark the coming together of two people in a formal, loving and equal partnership. Pagans take the swearing of oaths very seriously indeed and believe it important that they express articulate the wishes of the individuals concerned rather than repeating a standard formula. Vows will be carefully discussed and decided upon beforehand, in consultation with the priestess and/or priest who will officiate at the ceremony. A couple may choose to handfast for the traditional period of a year and a day or longer. They may renew their vows after each year and a day has passed so that neither comes to take the other for granted. Others vow to handfast for life while a few, in accordance with Pagan beliefs in reincarnation, do so for all their future lives as well. As with all other Pagan ceremonies, there is considerable variation in the precise form an individual handfasting rite will take, but some parts are all but universal.

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- The ceremony is held outdoors if possible and will begin with the marking out of sacred space (usually in the form of a circle), the honouring of the Four Elements, and a welcome to all.
- The space is blessed by the officiant, usually a priest, priestess, or close friend. S/he will light incense or sage, call to the gods, goddesses or spirits, and create a spiritual circle to surround the physical circle.
- An altar filled with meaningful items, such candles, incense, or ceremonial wine might be placed near the officiant. These might be used by the couple as part of the ritual or offered to the gods.
- The gods and goddesses are called upon to bless the future life of the couple. Pagan faiths embrace many different gods and goddesses, spirits, and even the elements.
- The couples' right hands are bound together (hence 'handfasting') and they swear the oaths that will define their relationship. Their hands are then be unbound to show that they remain together of their own free will.
- Rings are exchanged and the ceremony concludes with 'jumping the broomstick' - the couple leap hand in hand over a broom held horizontally before them. This symbolises the crossing of the symbolic boundary between the old and new life.
- As with most Pagan rituals, a handfasting is followed by feasting and celebration by the company.

Non-religious religious wedding ceremonies

Wedding ceremonies are important for couples who are not religious but wish to express love and commitment towards one another in front of their family, friends, and community. While many religious couples may choose to have their wedding ceremony in a place of worship, someone who does not believe in God will not wish to refer to religious ideas, texts, or deities. These days non-religious couples have great flexibility in deciding on the structure of the wedding and the vows (promises) that are exchanged. A humanist wedding is an example of a non-religious ceremony.

Humanist marriage

A humanist wedding is a non-religious ceremony that is welcoming, inclusive, and personally tailored to the couple. It is led by a trained humanist celebrant and focuses on the couple and the things that are important to them. It can be as traditional or non-traditional, formal or informal. It can include whatever the couple feels is right for them. It can include vows, readings, poems, music, rituals (such as handfasting).

How is a humanist wedding different from a civil ceremony?

A humanist wedding is different from a civil ceremony or register office wedding because in that it is entirely personalised. It can take place anywhere that is significant to the couple. In England, Wales and the Isle of Man it is possible to have a humanist wedding but it needs to be registered at a Register Office just before or after the ceremony.

Links for teachers

Marriage in different cultures
https://www.bbc.co.uk/bitesize/articles/z37nvj6

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Buddhism
https://www.bbc.co.uk/bitesize/topics/ztss46f/articles/z62t3qt#znc4239
Christianity
https://www.bbc.co.uk/bitesize/articles/zrn6ywx
https://www.bbc.co.uk/bitesize/guides/zrr7y9q/revision/1
Judaism
https://www.bbc.co.uk/bitesize/articles/zbnng2p#z2fgdnb
https://www.bbc.co.uk/bitesize/guides/z4kg4qt/revision/6
https://www.bbc.co.uk/bitesize/articles/zbnng2p#znc4239
Hinduism
https://www.bbc.co.uk/bitesize/topics/zgp3g7h/articles/zbvrjfr
https://www.bbc.co.uk/bitesize/guides/z9fxk2p/revision/4
https://www.bbc.co.uk/teach/class-clips-video/articles/zmqrkmn
Islam
https://www.bbc.co.uk/bitesize/articles/zynvkhv#z9k2s82
https://www.bbc.co.uk/bitesize/guides/zkf2vk7/revision/4
Sikhi
https://www.bbc.co.uk/bitesize/topics/z4fr4xs/articles/zcg9239
https://www.bbc.co.uk/bitesize/guides/ztq24qt/revision/1
Pagan
https://theamm.org/articles/664-when-pagans-wed-modern-paganism-the-wedding-ritual
Humanism
https://www.bbc.co.uk/bitesize/topics/zjgvt39/articles/zv3tjhv
https://humanists.uk/ceremonies/weddings/blog/what-is-a-humanist-wedding/

Teaching suggestions

Pupils could:

- interview people about their wedding and ask them questions about why it was an important day for them
- look at pictures and video clips of weddings from different RWs and around the world - identify similarities and differences
- analyse data and statistics about marriage in the UK - what can be learnt from this?
- compare and contrast at least two types of wedding ceremonies, including promises and actions
- recognise how ‘covenant’ or promise is a part of marriage

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- explain the meaning of rituals and symbols in marriage ceremonies
- design a wedding invitation representing one religion or worldview
- research the different places people marry and present through data and pictures -make use of the local newspaper, radio, media

Year 4: Summer Term
What do people believe about the afterlife?
How is this expressed in funeral practices?

Content overview

The meaning of life and death

Religious and philosophical traditions.

Death

Belief and funeral practices OR the idea of immortality (See p. 170)

Previous learning linked to this topic:	New learning objectives	Unit expectations and outcomes
what pupils know and remember. **Year 2** Spring and summer term: worldviews and beliefs. **Year 3** The role of communities **Year 4** Autumn and spring terms: birth, commitment and marriage ceremonies: part of the journey of life.	**Pupils should know and understand:** • how ritual plays a part in funeral ceremonies and how this brings people together • what RWs teach about life after death • how people interpret the meaning of life and death • what is meant by immortality	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2). **To achieve the learning objectives, pupils should be able to:** • describe some funeral rituals and explain how they might bring communities together • explain what some RWs believe about the afterlife • compare and present balanced arguments about the purpose of life and death • interpret the meaning and significance of living forever

Key vocabulary and concepts

Buddhism: Powa, shrine.
Christianity: eternal, heaven, hell, **r**esurrection.
Hinduism: Brahman, dharma, karma, moksha, pyre, reincarnation, River Ganges, samsara.
Islam: Akirah, Day of Judgement, Paradise.
Judaism: Kaddish**,** Sheol, stone-setting, tallith.
Sikhi: Ardas**,** langar, mukti, reincarnation, samsara.
General: burial, cremation, funeral, gravestones, immortality, mourning.

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Teacher guidance
In this unit pupils re-visit the main beliefs held by different RWs. It may be helpful to refer to teacher guidance for Year 2. **Abrahamic traditions** Abrahamic religions show reverence for key prophets and leaders such as Abraham, Moses, Jesus, and Muhammad. 'Revelation' is final, and knowledge of God is fixed, as set out in the scriptures. While there might be discussions and interpretations within communities, there is a strong emphasis on a singular, revealed truth**.** At death it is believed that the soul or spirit leaves the physical body. There are differing beliefs about the detail of the afterlife within Abrahamic religions, but all believe in some form of eternal life. **Dharmic traditions** 'Dharma' is a Sanskrit term which means 'duty' as well as describing the cosmic order or law that governs the universe. Each tradition has its own unique beliefs, practices and scriptures but also shares common themes such as karma (the principle of cause and effect), reincarnation (the belief in the cycle of birth and death), and the pursuit of liberation or enlightenment. People who belong to Dharmic traditions believe that it is possible for any person to connect with the Divine as everyone is an expression of the Divine. This means that no intermediary prophets or messengers are necessary. **A key learning point** is that Dharmic traditions tend to see space and time as cyclical. Abrahamic traditions take a linear view. **How to teach this unit** Recap on earlier learning about different beliefs in RWs. Remind pupils what characterises Abrahamic and Dharmic traditions. Emphasise the point that even *within* RWs, people do not necessarily share the same beliefs. Views about the meaning of life and how it should be lived are obviously connected to beliefs in the afterlife. This unit is also linked to the previous terms where pupils looked at the life journey in terms of birth, commitment and marriage ceremonies. Encourage pupils to think more carefully about their own worldviews – this will be followed up in Year 6. Use sensitivity when discussing beliefs about death as some pupils may have experienced bereavement, especially of grandparents who may have played a very important role in their lives. Some may wish to share their experiences of attending a funeral, though it is possible that many will not have attended one. Remember to include the non-religious dimension by covering the humanist perspective. It is because humanists do not believe in God or an afterlife that they believe that people should live their best lives in the present. **NOTE: An alternative approach (p.170)** If you feel that teaching about beliefs and practices related to death and the afterlife is inappropriate for your class, focus on beliefs about the purpose of life and include more details about philosophical viewpoints. It is suggested that you use 'How to Live Forever' by Colin Thompson as the focus (See substantive knowledge). This book raises many questions which could be used to discuss religious and non-religious beliefs about life, death and immortality.

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Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How pupils might learn

They could:

- talk to people from different RW communities about the meaning of life and death
- visit a graveyard or cemetery and see what we can be learnt from gravestones and inscriptions
- read and interpret what sacred scriptures say about life and death
- explore the different feelings associated with death
- research obituaries in the press – why are these important?

Theology is about what people believe.	**Philosophy is about what people think.**	**Social Science is about how people live. Social Scientists might ask:**
Theologians might ask:	**Philosophers might ask:**	How do people find meaning in life?
What do RWs believe about the purpose of life and death?	Why are we here?	Why/How do some people try to stay young?
What does ritual have to do with beliefs?	Is it reasonable to believe in life after death?	Why are funerals important to some people?
Does everyone believe that life has a purpose?	Do animals have souls?	Why do families and friends often come together after someone has died?
What do RWs believe about the soul or spirit?	What would it like to never grow old?	How do people remember those who have died?
What is puzzling about death?	When are you old?	
What is immortality?	Is the soul or spirit the same as the mind?	
Is the body or spirit immortal?	Does life have to have a purpose?	
How do we know what to believe about these things?	Can people live on in memories?	
How do beliefs set out in sacred texts help people deal with death?	What is 'out there'?	
	Why might someone want to live forever?	
	Why can't we know for certain what happens after death?	

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Personal knowledge: reflections

What is the most important thing in my life?
How might this change as I get older?
If I could make one change in the world, what would it be?
When will I be old?
Would I like to live forever?
What do I find puzzling about death?

Substantive knowledge: what pupils need to know

Life after death is a fundamental belief in most religions but what form this takes varies between and within religions. Some people who are not religious also believe in life after death, while others believe that there is no existence after death. For most religious people, belief in life after death is based on teachings in their scriptures or traditions.

Abrahamic traditions

Christianity

Christian beliefs about the hope of eternal life are based on the resurrection of Jesus Christ at Easter. Due to this they have the hope of eternal life in the presence of God.

Heaven

Most Christians interpret the teachings of the Bible to mean that humans will have a spiritual existence after death. They reject the idea of reincarnation, believing instead that when life is over on earth, a person will continue to have eternal life in another realm (heaven) rather than coming back to earth in a different body.

Hell

Christians believe that God has given human beings free will, therefore there must be an opportunity for people to reject Him. This is the basis of the idea of hell. Hell has traditionally been depicted as a place of eternal fire that symbolises pain and suffering, but many would define it as being in a state of existence far from God.

Christian funerals

Jesus said, '*I am the resurrection and the life. Those who believe in me will live, even though they die*.' John 11:25 For this reason, Christian funerals are often seen as a celebration of life because this person is believed to be with God in heaven. Christian funerals differ according to the denomination and interpretation of the afterlife. Some Christians believe in the resurrection of the body, so they prefer burial over cremation, which destroys the body. This is because the Apostles' Creed says: '*I believe in … the resurrection of the body*'.

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However, other Christians believe that afterlife will be spiritual so would find both cremation and burial to be acceptable. During a funeral people might sing hymns and say prayers, decorate the coffin and church with flowers, light candles and pray for the dead person. A sermon will be made which will include teaching about the afterlife as well as a tribute to the life and character of the person who has died.

Islam

Life after death is known as Akhirah**.** Most Muslims believe that when they die, they will stay in their graves until the Day of Judgement. They will then be brought before Allah and judged on how they lived their earthly lives and then go to either Paradise or hell. Those who have performed more bad deeds than good will enter hell.

Muslim funerals

As soon as possible after death, the body is washed three times by relatives of the same gender as the deceased, then wrapped in white. The body is then taken to the cemetery where Muslims will stand and pray for the forgiveness of the dead person and that they may find peace and happiness in the world to come. Traditionally, only men attend the funeral. People are buried facing Makkah and never cremated.

Judaism

Jewish sacred texts refer to a 'world to come' (*olam ha-ba*) but Jews tend to place greater emphasis on the present life than the one to come. A common Jewish greeting is, 'I wish you a long life.' There is no single understanding of the afterlife and there are variations between Orthodox and Progressive traditions. The Torah refers to an afterlife where people will reunite with family members who have died. Other parts of the Tenakh refer to a place called Sheol, where the souls of the dead wait for purification.

Jewish funerals

Practices may vary between Orthodox and Progressive traditions. Funerals take place as soon as possible after death. Orthodox traditions do not usually allow cremation, but Progressive Jews sometimes do. No flowers are given at a Jewish funeral and the service is short. Straight after death the body is washed and dressed in a tachrichim (white shroud). Men are also wrapped in a tallith (prayer shawl). Fringes are cut off the tallith to show freedom from religious laws. After burial a blessing is said and the family return home to sit shiva a seven-day mourning ritual. For the next seven days a candle is kept burning and the mirrors in the house are covered. The mourners stay at home. They may not shave or cut their hair and they may sit on low stools. A prayer known as Kaddish, is said three times a day. Shiva is broken only by Shabbat or a Jewish festival. For the next 11 months Kaddish is said every day. From then on, the dead person is remembered each year on the anniversary of their death by the lighting of a Yahrzeit candle and by reciting Kaddish. Just before the first anniversary a tombstone will be placed at the grave.

Stone setting

It is usual for the grave marker to be put in place and for an unveiling ceremony to be held after the period of mourning is over, no later than one year after the death. The unveiling ceremony consists of the readings, prayers and eulogies. A small stone is placed on the gravesite to indicate that someone has visited the grave. This tradition may also reflect the biblical practice of marking graves with a pile of stones. Or it may connect

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to the custom of writing notes to the deceased and pushing them into crevices into the Western Wall in Jerusalem. When no crevice could be found, the note was weighted down with a stone.

Dharmic traditions

Buddhism

Buddhists believe that:

- life is a cycle of death and rebirth called samsara
- this cycle is something to escape from
- when someone dies their energy passes into another form
- the escape from samsara is called nirvana or enlightenment
- once Nirvana is achieved, and the enlightened individual physically dies, they will no longer be reborn.

When a person is dying, words are read to them which act as a reminder of the teachings of the Buddha. There is no set funeral service. A powa ceremony may be carried out. This is to help people experience peace of mind after death. Different types of Buddhist groups and communities have different ways of carrying out funeral ceremonies, e.g. they may have a shrine with the dead person's picture and an image of the Buddha surrounded by candles, flowers and incense. A monk may lead the funeral service, which involves giving a talk and carrying out important rituals. The person is either buried or cremated.

Hinduism

Hindus believe that everything connects to beliefs about Brahman (Ultimate Reality), atman (soul), samsara (cycle of life), dharma (duty) and karma (actions). Humans are part of the cycle of death and rebirth. When a person dies, their atman (soul) is reborn in a different body. Hindus believe in karma which means that good or bad actions in life determine the atman's rebirth. Living a good life will eventually lead to moksha. Some Hindu scriptures describe moksha as the atman becoming absorbed with Brahman, from where each atman is believed to originate. Other Hindu scriptures describe moksha as living in the realm of a personal God.

Hindu funerals

Rituals vary depending on the type of Hindu tradition being followed or where a family comes from. Relatives may wash the body and clothe it in white garments. Drops of water from the River Ganges may be placed into the mouth of the deceased to symbolise purification. In India, the corpse may be carried to the funeral pyre near a river (ideally the Ganges) before the next sunrise or sunset and traditionally, the eldest son lights the funeral pyre (a wooden structure used for cremation). In the UK, many Hindu families have the body cremated as soon they possibly can. Traditionally ashes are placed in a river either in India or at permitted places in this country. During the ceremony, the priest and the mourners may recite verses from scriptures. Many Hindus would say they are remembering the person they knew as the atman will be reincarnated. Offerings are made to family gods and goddesses to help the atman to move on.

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Sikhi

Like most Dharmic religions, Sikhs believe in samsara, the cycle of birth, death and rebirth. This includes a belief in reincarnation. Sikhi teaches that all beings, including animals and humans, have a soul (the atma) and are part of the cycle of reincarnation. Sikhs believe they can learn to become closer to God by having many chances of living (the soul moves from one life to another). This idea is often referred to as 'transmigration of the soul'. Sikhs have a chance to move from being self-centred to being God-centred. This is how they can escape the cycle of samsara and achieve liberation known as mukti.

Sikh funerals

After death a Sikh's body is cremated. The ashes of the deceased are immersed in a river either in India or in another country where they were living. Sikhs believe that the soul has moved on and if God wills, people will be reunited with him. Many Sikhs believe that death is just a short sleep before rebirth. In India the funeral often occurs on the day of death or on the following day. In western countries there is a longer period before cremation. Before taking the body to the crematorium, it is ritually bathed and clothed. Verses of scripture are sung and the Ardas is said. In the crematorium tributes are paid to the deceased and the Kirtan Sohila (late evening prayer) and Ardas are recited. Family and friends will then often go to the gurdwara. Here passages of the Guru Granth Sahib are read, followed by langar. During the ten days after a death the complete Guru Granth Sahib is read at the family's house or in the gurdwara.

Humanism

Humanists believe that there is just one life, therefore people need to make the most of it. For humanists, there is no single 'ultimate' meaning of life. Instead, it is up to people to make their own lives meaningful. Humanists believe that people should be free to decide how they live (as long as they do not cause harm to others), seeking happiness and supporting others to do the same.

Quotes from humanists

'*I don't believe in an afterlife, so this life is precious. We should find what makes us happy and make the most of our lives. We should also try to help other people do the same.'*

'For me, one of the most important things in life is forming good friendships and relationships with others. Community is also important. But we should remember that all human beings around the world are part of one extended family.'

As humanists do not believe in an afterlife a religious funeral would not be appropriate. A humanist funeral acknowledges that it is a time for sadness but also a time to celebrate a person's life. Humanists believe that they live on through others, in people's memories, and through the contributions they have made to society.

Natural Funerals

Woodland burial, also known as green burial or natural burial, is an eco-friendly funeral option. It is an environmentally friendly alternative to a traditional burial and cremation. It usually takes place in natural burial grounds, or designated woodland burial sites in larger cemeteries. Usually, a biodegradable coffin or casket is used, made from recycled paper, wicker or willow. Rather than marking the grave with a headstone it may be

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identified by a tree or flowers which blends in with the woodland. There are natural burial grounds in Lincolnshire, e.g. Longholt Wood, Tithe Green, Temple Wood.

Alternative approach to teaching about death (See Teacher Guidance above)

'How to live Forever', by Colin Thompson, Red Fox, 1998

Questions based on the book:

- What kind of things do people do to stay young? Why?
- What does 'old' mean?
- When are you 'old'?
- What is immortality?
- Would it be good or bad to be immortal?
- Why did the Ancient Child say the book would drive Peter mad?
- What would 'endless tomorrows' be like?
- Why did the Ancient Child say, 'To live forever is not to live at all'?
- Was Peter wise not to read the book?
- What do you think was written in the book?
- Why did the Ancient Child tell Peter he was wise?

Resources

the little book of humanist funerals: Copson, A & Roberts, A, Piatkus, 2023

Links for teachers

Buddhism

Beliefs and practices

https://www.bbc.co.uk/bitesize/guides/zyhmk2p/revision/1

https://www.bbc.co.uk/bitesize/guides/zh67xfr/revision/6

Christianity

https://www.bbc.co.uk/bitesize/guides/zgqjgdm/revision/1

https://www.bbc.co.uk/bitesize/guides/z683rwx/revision/3

https://www.bbc.co.uk/bitesize/guides/zdhmtv4/revision/7

In Roman Catholicism

https://www.bbc.co.uk/bitesize/guides/zc4cng8/revision/5

Hinduism

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https://www.bbc.co.uk/bitesize/guides/zmvhsrd/revision/1
https://www.bbc.co.uk/teach/class-clips-video/articles/zn68qp3
https://www.bbc.co.uk/bitesize/guides/zmgny4j/revision/3
Death in Hinduism: video clips
https://www.bbc.co.uk/programmes/p010xcsz
https://www.bbc.co.uk/programmes/p010xbkq
Funerals
https://www.funeralguide.co.uk/help-resources/arranging-a-funeral/religious-funerals/hindu-funerals
Islam
https://www.bbc.co.uk/bitesize/guides/zkf2vk7/revision/5
https://www.bbc.co.uk/bitesize/guides/zddbqp3/revision/8
Judaism
https://www.bbc.co.uk/bitesize/guides/zcbgh39/revision/5
https://www.bbc.co.uk/bitesize/guides/zv626yc/revision/6
Life after death
https://www.bbc.co.uk/bitesize/guides/zvbsv9q/revision/5

Sikhi
Belief in life after death
https://www.bbc.co.uk/bitesize/guides/zjq9dxs/revision/2
https://www.bbc.co.uk/bitesize/guides/zx4ky4j/revision/3
https://www.bbc.co.uk/bitesize/guides/zk3f3k7/revision/4
Funerals and mourning
https://www.bbc.co.uk/bitesize/guides/ztq24qt/revision/3
Humanism
What is Humanism?
https://understandinghumanism.org.uk/area/what-is-humanism/
Humanist funerals
https://www.bbc.co.uk/bitesize/guides/zt2nmsg/revision/7
https://www.thenaturalburialcompany.co.uk/site-locations/prestwold/
Natural burial grounds: Longholt Wood, Lincoln
https://longholt-wood.co.uk

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General

https://www.childbereavementuk.org

https://www.annafreud.org/search/?term=bereavement

Teaching suggestions

Pupils could:

- describe some funeral rituals along with the symbolism involved and explain how they might bring people together
- visit a graveyard or cemetery and see what they can learn from gravestones and inscriptions
- talk to people from different RW communities about the meaning of the afterlife
- read and interpret what sacred scriptures say about the afterlife
- compare beliefs about the purpose of life and death, looking at similarities and differences - how do beliefs link with rituals?
- interpret the meaning and significance of living forever
- write an obituary or an eulogy for someone famous
- explain the message of 'How to live Forever' - produce art-work, a piece of writing or a poem to express what the story is about

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Upper Key Stage 2

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Year 5

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Year 5
Expression, experience and the senses



Overview

This builds upon learning in a) Year 2, when pupils were introduced to the concept of worldviews and the connections between them, particularly in relation to key beliefs and b) Years 3 and 4, when pupils considered how beliefs are expressed through communities, e.g. through pilgrimage, community life, commitment ceremonies. In Year 5 pupils will learn about upon how people express these beliefs through worship and caring for others. Pupils will also consider the sensory and emotional responses to worship. How do people feel when they engage in prayer and worship? What do they experience? This includes a consideration of the part played by music, art, etc. It is important to emphasise once again that not all people within the same religion experience worship in the same way. During the spring term pupils consider religious experiences and encounters which cannot be easily explained.

Worldviews context

The need to come together to celebrate is a common feature of humanity, whether it has a religious meaning or not. Most people feel the need to share a special occasion with others. Worship is one way in which people come together to express their religion, though some may choose to do this alone. Our personal worldview includes our responses to things that are not easily explained by reason or science and to a degree this shapes the way we view religion. It is also shaped by the way we experience things through our senses. This is why, for example, people who are sight or hearing impaired may have a different perspective of the world. Religious or spiritual experiences rely on these senses to a greater or lesser extent, but may also involve a transcendent dimension, i.e. they go beyond our understanding. People who are not religious may still believe in a spiritual dimension, i.e. there is more to being human than just experiencing physical things.

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Autumn How do people express their beliefs through worship and caring for others? How do people use their senses in worship?	Spring What do we mean by religious and spiritual experiences?	Summer School Designed Unit (See Appendix 3)
Content overview Worship – in the home and places of worship. How the senses are used in worship. How poetry, songs, literature, music and art might play a part in worship. Objects and symbols used to enrich worship. The significance of prayer. The way people express their RWs by caring for others.	**Content overview** Religious and spiritual experiences Encounters with God, life -changing events, conversion experiences. Experiences and feelings that cannot be easily explained, e.g. miracles, prayer.	**Suggestions** • A study of a RW, group or denomination which may not necessarily be represented in Lincolnshire, e.g. but not covered in detail in the syllabus, e.g. Baha'i, humanism, Jainism, Paganism, Quakers. This could include a visit to the associated place of worship if appropriate. • Visit to a place of worship (real or virtual), with a focus upon the experience of worship. Schools could choose a sample or focus on one. • Expression of belief and worship through picture and photographs. • Global representations of religions. • Care and charities: Case Studies • Modern day examples of miracles. **Appendix 3 includes suggested plan**

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Units should be taught through aspects of the following religions and worldviews across the year

Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit

Compulsory

Christianity

In addition

Choice of Abrahamic religion: Islam **OR** Judaism

Choice of Dharmic religion: Buddhism, Hinduism **OR** Sikhi (Choose **one**)

Non-religious perspectives

Reference can be made to other RWs as and when appropriate.

Progression Strands: concepts which pupils should understand

A: Belonging, Identity & Community

- How worship brings communities together and makes individuals feel that they belong.
- How religious or spiritual experiences can be shared by a community.
- How people within Abrahamic and Dharmic traditions express worship.
- How people care for those in their own communities and for others.

B: Beliefs, Influences & Values

- How worship reflects key beliefs.
- The ways in which beliefs and actions (in worship) are linked.
- How religious or spiritual experiences may strengthen a person's belief.

C: Expression, Expression & the Sacred

- How people express their faith through prayer and worship, both as members of communities, families and individuals.
- How music, art and literature might enhance worship.
- Why experiencing the sacred and holy matters in worship and ceremonies.
- Which symbols, objects and artefacts aid worship.
- The ways in which sensory and emotional responses form part of worship and religious experience.
- How people express care for others, based on teaching within RWs.
- The ways in which people encounter the sacred or 'unexplained' through religious and spiritual experiences.

D: Truth, Interpretation & Meaning

- What people from different Abrahamic and Dharmic traditions mean by worship, prayer and meditation.
- How beliefs and ideas can be demonstrated and understood in different ways, including through experiences.

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- How religious/spiritual experiences such as miracles can be interpreted in different ways.
- How non-religious people might interpret religious experiences.

Year 5: Autumn Term
What do people do to express their beliefs through worship and caring for others?
How do people use their senses in worship?

Content overview

How people express their beliefs through worship and by caring for others.
The role of senses and emotions.
The part played by objects, artefacts, songs, music and art in worship and prayer in some RWs.
How people express their beliefs through caring for others..

Previous learning: what pupils know and remember.	**New learning objectives**	**Unit expectations and outcomes**
Year 4 Commitment ceremonies, beliefs about the afterlife. **Previous learning linked to this unit** **Reception and Year 1** Idea of sacred and special. **Year 2** Sacred texts, key beliefs of Abrahamic and Dharmic traditions: links to expression, e.g. how the Guru Granth Sahib is used in worship. **Year 3** How communities express beliefs and a sense of belonging through pilgrimage and within their communities. **Year 4** How communities express commitment to their beliefs.	**Pupils should know and understand:** • how people express their faith through worship, both individual and collectively • how sensory and emotional responses form part of worship and religious experience • the ways in which objects, symbols, words, music, art and literature enhance worship • what people from different Abrahamic and different Dharmic traditions mean by prayer and meditation • how people express their faith by caring for others	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (Appendix 2) **To achieve the learning objectives, pupils should be able to:** • describe ways in which people express their faith through worship, both individually and collectively • provide examples of the ways in which symbols, objects and artefacts help people to worship • explain what people from at least two RWs mean by prayer and meditation • identify ways in which people from different RWs care for others

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Key vocabulary and concepts

Buddhism: Buddha, Buddhist Wheel, chanting, dhamma, enlightenment, Gautama Siddhartha, incense, lotus flowers, mandala, mediation, shrine, stupa.

Christianity: altar, Bible, bread and wine, candle, chalice, choir, cross/crucifix, Eucharist, Golden Rule, Holy Communion, hymns, lectern, Last Supper, Lord's Supper, minister, priest, pulpit, sermon, Sermon on the Mount, stained glass window.

Hinduism: aarti, atman, bell, Brahman, incense, mandir, murtis, puja, shrine.

Islam: adhan, akhlaq, calligraphy, du'a, Five Pillars, masjid, Imam, Jumu'ah**,** mihrab, minaret, minbar, muezzin (mu'adhdhin), prayer mat, qibla, Qur'an, rak'as, salah, Shahadah, wudu.

Judaism: Aron Kodesh, bimah, cantor, havdalah, menorah, mitzvot, Ner Tamid, parochet, Rabbi, scrolls, Sefer Torah, Shabbat, Shema, synagogue/shul, Tenakh.

Sikhi: chauri, dirwan, Granthi Sahib, gurdwara, Gurmukhi, Guru Granth Sahib, Guru Nanak, Ik Onkar, Japji Sahib, karah parshad Khanda, kirtan, langar, Palki Sahib, ragis, Waheguru.

Teacher guidance

This unit builds on work in Year 2 on sacred texts and beliefs in Abrahamic and Dharmic religions. Pupils need this foundation to make sense of the ways in which people express their RWs. They need to understand that religions are not simply about belief, but all the things included in our four progression strands, e.g. community, identity, expression. If pupils do NOT understand this, then religions and worldviews become one dimensional, reduced simply to a list of beliefs, sacred scriptures, etc. Whenever possible, enhance learning by visiting places of worship (See Appendix 9) and /or inviting visitors in. It is essential to make the link between WHAT people believe and HOW they express it. How do people *feel w*hen they engage in prayer and worship? What do they experience? This also means considering the part played by music, art, etc.

Diversity

Once again, it is important to emphasise diversity, i.e. not all people within the same religion worship in the same way; a Hindu may worship in the home or in the mandir, Quaker worship is different to Pentecostal worship. Although pupils will learn mainly about worship in the principal world religions, every effort should be made to include smaller groups where appropriate to understand this diversity. The basic beliefs remain the same (thought even these are sometimes interpreted differently) but the expression is different. This underlines the importance of prefacing any statement about RWs with '*some* ….', e.g. 'Some Christians include singing, clapping and dancing in their worship.' Added to this is the global dimension. When talking about worship, remind pupils that it might be expressed differently across the world (especially in the religion's country of origin). You might ask questions like:

- What are Hindu temples like in India?
- What are Buddhist temples like in Thailand?
- How is Christianity expressed in Africa?
- Do people experience certain things in common when they worship?

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This unit includes considering the sensory and emotional responses to worship and the part played by music, art, etc. People express their faith in ways other than worship, including the way they care for others and pupils should also consider the way individuals and communities within RWs fulfil their responsibilities in this respect.

How to teach this unit

Worship

Refer to prior learning: work covered in Year 2 provides pupils with a good knowledge and understanding of RWs so that they can apply this to the expression of belief. It is likely that some pupils will have no experience of attending a place of worship. Introduce the idea through photographs or video clips. Explain that worship is any act that shows devotion or love for God. You might compare other events where large numbers of people gather, e.g. a football match or a music festival. Explore the similarities and differences. Pupils need to understand what people *experience* through prayer, meditation and worship, not just the actions and rituals they might follow. For some people, music, story, poetry, art, etc. make significant contributions to these experiences. This can then link to the subject of broader religious experiences. You could play a piece of inspirational music or show the pupils an object that is very special to you and explain why. If possible, follow this by visiting a place of worship and observing worship (on a weekday this would be more likely to be in a mandir or gurdwara) or you could visit any place that you consider to be inspirational. Use video clips of inspirational places around the world. You should also include a non-religious perspective, e.g. Do humanists experience spiritual events that are not linked to belief in God? Outside religion, is it possible to worship people or things?

Remember, always start with where the pupils are. Choose some challenging questions from the disciplinary knowledge section to engage curiosity. Encourage pupils to find different ways of searching for answers as well as posing their own questions.

Caring for others

Expressing belief is not just about worship. It is also about a connection between belief and behaviour, especially towards others. Use texts from different RWs as a starting point to show how people demonstrate their faith through various actions. These actions may be related to the way people treat individuals or on a much larger scale, e.g. through charities. As for the above, you should include a non-religious perspective, e.g. how do humanists decide how to care for others?

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Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn?

They could:

- interview people from the religions they have studied
- observe practices and ways of living, e.g. when visiting a place of worship or watching a video
- go beyond the facts about RWs and explore the emotional and sensory aspects of worship + religious and spiritual experiences
- read examples of sacred texts connected to worship
- listen to music, look at works of art and think about how these might help people to express worship.
- find out about charities linked to RWs

Theology is about what people believe.	**Philosophy is about what people think.**	**Social Science is about how people live.**
Theologians might ask:	**Philosophers might ask:**	**Social Scientists might ask:**
How can buildings and objects/artefacts inside them help people to express their beliefs?	Why do people worship and pray to someone or a power they can't see?	What do people do in places of worship?
How might music and art help people to express their beliefs?	Who are people praying to?	How can buildings help people to express their faith?
Could a believer worship anywhere?	Is seeing believing?	How do music, hymns, chanting, etc, enrich peoples' experience of worship?
Can you worship anything?	Can you worship anything?	Why do people worship with others?
Why do some places/spaces bring about responses which people might describe as spiritual?	Why do people think that times or moments can be special or sacred?	How do worship gatherings and ceremonies give believers a sense of identity and belonging?
How do objects and symbols express belief?	Is 'positive thinking' the same thing as prayer?	Why do some people worship quietly while other prefer music, singing, etc?
Why does ritual matter?	Does caring for others make you a good person?	Why do some people prefer to worship in a plain building while others prefer one with images, statues, etc?
Why do people believe in prayer?	How should we act towards others?	What can we learn from the ways people worship?
Are all religions praying to the same God?	Who says so?	Why should people care about others?
Why is caring for others important in all RWs?		Might people care for others just to make themselves feel good?

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A musician or artist might ask
How do I want this piece of work to make people feel?
Why is music and art so powerful?
How does it make people connect with God?
How can it touch the emotions of people who are not religious?

Personal knowledge: reflections

What does worship mean to me?
What places are special or sacred to me? Why?
Do I always have to see something to know it's there?
What feelings do I experience when listening to music?
How do I feel when going into a place of worship or a sacred space?
Have I ever had an experience I cannot explain?
How do I treat others?
How do they treat me?
How do I expect to be treated?

Substantive knowledge: what pupils need to know

It is important that pupils understand that belonging to a religion involves much more that believing 'in' something. Belonging to a RW may be expressed in many ways. Worshipping together may help to bring communities together.

Using the senses and emotions in worship

These need to be considered when thinking about worship. It is important not to simply focus on WHAT people do. People worship in different ways and experience different things. Worship may be carried out alone or with others, silently or with noise, in stillness or through actions. What matters is the sense of connection with God. Worship is not about simply doing certain things. It is also about the feeling associated with these actions. There is an emotional aspect to worship because it is usually about a personal relationship between God and the worshipper. In terms of how the senses are used, this will vary between and within religions. Although hearing music, singing, etc. may play a role in worship, sometimes silence is also important. Not all worship happens in a place of worship. In some RWs, e.g. Hinduism, worship often takes place within the home. Also, the experience may be different for men and women, e.g. in Islam where traditionally only men generally attend Friday prayers (Jummah).

Worship in Abrahamic traditions

Christianity

Christian churches are divided into various denominations or groups, each with their own interpretation of scriptures, worship, etc. Strictly speaking, the word 'church' refers to the community of Christians as well as the building, i.e. koinonia, one body of faith, the worldwide

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fellowship. Acts of worship may help to bring communities together. In some churches such as Anglican and Roman Catholic, pictures and statues might help worshippers to focus upon God and the saints (holy people). Other denominations such as Methodist or Baptist avoid anything that they consider might distract the worshipper. Also, they believe that God is beyond our understanding so should not be represented through pictures, etc. This belief is shared by Judaism and Islam, whereas within the Hindu tradition, murtis are considered to aid worship.

How do Christians worship?

Christians believe that worship is any act that shows devotion to, or love for God. This means that worship may be expressed in many ways, including through prayer, reading from the Bible, attending the Eucharist/Holy Communion and singing songs and hymns. As well as worshipping with others, Christians can pray and worship privately anywhere.

Liturgical worship

This follows a structured service and may include singing hymns, praying and reciting set responses to readings. Roman Catholic, Church of England and Orthodox Christians worship in this way.

Non-liturgical worship

This is informal, less structured worship (see Evangelical and Charismatic worship below). Some worship events take place outside a church and attract hundreds of people, e.g. the Keswick Convention, Greenbelt Music Festival.

Evangelical and Charismatic worship

This is practised by Christians who believe that the Holy Spirit drives the worship rather than people or the printed word. Sometimes worship includes clapping, shouting and dancing.

Personal worship: Prayer

As well as worshipping with others at church, Christians can worship privately anywhere. Prayer is the main way that Christians communicate with God. In the New Testament Jesus taught His disciples to pray (the Lord's Prayer) and He encouraged them to address God as 'Father'. Prayer can be silent or said out loud. It can use set words, or a person's own words.

Silent worship

Quakers often worship in complete silence. The Sunday meeting usually lasts about an hour and people only speak if they are prompted by God or something within themselves to do so. This silence is a shared experience during which everyone is aware of each other as they seek to experience God for themselves.

Key objects and symbols which may be found in some churches: how do these link to belief?

Candle

This reminds Christians that Jesus is the light of the world, symbolically bringing light into darkness. Different candles are used at different times of year, e.g. Paschal candle at Easter and during baptisms.

Altar or Communion Table

This may act as a focal point for worship and is also the table upon which Holy Communion (Mass/Eucharist/Lord's Supper/Breaking of Bread) takes place, symbolising the Last Supper.

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Cross/crucifix
A cross is usually plain whereas a crucifix (often seen in Roman Catholic churches) has a figure of Christ's body. Christians are reminded about Jesus' sacrifice for them which led to salvation, redemption and forgiveness.
Pulpit
This, along with the lectern, reminds Christians of the importance of the Bible and its teaching. The pulpit is a raised platform from where a sermon is preached. Some non-conformist churches such as Baptists have large pulpits, emphasising the importance of preaching the gospel. Pulpits tend to be smaller in Anglican and Roman Catholic churches.
Lectern
A stand on which the Bible is placed, often in the shape of an eagle, symbolising the spread of the Word of God.
Statues, pictures
In some churches such as Anglican and Roman Catholic, these help worshippers to focus upon God. They might include statues of the Virgin Mary and Jesus and pictures in stained glass windows.
How Christians use their senses in worship
They may:
Hear: hymns, songs, music, choir, Bible readings, sermon, prayers
See: cross or crucifix, **s**tained glass windows, **s**tatues and pictures, candles, colour (in some churches colours are used to represent different times of the Christian calendar)
Smell: incense
Taste: bread and wine
Touch: statues or pictures, chalice (during Holy Communion), shake hands.

How should a Christian care for others?

What does the Bible teach?
Creation story (see Year 1, spring term)
People should take care of what God has created.
Ten Commandments: Exodus 20: 1-17, Deuteronomy 5: 6-21
Jesus' teaching
The Golden Rule
The Golden Rule tells Christians to treat other people as they would like to be treated. *'Do for others what you want them to do for you.'* Matthew 7:12

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Parables

Much of Jesus teaching comes through his parables such as the Good Samaritan. This is an example of caring for people who may not naturally be our friends. Other parables such as The Prodigal Son (see Year 1, autumn term) teach about the importance of forgiveness, showing that in the same way that God forgives humans, so humans must forgive those around them.

The Sermon on the Mount (Matthew 5-7)

Jesus delivered this sermon (or talk) from a mountainside in front of a large crowd. He explained what God expects from human beings. The main statements he made are known as the Beatitudes, an example being: *'Happy are the pure in heart: they see God!'* (Matthew 5: 8)

Churches often provide help and advice for those in need, and many Christians are involved in local charities. Many churches run food banks from their church halls. Some Christians volunteer as Street Pastors, who go out onto the streets at night to care for those in need. One denomination, The Salvation Army, is a Christian church and charitable organisation. It runs food kitchens, organises toy collections at Christmas and offers an advice network. It also provides, for example, support for drug addicts and the homeless and is well known for its work on contacting missing people.

The Greatest Commandment

'Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second most important commandment is this, 'Love your neighbour as you love yourself.' There is no other commandment greater than these two.'(Mark 12: 30-31)

Links for teachers

Worship
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/5
Prayer
https://www.bbc.co.uk/bitesize/guides/zbp7y9q/revision/7
https://connectusfund.org/20-most-famous-prayers-of-all-time
https://www.bbc.co.uk/programmes/p02q88sl
Lord's Prayer
https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/2
Music
https://www.bbc.co.uk/bitesize/guides/zbp7y9q/revision/10
Worship
https://www.bbc.co.uk/bitesize/topics/ztkxpv4/articles/zvfnkmn
https://www.bbc.co.uk/bitesize/guides/z63pfcw/revision/1
https://www.bbc.co.uk/teach/class-clips-video/articles/zvjv92p
https://www.bbc.co.uk/bitesize/guides/znqck2p/revision/1
Caring for others

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10 Commandments
https://www.bbc.co.uk/bitesize/topics/z8rxs82/articles/zxrb9ty
How do Christians show care?
https://www.bbc.co.uk/bitesize/articles/zbjnp4j
Forgiveness
https://www.bbc.co.uk/programmes/p010xt38
Charities
Christian Aid, Tear Fund, CAFOD.
https://www.bbc.co.uk/bitesize/guides/zdcbcj6/revision/12
The role of the church world-wide
Salvation Army
https://www.salvationarmy.org.uk

Islam

The Muslim place of worship is a masjid (mosque) or 'place of prostration.' Muslims do not use statues or pictures to help them focus on worship as they believe that this can lead to worshipping idols. The Muslim word for worship is 'Ibadah' and the congregation is Jummah. Jummah prayers take place on Fridays. Only men are obliged to attend. Women traditionally pray at home.

How do Muslims worship?

Prayer in Islam

One of the Five Pillars of Islam is Salah or prayer. It is compulsory for Muslims to pray five times a day. Ablutions, (ritual washing called wudu), are performed before prayer to ensure that Muslims are clean, literally and spiritually. Prayer often takes the form of cycles of movement, called rak'ahs. Each cycle involves saying 'Allahu akbar', which means 'God is great', multiple times. It also includes recitations of the first surah (verse) of the Qur'an.

Jummah

This is a communal prayer held on a Friday at the mosque, just after noon. The Imam (leader) gives two sermons and a series of rak'ahs are performed. Men are obliged to go to Friday midday prayers unless they are ill or too old to attend. Women do not have to go to Friday prayers at the mosque and instead may choose to pray at home.

Prayer in the home

Prayer is a big part of family life for many Muslims, especially women. Some have a room set aside especially for prayer. 'Du'a' refers to personal prayer that is done in addition to Salah. This may take the form of quietly talking to God in one's head, reciting set prayers or asking Allah for help. Muslims may use tasbih or prayer beads which represent the names of God.

Key objects and symbols in a mosque: how do these things link to belief?

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Clocks
There are six clocks, five of which show the daily prayer times. The sixth clock shows the time of Friday prayers (Jummah).
Mihrab
A niche in the wall showing the direction of the qiblah (the wall of the mosque that is closest to Makkah).
Minaret
A tower from which the muezzin calls the faithful to prayer (the adhan).
Minbar
A raised platform like a pulpit from where the Imam delivers his sermons.
Inscriptions from the Qur'an
Often found on the walls of mosques.
Prayer mats
To ensure that the area for prayer is kept clean.
Facilities for wudu
An ablution room when people wash to prepare for prayer (see below). This ensures that Muslims feel clean and pure when they pray.
How Muslims use their senses in worship
They may:
Hear: the call to prayer (adhan) and verses read from the Qur'an, 'Allahu akbar' (meaning 'God is great').
See: calligraphy and inscriptions**,** qibla, the Shahadah which represents the inner spiritual sense of 'seeing'.
Touch: Muslims will wash parts of their body before prayer, then touch the floor when praying, using a prayer mat**,** tasbih (prayer beads).

How should a Muslim care for others?

Zakah (one of the Five Pillars) illustrates the importance of serving others and showing compassion. It helps to address disharmony in the world, i.e. some people have more than they need while others do not have enough. During Ramadan, it is common for Muslims to try their best to support charity and their mosque, help other people in the community.
Akhlaq (character, moral conduct) is about making good choices, i.e. those which will keep creation in harmony, as God intended. Sadaqah is an act of kindness which is done voluntarily and can be about giving time or money.

Links for teachers
Worship
https://www.bbc.co.uk/bitesize/articles/zrxxgwx
https://www.bbc.co.uk/bitesize/topics/zfwhfg8/articles/znhjcqt
https://www.bbc.co.uk/bitesize/guides/zvm96v4/revision/6
Prayer and worship

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https://www.bbc.co.uk/bitesize/guides/zhnhsrd/revision/3
https://www.bbc.co.uk/programmes/p00y63vd/clips
https://www.bbc.co.uk/teach/class-clips-video/articles/zjndxyc
https://www.bbc.co.uk/programmes/p013hf7m
https://www.bbc.co.uk/programmes/p01140gv
The mosque
https://www.bbc.co.uk/teach/class-clips-video/the-mosque/zmctvk7
https://www.bbc.co.uk/bitesize/articles/zfwphcw
Caring for others
Examples of stories and teaching, e.g. Abdullah, the Servant of God.
https://www.bbc.co.uk/programmes/p011410z
https://www.bbc.co.uk/programmes/p010xbny
https://www.bbc.co.uk/bitesize/articles/z3jnp4j
Islamic Aid
https://islamicaid.com

Judaism

A Jewish place of worship is called a synagogue or shul. Synagogue means ‘bringing together’ or 'assembly'. It is a place of worship and study. The symbol of the Star of David or a menorah candlestick is often seen on the outside of the building.

How do Jewish people worship?

Public worship

Synagogue services remind Jewish people that they belong to the worldwide Jewish community. There are three main public acts of worship that take place in the synagogue: daily services, Shabbat (Sabbath) services and festival services. These services are often led by a rabbi (teacher), although in some synagogues anyone can lead the service. Public worship allows Jewish people to show love for G-d, a requirement of the Torah.

Shabbat **(the Sabbath)**

The fourth of the Ten Commandments tells Jewish people that they must keep the Sabbath day holy (Exodus 20:8-10). This begins just before sunset on Friday and ends at sunset on Saturday and is the time Jewish people remember that G-d rested after creating the world. Orthodox traditions will not do anything considered to be work on this day.

Shabbat at the synagogue

On Friday evening, prayers are said at the synagogue. Shabbat is welcomed with hymns, prayers and psalms called Kabbalat Shabbat**.** On Saturday morning there is the main service of the week. Shabbat is a time for reflection, family and rejuvenation before the next week. As it ends, a candle with several wicks is lit and blessed. This brings light into the home to signify that Shabbat has ended.

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Shabbat in the home

In many Jewish homes preparations are made before Shabbat, e.g. food preparation, cleaning the house. On the Friday evening, traditionally the mother of the family places her hands over her eyes and recites a blessing to welcome in Shabbat and lights the candles. There is a further blessing by the father, known as the Kiddush. Special plaited bread, known as challah, is eaten. Typically, the Shabbat meal lasts for a few hours. The rest of Shabbat may be spent relaxing, praying, reading the Torah, at the synagogue for worship. There is another meal to celebrate the end of Shabbat. At this meal, the Havdalah blessing is said

Prayer

Formal and informal prayer may take place at home or in the synagogue. Formal prayers are set prayers found in the Siddur (Prayer Book). Informal or spontaneous prayers may be spoken by an individual to reflect their thoughts and feelings.

Private prayer in the home

Praying at home every day is regarded as important. Jewish people often pray as soon as they wake up and thank God for waking them. Before each meal, many will bless G-d and thank him for the food. Before going to sleep, Jews will often say the Shema.

Key objects and symbols in the synagogue: how do these things link to worship?

It is important to note that Jewish people do not use objects, symbols, etc. in the synagogue to aid worship. They are not objects *through which* they worship compared to, for example, murtis in a mandir. Rather, they *represent* certain things, e.g. the Ner Tamid represents the eternal presence of G-d.

The Sefer Torah scrolls

The sacred scriptures which remind Jewish people of G-d's special relationship with them.

The Aron Kodesh/Ha-Kodesh or holy ark

A cupboard which contains the scrolls, positioned high up to remind Jews of Mount Sinai, where Moses received the Ten Commandments. It is always at the front of the synagogue, facing Jerusalem.

Bimah

A platform in middle of the synagogue from where the Torah is read.

Ner Tamid ('Eternal Light')

A light which hangs from the ceiling. It never goes out, reminding people of the constant presence of God.

Menorah or Chanukiah

The nine (Chanukiah) or seven (Menorah) branched candlestick lit at Hanukkah (Chanukah).

Pulpit

Where the rabbi stands to address congregation, just as a priest or minister would do in a church or the Imam in a mosque.

Mezuzah case

This is on the doorpost of the synagogue (also found on doorposts of homes) and contains the Shema written on parchment.

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How Jewish people use their senses in worship

They may:

See: Sefer Torah, kept in the Aron Kodesh (Ark), Ner Tamid: the everlasting light.

Hear: Cantor: an official who will stand at the front to lead prayers, which are said, sung or chanted, the Shema, which begins with the command to 'Hear!'

Taste/Smell: special food, including challah bread, drinking wine during Shabbat. During Havdalah on the evening of Shabbat, a box of sweet spices might be passed around. This reminds Jewish people that the sweet fragrance of Shabbat is taken into the following week.

How should a Jewish person care for others?

As in many other RWs, the Golden Rule is followed. This involves loving other people as all were created in the image of G-d. There are 613 mitzvot, which are Jewish rules or commandments. Some of these explain how Jewish people should act when dealing with others. The Ten Commandments are important as they form the basis for moral behaviour. There are many practical ways for Jewish people to show they care for others. For example, some may put money into a collection box called a tzedakah box, found at home or at the synagogue. The money is donated to charity or a special cause. The term 'Tikkun olam' means 'repair the world'. Jewish people try to follow this to help people and make the world a better place. It can be done in different ways, for example by planting trees, recycling, or visiting people who are unwell or need help.

Links for teachers

Prayer

https://www.bbc.co.uk/bitesize/guides/z4kg4qt/revision/2

What is Judaism?

https://www.bbc.co.uk/bitesize/topics/znwhfg8/articles/zh77vk7

https://www.bbc.co.uk/teach/class-clips-video/what-is-judaism/zfbhf4j

Worship

https://www.bbc.co.uk/bitesize/guides/z4kg4qt/revision/1

https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zsdhtrd

https://www.bbc.co.uk/bitesize/guides/zv626yc/revision/2

Introduction to Shabbat

https://www.bbc.co.uk/programmes/p0114xpt

https://www.bbc.co.uk/programmes/p0115hmy

Caring for others

https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zc2fsk7

https://www.worldjewishrelief.org

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Worship in Dharmic traditions

Buddhism

In Buddhism there is no single place of worship**.** Although Buddhists show devotion at home, they may also visit a temple because this links them to the community.

How do Buddhists worship?

Puja is the Buddhist term for worship, as in Hindu traditions. It enables Buddhists to show their thanks and respect to the Buddha for the lessons he has given them. Buddhists must follow his teachings if they are to reach enlightenment. Puja can be carried out at home and in the temple. Buddhists use many ways to show their devotion, including:

- Mantras: sacred prayers or words which are often chanted or sung rather than spoken.
- Chanting : Buddhists may say or sing certain words repeatedly.
- Mala: Buddhists use these beads to help them focus during worship. They may carry the mala with them in their daily life. This enables them to mediate and focus wherever they are. Prayer beads are also used in other religion
- Meditation: This is central to Buddhism. It helps to develop a calm and focused mind and have a better understanding of the teachings of the Buddha so that Buddhists can reach enlightenment.

The aim of these practices is to enable Buddhists to become more deeply devoted to and to open themselves to understand the Buddha Dhamma (Dharma). By carrying them out at home or in a place of worship, a Buddhist makes them part of their daily life and practice.

Key objects and symbols in a Buddhist temple/shrine: how do these things link to worship?

Buddhist temples are built so that they represent the five elements of wisdom, water, fire, wind and earth. The statues and images help Buddhists to focus their devotion and meditation and assist them in their search for enlightenment. Inside a shrine or temple there will be a buddharupa which is an image of the Buddha. There is also a *gompa*, which is a space where Buddhists can meditate. People also make offerings to thank the Buddha for the lessons he has given people and might include flowers (to symbolise that things are always changing),
Incense (to represent the idea of purity of speech and behaviour) and candles, lit to represent the idea of light triumphing over darkness (a common theme in religions) and knowledge overcoming ignorance.

How Buddhists use their senses in worship

They may:

Hear: chanting

See: Lotus flowers, the Buddhist Wheel, representing the Dhamma, lit candles, symbolising enlightenment, sacred mandala (a symbolic picture of the universe), **s**tatues of the Buddha **(**Buddharupas*)*.

Smell: incense to represent the spread of the Buddha's teachings.

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How should Buddhists care for others?

Buddhists try to practice metta, which means loving-kindness. 'Dana' refers to sincere and selfless desire to give to others with no expectations. The temple is a place where Buddhists can learn to show care. They might do this by looking after the temple and its gardens, going to classes and community groups, helping at community events.

Links for teachers

Prayer and meditation
https://slife.org/buddhist-prayers/
https://www.bbc.co.uk/teach/articles/zdt9f4j
https://www.wordsofbuddha.com/prayers
https://www.bbc.co.uk/bitesize/guides/z4gny4j/revision/1
Worship
https://www.bbc.co.uk/bitesize/guides/z4gny4j/revision/3
https://www.bbc.co.uk/bitesize/guides/zh67xfr/revision/1
https://www.bbc.co.uk/bitesize/guides/zkdbcj6/revision/1
Caring for others
https://www.bbc.co.uk/bitesize/topics/z99q7yc/articles/z3wphcw
https://www.bbc.co.uk/teach/school-radio/articles/zjs6qfr

Hinduism

Hindu worship is individual rather than collective. Hindus can worship in the mandir (temple) or in the home. Many Hindu women worship in the home. Hindus believe that worship comes from within a person, as Brahman is within all living things. A priest looks after the deities in the mandir (temple), e.g. by washing them, clothing them and making offerings of food. Hindu temples are decorated elaborately as they represent the idea of a palace for the murtis, gods and goddesses.

How do Hindus worship?

The four most important aspects of Hindu worship:

Havan (Fire): the god of fire, Agni, is worshipped using fire. Hindus burn offerings such as rice while reciting prayers and mantras.

Puja: the general term for Hindu worship and devotion to gods and goddesses, the ritual of prayer and devotion. It may take place at home or in the mandir.

Aarti: receiving the blessing of the deities. Worshippers wave their hands over a flaming ghee lamp and then over their faces to invite the blessing into themselves.

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Darshan ('to see')**:** Hindu worshippers believe they see and are seen by the deities during worship.
During worship Hindus sing hymns, called bhajans or kirtans, and repeat holy phrases and mantras. Like Buddhists, they might use prayer beads (known as japa mala in Hinduism) and meditation**.** Worship involves making personal offerings to the deity. Due to its individual and personal nature, worship may appear to be very informal compared to, for example, worship in a church or synagogue. People may arrive and leave as they wish. Worshippers repeat the names of their favourite gods and goddesses and repeat mantras. Water, fruit, flowers and incense are offered to the deities. A priest may read or recite the Vedas (sacred texts) to the worshippers.

Worship in the home

Many Hindu families have a home shrine dedicated to a particular god or goddesses. Worship may involve the whole family or be carried out alone. As with all worship, a daily puja ceremony in the home uses all five of the senses.

Key objects and symbols in a mandir : how do these things link to worship?

Bell

This is rung to summon believers to prayer. It reminds people that they are entering the holy and spiritual home of the gods, so allows them to focus their minds on worship. It also summons the gods.

Arti tray

This is to aid worship (arti is an act of worship). It may include a small pot of water with a spoon, incense within a holder, a lamp with ghee wicks, a bell, a pot of pure water, a small conch-shell on a three-legged stand, flowers on a plate.

The central shrine

The heart of the mandir and the focus of worship. Many mandirs are dedicated to a particular deity.

The tower, peak or dome or shikara

This represents the flight of the spirit to heaven and a reminder of the mountain (Mount Meru) where the gods themselves reside.

Kum-kum powder

Making a coloured mark on the worshipper's forehead shows honour to the deity and reminds them of their devotion throughout the day.

How Hindus use their senses during worship

Hindu worship engages all the senses.

They may:

Hear: a bell, to awaken the god or goddess and symbolise the beginning of the worship; chanting.
See: murtis, the image of the god or goddess being worshipped; Aum/Om symbol.
Smell: incense, symbolising the presence of the deity, flowers to honour the deity.
Taste: fruit or other food is offered to the deities then often shared with worshippers.
Touch: Kum-kum powder, a coloured mark placed on the worshipper's forehead shows honour to the deity and reminds the worshipper of their devotion throughout the day.

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How should Hindus care for others?

Hindus believe that they should show respect to all living beings because Brahman resides in all living things (the atman). This might involve helping the community by sharing with others or volunteering to help those in need. Hindus also celebrate many religious festivals which brings people together to support each other. 'Dana' and 'seva' are actions which many Hindus believe and try to follow. Hindus are encouraged to always act with empathy, love and humility. They should consider how others are feeling and how they would feel if they were in the same situation (much like the Golden Rule). Good deeds should be done with humility. This is one example of how Hindus can gain good karma and achieve moksha.

Links for teachers

Facts about Hinduism
https://www.bbc.co.uk/bitesize/articles/zjdbpg8
https://www.bbc.co.uk/bitesize/topics/zh86n39/articles/zmpp92p
Hindu forms of worship
https://www.bbc.co.uk/bitesize/guides/zjmqmsg/revision/1
In the home
https://www.bbc.co.uk/bitesize/guides/zvrsv9q/revision/3
Prayer
https://www.learnreligions.com/hindu-prayers-for-all-occasions-1770540
https://slife.org/hindu-prayers/
Inside a Hindu temple
https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-ks3-my-life-my-religion-hinduism-inside-hindu-temple/zbf2t39
Puja: video clip
https://www.bbc.co.uk/programmes/p0114z20
Caring for others; video clip
https://www.bbc.co.uk/bitesize/topics/zwv8q6f/articles/zs9xm39

Sikhi

The Sikh place of worship is called a gurdwara which means 'Gateway to the Guru'. A gurdwara is any building where the Guru Granth Sahib (the sacred scripture) is kept. In the UK, Sikhs usually go to the gurdwara on Sundays**.** Sikhs have many words to describe God, who is eternal and without gender. The name most widely used for God by Sikhs is Waheguru*,* which means 'wondrous enlightener.' Sikhs believe that only Waheguru must be worshipped. It is forbidden to worship any images of Waheguru.

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How do Sikhs worship?

Worship is part of a Sikh's daily life and routine. Before entering the prayer hall in the gurdwara, Sikhs remove their shoes, wash their hands and cover their heads. They then walk towards the Guru Granth Sahib, bow in front of it and touch the floor to show respect. All services start and end with the Ardas prayer which requests Waheguru to support and guide Sikhs in all that they do. An act of worship is called Diwan and may include:

- Listening to readings from the Guru Granth Sahib.
- Listening to the Gurbani (hymns).
- Meditating on Nam Japna (God's name).
- Listening to ragis (musicians).
- Chanting and saying prayers (Kirtan)**.**

Worship in the home

Most Sikhs do not have a copy of the Guru Granth Sahib in their home. However, they may have:

- the Japji Sahib, a compilation of prayers from the Guru Granth Sahib
- a prayer book known as a gutka.

At home, Sikhs meditate on God's name by repeating the Japji Sahib. They may also use a set of prayer beads (common to Buddhism, Hinduism and some Christians) known as a mala, which has 108 knots tied into it. Sikhs remember that God is with them throughout the day, from when they bathe in the morning to when they say evening prayers. Some Sikhs will use online apps.

Key objects and symbols in a gurdwara: how do these things link to beliefs?

The Guru Granth Sahib

The sacred scriptures of Sikhs which always takes central place in the gurdwara. This focuses people's minds on the importance of the teachings of the Gurus.

Granthi Sahib

A person who has sound knowledge of the Guru Granth Sahib, s/he sits behind and reads from the Guru Granth Sahib.

The Palki Sahib

A beautifully decorated canopy that covers the top of the Guru Granth Sahib.

Pictures of 10 gurus

To remind Sikhs of beliefs and teachings.

Ik Onkar symbol

To remind Sikhs that 'God is One'.

Khanda Sahib

This is the emblem of the Sikh faith. The central khanda (double edged sword) symbolises belief in the equality of humankind; two swords on either side symbolise the balance of political and religious affairs; the circle depicts the qualities of the Creator who has no beginning or end.

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How Sikhs use their senses during worship

They may:

Hear: Sikhs believe that by listening to sacred hymns (Gurbani) and the teachings of the Guru Granth Sahib they can become closer to God.

See: the Guru Granth Sahib takes central place in the gurdwara, all worshippers focus on this, Chauri, pictures of 10 gurus, Ik Onkar symbol, Khanda Sahib (emblem of the Sikh faith).

Taste: eating Karah Parshad at the end of a service is an act of sharing food (langar) and symbolises equality, humility, selfless service and the idea that no-one should go hungry.

Touch: Sikhs will place an offering into a donation box.

How should Sikhs care for others?

Sikhs believe that Waheguru must always remain in the mind. Sikhism is a way of life a gift from Waheguru. Sikhs reflect upon their actions daily to bring them closer to Waheguru. They try to live a God-centred life or gurmukh. The path of life from birth to death gives Sikhs a chance to move from being self-centred to being God-centred. To do this, Sikhs must live according to the will of God (Hukam). Being God-centred means getting rid of selfishness, ego and pride.

The Langar

Sikh worship service sends with the langar (the meal and kitchen) which everyone is welcome to share. Karah Parshad is distributed to everyone at the end of services and symbolises the belief in equality, the oneness of humanity and the idea that no one should leave empty handed. The langar is run by volunteers, who can be male or female. It is seen as part of seva or sewa. All the food is free, and it is offered to anyone who visits the gurdwara, regardless of their faith. The langar or free community kitchen is a hallmark of the Sikh faith. It was established by Guru Nanak Dev Ji and is designed to express equality between all people, regardless of religion, caste, colour, creed, age, gender, or social status; to eliminate the extreme poverty in the world, and to bring about the birth of caring communities. In addition to the ideals of equality, the tradition of langar expresses the ethics of sharing, community, inclusiveness, and oneness of all humankind. *'…the Light of God is in all hearts.'*(Guru Granth Sahib, 282)'

The quote above is from the website of **The Midland Langar Seva Society** is built on the foundation of Sikh Ethos 'VandKeh Shakna' (Share what you have with others) where help and support is given to all, regardless of social status, race or background.

https://midlandlangarseva.org

Links for teachers

What is Sikhism?

https://www.bbc.co.uk/bitesize/articles/zkjpkmn

Prayer

https://www.bbc.co.uk/bitesize/guides/zhp26yc/revision/2

https://www.bbc.co.uk/bitesize/guides/zm848mn/revision/4

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Worship in the gurdwara
https://www.bbc.co.uk/bitesize/guides/znwr97h/revision/1
Worship in the home
https://www.bbc.co.uk/bitesize/guides/znwr97h/revision/7
Caring for others
https://www.bbc.co.uk/bitesize/articles/zbqsn9q
https://www.test.bbc.co.uk/bitesize/guides/zhp26yc/revision/5
Langar and seva
https://www.bbc.co.uk/programmes/p0115kh7

Humanism

Humanist approach to caring for others

Caring for others is very important to many non-religious people and humanists, just as it is for many religious people. Humanists find ways to live happy lives and try to look after the world for everyone. Some ways they do this is by helping in the community, volunteering or supporting people in need. Many non-religious people follow the Golden Rule, i.e. treat others as you would like to be treated.

Links for teachers

https://www.bbc.co.uk/bitesize/topics/zkk72v4/articles/zg7fsk7
https://heritage.humanists.uk/article/history-of-humanist-care/

Examples of how music may inspire worship and deepen faith

Christianity

Hymns, songs: how the words of hymns/songs reflect Christian belief and theology. How music is used in different denominations, e.g. Roman Catholic/Salvation Army.
Musicals and music: Godspell, Jesus Christ Superstar, Joseph and the Amazing Technicolour Dreamcoat, Handel's Messiah, The Creation by Joseph Haydn, Vivaldi: Gloria, Bach: St Matthew Passion, Mozart: Requiem, Pärt: The Beatitudes.
Taizé worship and music.
https://www.bbc.co.uk/tees/content/articles/2007/05/29/valgoldsack_feature.shtml
Worship in the Protestant Church
https://www.bbc.co.uk/bitesize/guides/zbp7y9q/revision/10
Choirs: church, gospel: how do these inspire people?
https://www.makingmusic.org.uk/group/emmanu'-el-apostolic-gospel-academy-eaga

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Islam
Music of the Whirling Dervishes (note: this is regarded as being outside of mainstream Islam): https://www.bbc.co.uk/programmes/p010xjq8
https://www.npr.org/2021/12/25/1068016227/whirling-dervishes-rumi
Judaism
Music is important in different ways. For example, at the festival of Simchat Torah the Torah scrolls are carried round in a dance, going round in circles (hakafor). Songs are an important part of the Pesach meal. Singing does take place in the synagogue but it is unaccompanied. Music is an important element of Jewish weddings, including traditional songs (known as a Hora). Orthodox Jews may play strictly Jewish music and Jewish themed music, while others will opt for a mixture of different sounds including Jewish music.
What is Jewish music?
https://www.jewishvirtuallibrary.org/what-is-jewish-music?utm_content=cmp-true
Sikhi:
https://www.bbc.co.uk/programmes/p051dnd6

Why is prayer important? What do people do when they pray?

Prayer is an important part of worship because it makes believers feel closer to God. It may be a request for help or expression of gratitude directed to God, deities, saints, etc**.** It is common in all religions, though some (such as Buddhism, which has no God) may also use the words such as 'meditate'. Those who do not belong to an organised religion may talk about asking the Universe for help by using manifestations and affirmations.

How do people pray?

People may pray:

- alone or with others
- in a place of worship or at home
- in a formalised way or informally, e.g. in a church, while out on a walk, or watching a sunset
- through a Priest, for example, when making a confession
- silently or out loud
- by using aids such as prayer beads
- by using aids such as potions, spells, crystals, e.g. Pagans, Wiccans

Links for teachers
General
Religion and the Senses

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https://www.reonline.org.uk/2016/06/21/a-religious-education-of-the-senses/
How people express the spiritual through art, music and literature
https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/zjqcf4j

Teaching suggestions

Pupils could:

- listen to and describe some music which might be described as inspirational
- write about the key features of worship in an Abrahamic and a Dharmic religion OR contrast two different groups/denominations within a religion
- discuss some of the possible practical difficulties in observing aspects of worship, e.g. prayer in Islam, observing Shabbat in Judaism
- carry out an enquiry based around an object or artefact that would be found in a place of worship or a special place
- produce artwork or poetry based on the on the theme of personal prayer and meditation
- interview people from different faith communities and ask what worship means to them
- observe people at worship, either by visiting a place of worship or watching a video; describe what the people are doing/experiencing
- research charities which are run and supported by different RWs
- discuss whether there are agreed ways to treat other people regardless of whether or not you belong to a religion

Year 5: Spring Term
What do we mean by religious and spiritual experiences?

Content overview
Religious experiences and encounters
Concepts of mystery and transcendence

Previous learning linked to this unit: what pupils know and remember.	**New learning objectives**	**Unit expectations and outcomes**
Reception Idea of sacred and special. Experiences of festivals. **Year 1** Story of Moses and the burning bush. Mystery of incarnation, creation, salvation. **Year 2**	**Pupils should know and understand:** • what is meant by unexplained encounters or experiences within RWs • how these experiences can be interpreted in different ways	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2) **To achieve the learning objectives, pupils should be able to:**

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Concept of revelation, worldviews, beliefs. **Year 3** Religious and spiritual experiences during pilgrimages. **Year 4** What people experience during certain commitment ceremonies. **Year 5 Autumn term** Experience of worship	• the definition of a miracle	• describe the features of religious or spiritual experiences and suggest possible explanations or interpretations • describe how people might feel if they encounter a religious or spiritual experience • ask relevant questions about the meaning of 'unexplained' • provide examples of miracles and engage in a critical analysis of their meaning
Key vocabulary and concepts **Humanism:** evidence, evolution, natural world. **General:** conscience, conversion, experience, miracles, revelation, spiritual, visions, worship.		
Teacher guidance		
During their lives people may experience things that they cannot explain. This can include a sense of awe and wonder at aspects of the natural world or may be associated with God, or more broadly, with a spiritual experience. There are countless examples, past and present, of miraculous experiences, along with revelations from a divine power, encounters with deities, saints, etc. This might suggest an unseen world that is beyond reasonable explanation. In this unit pupils should begin to interpret such experiences and encounters, taking into account experiences of worship covered in the previous term. It needs to be remembered that not all 'unexplained' experiences are linked to a religious or spiritual explanation. Some, such as coincidences or time slips may simply be events, coincidences or experiences that simply cannot be explained rationally, with no reference to spirituality or God. Religious beliefs, concepts and experiences are, by their nature, not easily explained. Many have elements of mystery which are connected to the idea of the transcendent. This is why having faith is an important component of religious belief, i.e. faith is based on spiritual conviction rather than proof. **How to teach this unit** Avoid becoming distracted by conversations about things like ghosts, hauntings, etc. Use an enquiry approach, e.g. with a thought-provoking clip/picture/video which requires pupils to ask, 'Could this be true?' Go on to unpick the characteristics of religious or spiritual experiences and suggest possible explanations or interpretations. Use the disciplinary knowledge questions to provoke interest, then consider the responses of different RWs through substantive knowledge.		

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Disciplinary knowledge: ways of knowing		
Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge. **How might pupils learn?** **They could:** • talk to people who claim to have had experiences that cannot be explained by reason alone and analyse possible explanations • research modern day miracles and look for evidence of 'truth' • read examples of conversion experiences and interpret their meaning, i.e. what changes took place in the people's lives		
Theology is about what people believe. **Theologians might ask:** Why do some places/spaces bring about responses which people might describe as spiritual? How do people believe they experience God's presence? What is puzzling about miracles? What links faith and belief? Do you have to prove something in order to believe it?	**Philosophy is about what people think.** **Philosophers might ask:** What kind of experiences cannot be explained? Do we need to be able to explain everything? Why do people think that times or moments can be special or sacred? Are there 'wow' experiences which everyone shares, e.g. looking at the moon, stars, sunsets, sunrises, waves, etc? Can everything be explained by science and through evidence? What is a coincidence?	**Social Science is about how people live.** **Social scientists might ask:** Can non-religious people experience things such as miracles? How do people express their deepest experiences and beliefs? How do people explain experiences of wonder?
Reflections: personal knowledge		
Have I ever had an experience I cannot explain? What would I describe as a special experience? What would I describe as a miracle?		

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Substantive knowledge: what pupils need to know

What do we mean by religious and spiritual experiences?

By these we generally refer to experiences that cannot be easily explained. A religious experience is when someone feels they have had a direct or personal experience of God (which could be through a saint or other holy person) which cannot be easily explained by logic or reason. It could be a dream or vision where God speaks to a person, or it could be a miraculous healing. If we describe something as a spiritual experience, we usually mean something that involves awe and wonder but is not *necessarily* to do with God. For example, someone may have had such an experience when watching a sunset or listening to a piece of music. Humanists would say that these are responses that we can explain without referring to anything spiritual. A piece of music may be inspiring simply because that is what the composer intended. It could be argued that all religious experience is in the mind which is so complex we do not fully understand it. Religious experiences could be explained away as simply coincidences or tricks of the imagination. It might be that when a person is seeking a religious experience, they may create one in their mind. Or it could be that some people really do have an actual encounter with God or a vision of a religious person.

Revelation

This may be directly to a group or an individual, e.g. when the Prophet Muhammad received the Qur'an. It is often used to describe the way God is revealed through:

- a dream
- a vision
- a miracle
- experience
- prophecy (a prediction of what will happen in the future)

Links for teachers

Revelation

https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/7

Some religious perspectives

Christianity

Some Christians believe that God meets with them directly, through worship or prayer. They might feel God's presence when they are praying, or have a prayer answered. Christians believe that these special revelations show that God communicates with them.

Visions and dreams

In the Bible God communicates with people through visions and dreams and some Christians believe that God still speaks to people in this way. Some Christians believe that God can be seen through visions to saints and other holy people.

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Miracles
Many Christians believe that God can reveal himself through miracles, prayer and worship. There are many miracles recorded in the Old and New Testament.
Links for teachers
Special revelation
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/8
Miracles of Jesus
https://www.bbc.co.uk/bitesize/guides/zkrf8xs/revision/1
Jesus' miracles, Credibility of miracles
https://www.bbc.co.uk/bitesize/guides/zkrf8xs/revision/10
Miracles of Jesus and miracles today
https://www.bbc.co.uk/bitesize/articles/zj3jtcw#z7g7p9q
Stigmata
https://www.learnreligions.com/saints-and-the-stigmata-miracle-3963657
Lourdes
https://www.lourdes-france.org/en/the-miracles-of-lourdes/
Walsingham
https://www.walsinghamanglican.org.uk

Hinduism

Visions and dreams
Some Hindus believe that dreams are another state of 'being' for the atman (soul) where Brahman is accessible to anyone. If dreams contain a prophecy, this may be seen as a special revelation which should be acted upon. Many Hindus believe that through personal experience and meditation they can gain knowledge of Brahman. Ways of experiencing include meditation, practising yoga, by chanting sacred verses, or by repeating the sacred syllable 'aum'.
Miracles
There are many examples of miracles and amazing events in Hindu scripture. For example, Lord Shiva bringing his beheaded son back to life with an elephant's head (Lord Ganesh).
Links for teachers
Visions and miracles
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/10
Modern day Hindu miracles

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https://www.bbc.co.uk/news/av/magazine-38301718
Hindu perspectives

Islam

Muslims believe that Allah is all-powerful and can, therefore, reveal himself to them directly in many ways. Some Muslims believe that Allah meets with them directly, through worship or prayer or when they are reading the Qur'an.

Visions and dreams

The Qur'an emphasises the value of dreams and visions as special revelations. Some Muslims believe that their dreams can come directly from Allah as a teaching or message. They look to the Qur'an or the Hadith for interpretations of their dreams and visions.

Miracles

Miracles are important in Islam, mainly as signs to prove the truthfulness of prophets. There are many examples of miracles recorded in the Qur'an, for example when the Prophet Muhammad was taken through the heavens to meet Allah. The revelation of the Quran is considered by Muslims to be Muhammad's greatest miracle.

Judaism

Many miracles are recorded in the Torah including Moses' encounters with G-d, the ten plagues, the parting of the Red Sea.

Links for teachers

https://bible-history.com/old-testament/miracles

Link for teachers

Special revelation
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/12

Sikhi

The story of Guru Nanak at the River
https://www.bbc.co.uk/programmes/p010xlmq
https://www.sikhnet.com/stories/audio/nanak-and-river

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How might non-religious people explain religious and spiritual experiences?

Non-religious people such as humanists will say that there is very little evidence to support 'unexplained' religious experiences (which we sometimes refer to as 'direct revelation'). They are generally only experienced by one person, which means they are believed through faith, i.e. they can even be difficult for religious people to understand but they are accepted through faith. There are some types of experience which believers might see as revealing something of God but which non-religious people would explain without reference to God. These are sometimes referred to as general (or 'indirect') revelation. These might be explained by non-religious people in the following ways:

Dreams and visions: science and psychology can partially explain these phenomena but if they cannot it does not follow that they are revelations of God.

Miracles: if there were any hard factual evidence for these, they would not be miracles but problems for science to solve. Non-believers argue that if we are unable to fully know or explain they happened, we certainly cannot know that they are revelations of God.

Prophecies: like any predictions, prophecies may or may not come true. If they come true, they reveal more about the mathematical laws of probability than they do about God.

Religious conversion experiences

A conversion experience is when a person changes their worldview, either through reason or because of a religious experience.

Christianity

Examples of Christian conversion experiences

- St Paul on the road to Damascus, Acts 9. Previously, St Paul had persecuted Christians. His writings can be found in many letters to the early churches, found in the New Testament.
- Constantine the Great: the first Roman Emperor to convert to Christianity.
- St Augustine: he heard a voice telling him to read Paul's letter to the Romans. He did so and was converted.
- John Wesley: was converted in 1738, following a religious meeting. Methodism is based largely on his teachings. He and his brother Charles wrote many famous Christian hymns.
- John Newton, who wrote 'Amazing Grace', a well-known hymn.

Christian conversions have been witnessed at mass rallies such as the Billy Graham Crusades which began around the 1950s and during religious revivals. The conversion experience is often linked to evangelical churches, where spreading the gospel to the 'unsaved' is seen as important. Some Christians would say that a person is not saved unless they have accepted Jesus as their personal saviour. Others are brought up within the faith or it gradually develops over time and does not require an 'experience'. Some Christians would say that the test of a genuine conversion is that the person shows a change in their life after the experience. These conversion experiences are not the same as when a person makes a choice to formally convert to a religion (see links below).

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Links for teachers

Buddhism

https://www.learnreligions.com/reasons-to-convert-to-buddhism-449752

Hinduism

https://www.hinduismtoday.com/hindu-basics/how-to-formally-enter-hinduism/

Islam

https://www.learnreligions.com/how-to-convert-to-islam-2004198

Judaism

https://www.chabad.org/library/article_cdo/aid/2972927/jewish/How-to-Convert-to-Judaism.htm

Sikhi

https://waheguru.net.com/convert-to-sikhism/

Teaching suggestions

Pupils could:

- talk to people about the meaning and significance of their religious and spiritual experiences
- listen to inspirational music from different traditions and write/talk about how it makes them feel
- read accounts of and identify problems relating to religious and spiritual experiences, including miracles - debate claims to truth
- reflect upon how people might believe in or experience something they cannot see or explain through reason
- re-tell a conversion story and write about how the person changed after the experience
- research modern day miracles, focusing on what is known about the experience and the evidence to back it up
- reflect upon the meaning of truth, experience and faith
- imagine that podcasts existed 2000 years ago – in small groups write and present one on the subject of Jesus' miracles

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Year 6

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Year 6: Big Questions: What Do People Believe?



Overview

This begins by exploring the ways in which people's beliefs are formed by many influences, e.g. what they read, what they see in the media, what others tell them. They then consider belief in the existence of God from religious, non-religious and philosophical perspectives. The focus in the second half of the autumn term is upon the concept of good/evil and the things which influence moral and ethical viewpoints. Pupils will consider how these viewpoints can be open to change and interpretation. They then consider religious and non-religious beliefs about a) caring for the world and b) the concept of peace. Finally, in the summer term pupils address the question, 'What is my worldview?', drawing on learning from Reception onwards.

Worldviews context

Beliefs are at the core of worldviews. Our own personal worldview is shaped by what we believe about things such as religion, politics, morality, the environment. Worldviews may change over time due to the influence of different people, life events and so on. Our worldview affects the way we relate to others and find our way through life.

Autumn and Spring terms

Key questions

How do people know who to believe?
What do people believe about the existence of God?
What do people believe about good, evil and suffering?
How do people choose between right and wrong?
What do people believe about caring for the world and others?
What do people believe about peace?

Summer term

Consolidation of previous learning.
Building up a personal worldview.

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Broad content **Wise words and inspirational people** How people decide who or what to believe and what is true: authority, influence and inspiration. **What people believe about God** Religious, non-religious, philosophical views. **What people believe about good and evil, right and wrong** Abrahamic and Dharmic traditions. Philosophical thinking. Morality and ethics. **What people believe about the environment** Religious and non-religious viewpoints. Interpretation of sacred texts and other writings. The inter-connectedness of humans and the natural world. Stewardship, conservation. **What people believe about peace** Right relationships in the family, between people and the world. Religious and worldviews beliefs about peace. Leaders and activists.	
Units should be taught through aspects of the following religions and worldviews across the year **Note: Schools are only required to cover aspects of RWs appropriate to the content of the unit**	
Compulsory Christianity **In addition** A balance of other Abrahamic and Dharmic religions Humanism **Other suggestions** Philosophical viewpoints	

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Progression Strands: concepts which pupils should understand
A: Belonging, Identity & Community • How beliefs are linked to a sense of identity. • How communities come together to care for the planet, work for peace. **B: Beliefs, Ideas & Values** • How different types of authority and influence determine people's beliefs and actions. • How values are reflected in the lives of inspirational people. • What religious and philosophical thinkers say about the existence of God. • What people believe about good and evil and how this may or may not be linked to religion. • How people decide about right and wrong. • How people believe they should treat each other and the world around them. • How key thinkers and activists have influenced the peace narrative. **C: Expression, Experience & the Sacred** • How people express 'big questions' in everyday life. • How inspiration may have a religious or non-religious source. • How people express their beliefs in the way they behave and through the values they hold, e.g. about the environment. **D: Truth, Interpretation and Meaning** • Why some sources of truth are trusted more than others. • How influence and authority may be interpreted in different ways. • Why people do not always agree on what makes a person inspirational. • How beliefs about the existence of God are open to interpretation and may change over time. • How people decide what is good or bad, right or wrong. • How 'peace' can be interpreted in different ways.

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Year 6: **Big Questions: What do people believe? What is my worldview?**		
Content overview Beliefs about: The existence of God. Concepts of good and evil, right and wrong. Caring for the world. Peace. Personal worldview		
Previous learning: what pupils know and remember **Year 5.** How do people express their beliefs through worship and caring for others? What is meant by religious or spiritual experiences? **Linked to this topic** **Reception** What Christians believe about Christmas and what Hindus believe about Diwali. **Year 1 -** Beliefs about God, human nature, good and evil. **Year 2 -** Beliefs, values and practices in RWs. **Year 4 -** Beliefs about the afterlife. **Year 5 -** Why people believe they should care for others	**New learning objectives** **Pupils should know and understand:** • how different types of authority determine people's beliefs and actions and why some are trusted more than others • how people's values are reflected in the lives of religious and non-religious inspirational people • what religious and philosophical thinkers say about the existence of God • how beliefs about the existence of God are open to interpretation • how people decide what is good or bad, right or wrong • what people believe about the environment and peace	Evidence for these should be demonstrated through a variety of ways, including pupils' work, conversations with pupils and assessment tasks. (See Appendix 2). **To achieve the learning objectives, pupils should be able to:** • give examples of different sources of authority for people's beliefs and actions, providing reasons why some are trusted more than others • explain how beliefs about the existence of God are open to interpretation • present balanced arguments about moral and ethical issues • find out what sacred scriptures say about peace and why humans have a responsibility to care for the world • provide examples of key thinkers and activists who have influenced the peace narrative **Summer term** • reflect upon the things that impact their own personal worldview • express their own worldview and empathise with those of others

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Key vocabulary and concepts

General: agnostic, atheist, authority, beliefs, Big Bang theory, Charles Darwin, design argument, dominion, environment, evil, evolution, first cause argument, free will, Global Citizenship, Golden Rule, inspiration, moral argument, moral codes, Pacifism, philosophy, religious experience argument, suffering, stewardship, sustainability, wisdom.

Buddhism: Four Noble Truths.

Christianity: Adam and Eve, original sin, parables, Quakers.

Hinduism: atman, ahimsa, Brahman, dharma, karma.

Islam: Iblis, Qur'an, zakat.

Judaism: Adam and Eve, Shoah.

Sikhi: Waheguru, hukam.

Teacher guidance

This year's work is based on the concept of belief, in relation to the existence of God, morality, responsibility for caring for the world and beliefs about peace. These topics link to previous units but examine concepts in more depth. For example, in Years 1 and 2 pupils consider stories and sacred texts. In Year 6 they consider these through the concept of authority and interpretation. In Year 2 pupils also learn about what people believe about God. In Year 6 they look more deeply into religious and philosophical arguments for the existence of God. They also develop their ideas about religious and philosophical arguments about good and evil, (linked to creation stories in Year 1), morality and ethics. In the spring term the focus is upon beliefs about caring for the world and the concept of peace. Finally, in the summer term pupils consider their own personal worldviews.

How to teach these units

Teachers may plan and adapt the content for the autumn and spring terms as they see fit. This provides flexibility and allows pupils to pursue some ideas in more depth.

Refer to Year 2, spring term, 'What are beliefs?' Discuss who or what influences pupils. Think about some inspirational people and why people take notice of them. What have they achieved? The power of the media must not be underestimated, including the positive and negative aspects. For instance, the internet and social media may be used to convey positive aspects of RWs but it also includes many negative messages. These messages influence what pupils believe and they need to develop skills to navigate them. Pupils need to know that some sources are unreliable and/or biased. They also need to consider that their beliefs may change over time due to age (do pupils believe the same things now that they did when they were much younger?) and experience. Consider where beliefs come from, the reliability of sources of authority, etc. Ask pupils to think about who they find inspirational and why. The inspiration may be rooted in a religion, but it might not. Explore how a person's inspiration is linked to their worldview. Begin each unit with an initial challenging question related to disciplinary knowledge. Facilitate discussion and dig deeper by asking questions such as:

Why do you say that?

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What evidence do you have for that view?
What do you mean? Say more.
What if everyone held that view?
Is that point of view reasonable?

Note

The section on the existence of God is intended to be a *gentle introduction* to the way pupils will be expected to think and argue in KS3. Although this contains elements of GCSE work, at this stage the concepts are obviously simplified. This sets a high level of challenge for pupils. Introducing philosophical thinking has been a successful approach in some Lincolnshire primary schools, especially within the context of Philosophy for Children[37]. For example, in one school Year 1 pupils grappled with questions such as 'If God is invisible, how can he be real?' and in another pupils in Year 5 were introduced to existentialism. The series 'Big Ideas for Little Philosophers'[38] is introduced in Nursery/Reception! The content about beliefs includes religious and philosophical arguments about the existence of God. **You do not have to cover every single one**. This idea is to select whichever you think will lead to a good discussion and help develop critical thinking. Use pictures, photographs, video clips, media clips, to engage pupils. All this will give depth and meaning to the substantive knowledge.

During the summer term, pupils should think about their own personal worldview. This will involve consolidating learning from previous years. Refer to the four progression strands/concepts and ask questions relating to each, e.g. which communities they belong to, what they believe and who influences them, what they consider to be 'big questions.'

Disciplinary knowledge: ways of knowing

Lead the learning with disciplinary knowledge, which enables the pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. **You do not have to use every question:** some may be useful as a starter for enquiry, others for promoting deeper learning when you are looking at substantive knowledge.

How might pupils learn

They could:

- interview people (e.g. other pupils, teachers, parents, representatives of RWs) and ask them what they believe about God and theories about how the universe began
- read different sources of influence and debate claims to truth

[37] https://www.sapere.org.uk
[38] https://www.penguin.co.uk/series/BIL/big-ideas-for-little-philosophers

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- analyse data and statistics, e.g. census data about beliefs, linked to views on different moral issues
- research information about the peace movement
- find out about key philosophers and their thinking, e.g. Plato, Socrates

Theology is about what people believe. Theologians might ask:	**Philosophy is about how people think. Philosophers might ask:**	**Social Science is about how people live. Social Scientists might ask:**
How do we know who or what to believe? How do we know if something is true or false? Some people believe that God is a perfect being. What does this mean? Why are there so many beliefs about the existence of God? If God is good, how can evil exist? Could a scientist believe in God? Could a religious person be a scientist? Who says what is right or wrong? From where do humanists get their moral code? What do they believe? Why should we care about the environment? Are humans worth more than animals? Is world peace possible?	What do we mean by 'belief'? Is there any proof of God's existence? Do we need to believe in a god or gods to explain why the world exists, or why it is the way it is? Why might a humanist find wonder in the science? Could a good God allow evil and suffering? Why do people suffer? Do we have to understand everything? Are some things always wrong? Should we always tell the truth? Do rules that come from God have more authority that those that come from people? Why do many people feel the need to care for the environment? What does 'peace' mean?	Why do some individuals inspire others? Why might someone find a person inspirational, and another might not? How can groups of people all believe the same thing? How do people know what is the right thing to do? Do most people want to live a good life? How do RWs help people to decide about right and wrong? Why do people sometimes do bad things to others? Why do some people follow a religion, and others do not? Why do some individuals inspire others? Why might someone find a person inspirational, and another might not? Why do people start wars?

Personal knowledge: reflections

Who inspires me?
Who is my role model?
Who or what has the greatest influence on me? Might this change over time?
What do I believe about God?
Who do I believe? Have I always believed that?
How do I decide what is true?
How do I decide what is right and wrong?

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How do I feel about the present state of the world?
Can there ever be peace in the world?

Substantive knowledge: what pupils need to know

How do people know who or what to believe?

Refer to Year 2, spring term, 'What are beliefs?'

When people want to find something out, understand something or make decisions about what to do, they often turn to different sources of authority (i.e. things they can trust) for guidance and help. These sources might include friends, family, their own personal experience, social media, rational thinking and conscience. People from religious traditions also have other sources of guidance and help available to them. These might include sacred texts; guidance from founders of the faith, community leaders and other people in the faith community; religious rules or guidelines. People who belong to a particular RW might also find inspiration from the teachings and practices of other RWs. Some may see God at work in the world through the lives of others. The words and actions from inspirational people from the past and present may contribute to the way a person views a situation. This can be subjective, i.e. one person might be considered inspirational by some but not others. Discuss with pupils why this might be. Families, religious or otherwise, tell children stories about people who set a good example.

Examples of inspirational people: remember to explore how the inspiration is linked to a person's religion or worldview

From the past: Carlo Acutis (see below), Gladys Aylward, Boudicca, Jo Cox, Anne Frank, Mahatma Gandhi, Stephen Hawking, Julian of Norwich, Eric Liddell, Martin Luther King, Nelson Mandela, Mother Teresa, Nelson Mandela, Rosa Parks, Oscar Romero, Mary Seacole, Suffragettes, Corrie Ten Boom, Harriet Tubman, Desmond Tutu.

From the present: Maya Angelou, Mo Farah, Nadiya Hussain, Yusaf Islam, Helena Kennedy, Amir Khan, Dalai Lama, Zayn Malik, Julia Neuberger, Marcus Rashford, Marcus Smith, Stormzy, Greta Thunberg, Malala Yousafzai.

From Lincolnshire: Isaac Newton, Chad Varah, John and Charles Wesley.

Carlo Acutis

Carlo Acutis was a London born teenager who died aged 15 from leukaemia. In his short life he became known as 'God's Influencer' through spreading Christian messages through his website and over social media. He was made a Saint, after stories that people have been healed by asking him to intercede. His relic is a sliver of the sac that surrounded his heart and is displayed within a glass case which is being taken on a tour of the world. The newspaper article states that people travelled to Walsingham from all over England and as far away as New Zealand. He was formally declared a saint at a Mass in front of the Vatican's St. Peter's Basilica on April 27 2025. Pilgrims flock to the central Italian town of Assisi, where his body — wearing sneakers, jeans, and a sweatshirt — lies in a shrine in a church dedicated to a key moment in the life of medieval hometown saint, St. Francis.

https://www.catholicnewsagency.com/news/46048/who-was-carlo-acutis-a-cna-explainer

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Resources
Halligan, K. Herstory: 30 Women and Girls Who Shaped the World, Nosy Crow Ltd; 2018

Links for teachers
Mother Theresa, Martin Luther King
https://www.bbc.co.uk/bitesize/guides/zh296v4/revision/4
Eric Lidell
https://www.bbc.co.uk/bitesize/articles/zjysb7h
Inspirational people of the world (audio)
https://www.bbc.co.uk/programmes/p03vz7x7
The Bible and other sources of authority
https://www.bbc.co.uk/bitesize/guides/zxcrpbk/revision/7
Oscar Romero video clip
https://cafod.org.uk/education/primary-teaching-resources/romero-primary-resources
Sport and religion
https://www.ruck.co.uk/i-believe-strongly-marcus-smith-opens-up-on-his-new-religious-beliefs/

What do people believe about the existence of God?

When we consider this question, it is important to consider the points made above about influence, authority, etc. Most (but not all) religions are based around a belief in God or gods. In Year 2 pupils looked at different beliefs about God held by several RWs. Remind them what different religions believe about the characteristics of God. This unit considers some philosophical arguments. Philosophy poses questions such as, 'Can we prove that God exists/does not exist?' This involves thinking about the concept of God and what this means to different people.

Beliefs about the existence of God

Religious beliefs
There are three important words to remember.
Theist (from Greek 'theos' meaning god or gods)
A theist is a person who believes in the existence of a god or gods - for example a Christian or a Muslim**.** Theists often define God as a perfect being.
Atheist
An atheist is a person who does not believe in the existence of a god or gods.

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Agnostic

An agnostic is a person who does not believe that it is possible to know for sure whether a god exists.

Arguments to support the existence of God

First Cause argument

This argument was first put forward by a monk called St Thomas Aquinas (1225-1274) and is based around cause and effect**.** This means that everything that exists must have been caused **by** something, i.e. nothing in the world came from nothing. Aquinas therefore argued that someone or something must have caused the world to exist. The cause is God, the effect is the world**.**

Problems with this argument

This theory presents the question**, '**Who caused (created) God?' If everything requires a cause this should also apply to God.

The Design argument

This suggests that because the world works so well it must have been designed in a specific way, i.e. by someone or something. William Paley (1743-1805) compared the design of the universe to a watch. He argued that if a person found a watch for the first time and recognised its complexity, they would assume that someone had designed and made it. Paley suggested that in the same way, a person looking at the universe must conclude that there is a designer. The scientist Isaac Newton (1642-1727) used the thumb print as evidence of the existence of God because each print is individual and unique.

Problems with this argument

- Things happen in the world that show it may not be well designed, e.g. natural disasters.
- Even if the world was designed, the designer does not necessarily have to be God. If it were, why does God allow evil and suffering to exist?
- For some people, the theory of evolution offers a better explanation.

Religious experience argument

This is based on claims of a direct or personal experience of God (see Year 5). This means that if someone feels they have experienced God, this is proof of God's existence. This is not based on logic or reason, but how convincing the experience may be to the person. It might be more credible if the life of the person who experiences God is dramatically changed, e.g.as a result of a conversion experience such as John Newton (see Year 5) or examples from sacred scriptures.

Problems with this argument

- It is impossible to prove that these experiences are real.
- The experiences may be just coincidences, or tricks of the mind.
- Science might be able to explain some of these experiences without any reference to God.

The moral argument

Morality is to do with what people believe about right and wrong. This argument states that all people have an instinctive sense of what is right and wrong which must come from someone or something outside us, i.e. God.

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Problems with this argument

- Morality is something we learn through experience and upbringing, not from God.
- Some people appear to have no sense of morality.
- Morality does not necessarily have anything to do with God, e.g. conscience. If conscience is believed to come from God, why do people have different opinions about moral issues? (See following section.)
- People who do not believe in God can still understand the difference between right and wrong and lead good lives.

Viewpoints which do not support the existence of God

The Big Bang Theory

This is a scientific approach to answering the question of how the world began. According to this theory, about 13.8 billion years ago the whole universe was a very small, hot and dense region. It gradually expanded outwards to what exists today. This expansion was the beginning of time and has continued ever since. Most scientists believe in some form of the Big Bang theory.

Theory of Evolution

In 1859 Charles Darwin published a book called On the Origin of Species, based on his studies of creatures he had encountered on his travels to many overseas locations, including the Galapagos Islands. He put forward the theory that all living creatures that exist today, including human beings, have evolved from primitive life forms over a period of millions of years.

A non-religious worldview: humanism

Humanists believe that the world is a natural place. They do not believe in a god or that human beings were created. They look for natural explanations and believe that science provides the best way to answer questions about where people originated. Humanists believe in scientific theories described above because this approach is based on evidence. They accept that we don't know *exactly* how the universe or life began but we should keep looking for a natural explanation. For humanists, a natural explanation can still be a source of wonder.

Religious views about the above theories

Christian view

For some Christians the theory is incompatible with the creation story in Genesis because it describes a world that developed over many billions of years rather than six days. Others interpret the Genesis account story of creation in a symbolic rather than literal way, so do not see a contradiction between evolution and the idea of a creator.

Hindu view

Many Hindus believe that the Big Bang theory does not necessarily challenge their beliefs. It does not deny the position of Brahman (the Creator) nor the belief in the continual cycle of creation, preservation and destruction.

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Jewish view

Some Orthodox Jews believe that the Torah contains literal truth, i.e. the world was created in six days. They believe that G-d is omnipotent (all powerful), so could have created the universe, almost instantly. This does not necessarily dismiss the evidence for the Big Bang theory. Other Jewish people might describe the references to days of creation as an allegory or refer to stages of time which lasted millions of years. Most Progressive Jews may not believe the creation story to be literally true in every detail but would acknowledge G-d's active role in creation.

Muslim view

Muslims regard the existence of the universe as proof of the existence of Allah, the Creator. They believe that the Qur'an is a divine revelation from Allah and so cannot be questioned, though different interpretations are possible. Some Muslims say that the Big Bang theory can be seen as additional evidence of Allah's creation and can be accepted as scientific truth. However, the theory does not include any reference to a designer and/or creator, therefore it is incomplete because it only describes *the process* that Allah used in creation.

Sikh view

Sikhs believe that Waheguru created the universe and every life form within it. They believe that before the universe existed, there was only Waheguru, and it was because of 'the will of God' or 'hukam' that the universe was created. There is little detail about the creation of the universe in Sikhi (there are no actual creation stories). The Guru Granth Sahib focuses more on the wonder of God's creation rather than its possible origins.

Links for teachers

Big Bang theory
https://www.bbc.co.uk/bitesize/guides/zv2fgwx/revision/10
Evolution: Christian
https://www.bbc.co.uk/bitesize/guides/zv2fgwx/revision/11
Evolution:Judaism
https://www.bbc.co.uk/bitesize/guides/zw9ky4j/revision/3
Evolution: Hinduism and Islam
https://www.bbc.co.uk/bitesize/guides/zv2fgwx/revision/12
https://www.bbc.co.uk/bitesize/guides/z99vxfr/revision/4
Evolution: Sikhi
https://www.bbc.co.uk/bitesize/guides/zxc9fcw/revision/6
Humanism
https://understandinghumanism.org.uk/wp-content/uploads/2021/10/Human-beings-where-do-we-come-from-11.pdf

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Teaching suggestions

Pupils could:

- hold a debate about the good/bad aspects of social media, especially in relation to 'truth'
- produce a podcast in which they discuss influential figures in the present day
- hot seating: interview influential people from the past
- carry out an enquiry, using religious and philosophical arguments, about the existence of God
- following the above, produce a piece of extended writing summarising the arguments

What do people believe about good and evil?

Within religions, God is generally described as being good and kind. This implies that God would never do bad things or let bad things happen. But bad things happen all the time. How can God allow this? This issue is known as the problem of evil. There are two main types of evil:

Moral evil: the acts of humans which are thought to be morally wrong, e.g. murder, theft.

Natural evil: natural disasters, e.g. earthquakes or tsunamis, which humans have no control over.

RWs have different teachings about the origins of evil, e.g. some believe evil forces have been present in the world from the beginning, others believe that evil is part of God's creation and may have a purpose that humans cannot understand.

Where does suffering fit in?

Most people experience suffering at some time in their life. Religions try to explain suffering to help people to cope with it and to learn from it. For some people it raises difficult questions about why God allows this to happen. The Four Noble Truths in Buddhism are a summary of the Buddha's teachings and are focused upon suffering. Buddhists believe that suffering is a key part of life.

Challenging questions

If someone is not religious, they will probably accept that evil is just part of the world and must be accepted. There is nothing that can be done about it apart from live in a way that minimises suffering for others. Within religious traditions, the existence of evil and suffering presents significant questions, such as:

- If God created everything, did he also create evil and suffering?
- What does the existence of evil and suffering say about God's love, power and purpose?
- What is the purpose of suffering?
- If God is good, why does he allow evil and suffering to exist?
- If evil exists can God exist?
- Does religion cause suffering?

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What does Buddhism say about evil?

Many Buddhists believe that evil is caused by the negative characteristics of human beings such as greed, anger and ignorance. These things stop Buddhists from reaching enlightenment. Buddhism teaches that suffering is a natural part of life. When Siddhartha Gautama left the palace in which he lived, the three people he saw were an old man, an ill man and a dead person. This taught him that people suffer in life. The Four Noble Truths are a summary of the Buddha's teachings.

Buddhism and the origin of evil
https://www.bbc.co.uk/bitesize/guides/zg7297h/revision/2

What does Christianity say about evil?

Many Christians believe that evil is the result of Adam and Eve's disobedience to God, known as the Fall (see Year 1, Spring 1). This belief is called 'original sin'. Most Christians also believe that as well as a power for good there is also a power for evil. They sometimes refer to the power for evil as 'Satan' or 'the Devil'. The devil is traditionally thought to have been an archangel who was thrown out of Heaven for disobeying God. For Christians, evil and suffering are related to free will, which means that humans can make decisions for themselves. In the book of Genesis Adam and Eve chose to eat the forbidden fruit of the tree of knowledge of good and evil. It is up to human beings to decide whether to follow God's instructions. Evil and suffering raise questions about God's attributes, in particular, his omnipotence, omnibenevolence and omniscience. Christians believe that God is with them throughout their life and beyond. This includes experiencing times of suffering as well as happiness.

Origins of evil and purpose of suffering
https://www.bbc.co.uk/bitesize/guides/zhsjscw/revision/2
Evil and suffering
https://www.bbc.co.uk/bitesize/guides/zf626yc/revision/9
Why do people suffer?
https://www.bbc.co.uk/bitesize/articles/z6twrj6

What does Hinduism say about evil?

Hindus believe that evil happens because of the law of karma (the law of cause and effect). This means that much suffering results because of a person's own actions, therefore people should learn from experiences and not repeat mistakes. However, sometimes things happen, e.g. natural disasters which do not seem to be the result of any particular action. Some Hindus believe these events have a purpose but are beyond human understanding. Others believe natural disasters are necessary for the balance of life. Also, a person's atman (soul) could benefit through helping victims of natural disasters. Humans must do as little harm and as much good as possible to escape the life cycle, acting with kindness and showing non-violence to all living things. This belief is called 'ahimsa'.

Hinduism and the origins of evil
https://www.bbc.co.uk/bitesize/guides/zhsjscw/revision/5

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What does Islam say about evil?

The Qur'an teaches that evil originates from the refusal of Shaytan, also called Iblis (Satan/the Devil) to bow down to Adam when ordered to by Allah. As a result, Iblis was thrown out of Heaven by Allah and in revenge he said he would spend eternity trying to tempt humans to do evil. Islam expects people to know which actions are evil and will contribute to the suffering of others, and which actions are good. Most Muslims believe they have free will. However, this may not be absolute because Allah could intervene at any time. Muslims believe that much suffering is caused by the selfishness and bad behaviour of human beings. They can ease the suffering of others by following Allah's path which is set out in the Qur'an and in the Sunnah.

Islam and the origins of evil
https://www.bbc.co.uk/bitesize/guides/zhsjscw/revision/6

What does Judaism say about evil?

Many Jewish people, like Christians, believe that evil originates from the actions of Adam and Eve (See Year 1, spring 1). This means that humans suffered because they were disobedient and so became separated from God. Jews see Satan as something that exists which tempts people to do wrong. Jewish people believe that people should accept both good and bad things in their lives because both come from God and therefore have a purpose. Suffering can never be fully understood by humans. This has significance when thinking about the suffering Jewish people endured during the Holocaust or Shoah.

Judaism and the origins of evil
https://www.bbc.co.uk/bitesize/guides/zqjqrwx/revision/2

What does Sikhi say about evil?

Sikhi teaches that suffering is allowed by God as a test of courage and faith. This is based upon the belief is that God gave humans free will, therefore evil exists as a choice. Sikhs are encouraged to do good to avoid the consequences of evil. Suffering can draw a person closer to God as people tend to turn to God in bad times. Suffering is valued for the good that it often brings out in humans, e.g. compassion and empathy.

Sikhi and the origins of evil
https://www.bbc.co.uk/bitesize/guides/z24ky4j/revision/2

Connections

What do these beliefs have in common?
Are there any significant differences?

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What do people believe about morality? How do they choose between right and wrong?

Children initially learn about right and wrong from their families. As they get older, they are increasingly influenced by their peers and, for example, by personalities on social media, etc. If they belong to a religion, this will have its own moral code, but this is sometimes open to interpretation. As pupils have learnt, the decisions people make are based on several things, including religious teachings, the law, books they read, social media, the views of friends and family, the circumstances, etc. People make moral decisions all the time, from minor things to others that may have huge significance. These decisions are based on moral codes. Some people think these are fixed because they come from God while others think they depend on context and circumstance. People often make decisions based on what the outcome will be. In other words, they weigh up the consequences. 'Ethics' is a word used by philosophers to describe the ways in which these moral codes are examined and what they mean. Ethics are to do with values, such as rights and duties and ways in which people can make the world a better place. Most people try to do the right thing, at least for some of the time. Carrying out 'good deeds' raises interesting points. For example, some philosophers argue that there is always a selfish motive behind a caring act. A person might give a great deal of money to charity just so that they can be well thought of. Does this mean that the act is still morally good? Ideas about right and wrong change over time, e.g. in Victorian times it was thought acceptable to send young children out to work. Most religions provide their followers with a set of rules to follow. As we have seen in Year 2, many believe that these moral teachings were revealed by God.

Example of moral codes (see also learning activities)

Keeping a promise

Suppose someone promises a friend that they will do something with them at the weekend and then finds they must or want to do something different. Should they keep the first promise? They might keep the promise because a promise is part of a moral code. They might decide it depends on the circumstances. For example, they may have to go and visit a sick grandparent.

Telling the truth

A father has spent all afternoon baking his daughter a special cake. The daughter tastes it and it is horrible. The father asks, 'Do you like it?'
The daughter could tell the truth because it is part of a moral code. On the other hand, she might tell a lie to avoid hurting her father's feelings.
If pupils use the term 'it depends' to answer a moral question, they must be pushed further to explore what exactly it depends on!
These situations illustrate the fact that having a moral code may help a person to make decisions, but it does not always provide a clear answer about what to do. People need to think about the situation(s) what might happen because of the decision made, e.g. if the daughter lies about the cake to avoid hurting her father's feelings, he might make that cake repeatedly. Obviously, all lies are not the same – some can do great harm. Is there such a thing as a 'white lie'?

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Relative morality
Some philosophers suggest that people make decisions about right and wrong depending on the situation or the community they belong to. This means there is no single clear answer to a moral dilemma. However, there are some actions that seem wrong no matter who you are, or what the situation is, e.g. torturing people.

Absolute morality
This is the idea that moral beliefs are either true or false, regardless of circumstance, etc. There are some actions that seem morally wrong no matter who you are, or what the situation is, e.g. torturing people.

Resources
Tomley S, Weeks M, Children's Book of Philosophy, Dorling Kindersley, 2015
Akpojaro, J, Firth, R, Lacey, M. Philosophy for Beginners, Usborne, 2020
What is Philosophy? Noodle Juice Ltd, 2023

Religion and morality: choose which to study in more detail
Most sacred scriptures contain rules to live by, e.g. the Sermon on the Mount, the Golden Rule, the Ten commandments, Sharia law.
Buddhism: https://www.bbc.co.uk/bitesize/guides/zkdbcj6/revision/5
Christianity: https://www.bbc.co.uk/bitesize/guides/zwxm97h/revision/1
Hinduism: https://www.bbc.co.uk/bitesize/guides/zmgny4j/revision/4
Islam: https://www.pewresearch.org/religion/2013/04/30/the-worlds-muslims-religion-politics-society-morality/
Judaism: https://www.bbc.co.uk/bitesize/guides/zyvymsg/revision/5
Sikhism: https://www.bbc.co.uk/bitesize/guides/zjq9dxs/revision/5

Teaching suggestions

Pupils could

- use examples from the media (words and images) to design posters illustrating the concepts of good and evil in the world today
- in groups, summarise beliefs from RWs on good and evil, using sacred texts and quotations from key people - these should represent religious and non-religious viewpoints
- carry out a philosophical enquiry based around a good and evil or a moral dilemma (check that this has not been done as a School Designed Unit – see Appendix 3) then summarise the enquiry in a visual form
- debate the following (or a topic the pupils choose): 'There is no such thing as right and wrong' OR 'Religion is the cause of most conflict in the world today'

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What do people believe about caring for the world and others?

Environmental responsibility

This means that humans should look after the world so that future generations can enjoy it too. It involves things like not using up the world's natural resources, ensuring that the planet is cared for and preserved. Many religions, including Christianity, teach that people are stewards of God's creation, so have a responsibility towards the environment. In general, people can care for the environment by acting sustainably, for example:

- making sure they only buy the food they need and not wasting things
- recycling whenever they can
- using and promoting renewable energy
- reducing their carbon footprint
- raising awareness of these issues

Sustainability

Sustainability is about not using up the world's natural resources, such as gas, oil and coal. These things should be used sparingly so that, future generations will be able to meet their own needs.

Global citizenship

People have a responsibility to the rest of humanity. Global citizenship refers to the ways in which people work as a community to look after the world. They might contribute to this by doing things such as picking up litter, only using lights when necessary and walking when possible, rather than taking the car.

https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/z729vk7
https://www.bbc.co.uk/news/newsbeat-67581447

Buddhism

Buddhists generally take environmental responsibility very seriously. They should abstain from taking any form of life. This is linked to the idea of rebirth which includes the possibility of being reborn as an animal. Buddhists are encouraged to show compassion to all creatures and believe that all life-forms are special. This relates to the concept of ahimsa (see Hinduism below). "As people alive today, we must consider future generations: a clean environment is a human right like any other. It is therefore part of our responsibility toward others to ensure that the world we pass on is as healthy, if not healthier, than we found it.' (*Dalai Lama, speaking at the Global Environmental Forum for the Next Generation in Tokyo.)*
https://www.bbc.co.uk/bitesize/guides/zc9bh39/revision/3

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Christianity

Christians believe that they should take care of what God has given them. They believe that the harmony of creation glorifies God. This means that humans should protect all created things. The Christian Declaration on Nature drawn up at *Assisi* in 1986 sets Christian responsibilities out very clearly. The Church of England has made many statements about environmental issues, e.g. 'Christianity is first and foremost a concern for the whole of the created order — biodiversity and business; politics and pollution; rivers, religion and rainforests...If Christians believe in Jesus they must recognise that concern for climate change is not an optional extra but a core matter of faith.' (*Anglican Communion Environmental Network). For the Roman Catholic church, Laudato Si, On Care for Our Common Home, by Pope Francis is hugely significant.*

Dominion

This term means to rule over nature, meaning that humans oversee the world on behalf of God. Some Christians who have a literal interpretation of the Bible believe that this gives humans the right to use the world's natural resources for their own benefit. See Genesis 1:26-31 where God creates humans and gives them the earth to care for.

Stewardship

This means that people should look after the interests of the planet and all life on it. This belief is about living in harmony with nature. Christians believe that when God gave humans dominion over the land, he gave them responsibility too. Humans were created to be stewards of the land, therefore they should use it, look after it and protect it.

https://www.bbc.co.uk/bitesize/guides/zqphw6f/revision/4

Hinduism

Hindus believe that Brahman created the world and this makes it sacred**.** They also believe that Brahman is present in everything, so doing harm to the world is doing harm to Brahman as well. This means people must care for the world and take responsibility for its future. Rivers, mountains, plants, and animals are shown respect, even worshipped, and the earth is seen as holy. Hindus believe that all things are connected. Ahimsa is a core principle of Hinduism which promotes non-violence and respect for all forms of life. Hindus also believe in the concept of dharma, which includes taking care of the environment and living in harmony with nature. Hindu scriptures emphasise the importance of environmental preservation and sustainable living.

https://www.bbc.co.uk/bitesize/guides/z99vxfr/revision/5

https://www.bbc.co.uk/programmes/p010x9w3

Islam

The Qur'an speaks of humans being made viceroys of the earth, i.e. someone appointed to rule on behalf of a leader. This clearly shows that the world belongs to God, not to humankind, and that humans will be answerable to God for how well they have cared for the planet: '*It is He who has appointed you viceroys in the earth … that He may try you in what He has given you'*. **Surah 6:165**

https://www.bbc.co.uk/news/newsbeat-67581447

https://muslimhands.org.uk/latest/2021/10/protection-of-environment-in-islam-quran-and-hadith

https://www.bbc.co.uk/programmes/p03gj38v

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Judaism

The creation account in Genesis shows how G-d put humans in charge of the planet. This is often called dominion (see Christianity, above).
'*God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.*' Genesis 1:28 Humans were also given the duty of stewardship:
'*The Lord God took the man and put him in the Garden of Eden to work it and take care of it.*' Genesis 2:15 'Tikkun olam' refers to healing or repairing the world. This includes the environment.
https://www.bbc.co.uk/bitesize/guides/zw9ky4j/revision/4

Sikhi

Sikhs believe that Waheguru (God) created the world and is present in it, and this also motivates them to care for the planet. Sikhs believe that caring for the planet and doing their best to avoid damaging it is an important part of the duty of sewa/seva (service)**,** by which they live their lives.
https://www.bbc.co.uk/bitesize/guides/zxc9fcw/revision/7
https://www.sikhnet.com/news/sikhisms-call-eco-consciousness-upholding-environmental-values

Non-religious views

Many non-religious people are very concerned for the future of the planet and some are environmental activists**.** Atheists do not believe the world was created by a god and do not believe that the world is sacred. They take action to ensure the future of the planet, not to honour a higher being, nor to follow any sort of commandment or avoid punishment in a next life.

Humanism

Many humanists are supporters of Humanist Climate Action, which aims to

- promote environmental policies
- support the work of other environmental campaigning groups
- challenge beliefs that are not evidence-based
- encourage humanists to adopt greener lifestyles, following the best available scientific evidence.

'*Humanists, by definition, are guided by science and recognise a moral duty towards the welfare of our fellow beings and the natural world. This leads many humanists to believe they have a duty to protect nature's diversity and beauty in a secure and sustainable manner.*' (Humanist Climate Action)
https://www.bbc.co.uk/bitesize/guides/zt2nmsg/revision/5
https://understandinghumanism.org.uk/res_films/protecting-the-environment/
https://understandinghumanism.org.uk/res_films/caring-for-the-environment-lori-marriott/

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What do people believe about peace?

Key Questions:

What do I believe about caring for the world and others?

What do I believe about peace?

The Golden Rule: the principle that you should treat others as you would like to be treated yourself, and it is found in one form or another in every major religion. It is sometimes claimed that religion causes conflict and war but for many people religion can be a power for peace**.**

Pacifism: this word means non-violence and non-harm. Pacifists are found within all RW groups, Quakers being one of the best known**.** The Christian preacher, Dr Martin Luther King, found inspiration in the non-violent struggle of Gandhi. Dr King believed that Jesus preached a message of love everyone, even towards enemies.

Examples of quotes from RWs

Buddhism

'*Hatred will not cease by hatred, but by love alone. This is the ancient law*'. Dhammapada Verse 5

Christianity

Jesus said, *'Love your enemies and pray for those who persecute you.*' Matthew 5:44

'If anyone strikes you on your right cheek, turn to him the other also.' Matthew 5:39

Hinduism

'*I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.'* Mahatma Gandhi

'May your weapons be strong to drive away the attackers, let your army be glorious, not the evil-doer.' Rig Veda 1-39:2

Humanism

'Either man will abolish war, or war will abolish man'. Bertrand Russell

'*The folly of war is that it can have no natural end except in the extinction of an entire people.'* Joyce Carol Oates

Islam

The Prophet Muhammad said, '*Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind.'* Hadith

'Fight in the way of Allah against those who fight against you, but do not go beyond limits. Allah does not love aggressors.' Qur'an 2:190

Judaism

'*Defend the rights of the poor and orphans; be fair to the needy and helpless. Rescue them from the power of evil men.*' Psalm 82

Sikhi

*'When all efforts to restore peace prove useless and no words avail, lawful is the flash of steel. It is right to draw the sword***.**' Guru Gobind Singh

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Links for teachers
Religion and conflict
https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/zhpq47h
Buddhism
https://www.bbc.co.uk/bitesize/guides/zc7297h/revision/1
Christianity
https://www.bbc.co.uk/bitesize/guides/z2b36yc/revision/3
Hinduism
https://www.bbc.co.uk/bitesize/guides/ztmd3k7/revision/1
Islam
https://www.bbc.co.uk/religion/religions/islam/islamethics/war.shtml
Judaism
https://www.bbc.co.uk/bitesize/guides/zysf2nb/revision/3
Sikhi
https://www.bbc.co.uk/bitesize/guides/zsq24qt/revision/1
Humanism
https://understandinghumanism.org.uk/wp-content/uploads/2022/01/War-and-peace-humanist-perspective.pdf

Peace activists
The founders of Jainism (Mahavira), Buddhism (Siddhartha Gautama), Christianity (Jesus), and reformer and innovator in Hinduism (Gandhi).
The Prophet Muhammad was instrumental in beginning a faith where peace is rooted in just behaviour between people. Abdul Ghaffār Khān is an example of a Muslim committed to non-violent liberation from British colonial days.
The philosopher Bertrand Russell was a humanist peace activist over many years.
Martin Luther King Jr (1929-1968): King was a young Black Baptist minister in Montgomery, Alabama in 1955 when Rosa Parks refused to give up her seat to a white man. At that time King became a spokesman for the black community. His house was bombed, but the boycott was successful and segregation was ruled as unconstitutional. This began the American Civil Rights movement resulting in major changes of laws and people's racist behaviour. King was a brilliant speaker and a good strategist who used civil disobedience and non-violent protest. He was arrested twenty-nine times. King gave many famous speeches including, 'I have a Dream' speech in Washington DC in 1963. He won the Nobel Peace Prize in 1964 and later spoke out against America's involvement in the Vietnam War. King was tragically murdered by a sniper's bullet in 1968.
https://www.bbc.co.uk/bitesize/topics/zjkj382/articles/zknmrj6
The video clip is aimed at younger pupils but has an excellent short introduction.

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Nelson Mandela (1918-2013): successfully worked to end apartheid and introduce democracy for all people in South Africa. To begin with he used peaceful methods of protest, but when this did not work quickly enough, he used sabotage. He was imprisoned in 1962 and then released unconditionally in 1990. He helped prevent a civil war working with white president Frederik Willem de Klerk towards a fully democratic South Africa in which both black and white people could vote. Together they won the Nobel Peace Prize in 1993. Mandela served as the first President democratically elected in the new South Africa, 1994-1999. He then retied and established under Archbishop Desmond Tutu the Truth and Reconciliation Commission to investigate human rights abuses under apartheid. A new constitution was drawn up and he worked for reconciliation between all races.
https://www.bbc.co.uk/bitesize/topics/zjkj382/articles/zj3p8xs
The video clip is aimed at younger pupils but has an excellent short introduction.
Malala Yousafzai (1997-): was nearly killed in 2012 by gunmen when on a bus going to school in Pakistan. She was targeted because of her public support for girls' education in Pakistan. She was taken to a hospital in Birmingham and for safety reasons she stayed in Britain. In 2014 at the age of 17 she received the Nobel Peace Prize for her courage, the youngest person ever to do so. After doing A-levels at a Birmingham school she studied at Lady Margaret Hall, Oxford to study Philosophy, Politics and Economics. When interviewed on the BBC she said that the Taliban should engage in dialogue, tell people what they want but that '*killing people and slaughtering people and flogging people and blasting schools is totally against Islam. They are misusing the name of Islam. Islam tells us to be peaceful. Islam tells us about brotherhood. This is not the true Islam which the terrorists are showing us.*'

Further information:
Yousafzai, M and McCormick P. Malala: My Story of Standing Up for Girls' Rights. Illustrated Edition for Younger Readers, Wren and Rook, 2018

Greenham Common Women
In September 1981 a small group of 36 Welsh women marched 120 miles from Cardiff to RAF Greenham Common where they promptly chained themselves to the gates. Part of the peace movement Women for Life on Earth, the group were protesting against guided nuclear weapons being stored at Greenham Common and plans by the American government to store cruise missiles in Britain. The protest was soon a media sensation and attracted thousands more protestors at Greenham Common over the next 19 years and was the world's longest-running anti-nuclear demonstration. The site, which became women only, became internationally famous and a source of embarrassing media coverage to the governments of Britain and the United States. It drew the world's attention to the debate. Nuclear convoys leading the Greenham Common base were blockaded, missions were disrupted, and eventually the missiles were removed. The Greenham Common Peace Camp was the largest women's led movement since suffrage. The camp lasted through harsh winters and tough conditions. Sometimes the space was held by a few women, at other times thousands would turn up for large actions. They were all Greenham Women.
https://greenhamwomeneverywhere.co.uk/common-ground/explore/camp-life/

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Teaching suggestions
https://greenhamwomeneverywhere.co.uk/common-ground/schools/primary/

Lincolnshire's connections to peace
During World War II RAF Wickenby was a hub of military activity from where hundreds of bombing missions were launched. Over a thousand of the young men involved in those missions were killed. The neighbouring village of Holton cum Beckering, became a centre for the Peace Movement. A group of like-minded people gathered together, united in their determination not to fight World War II. Pacifism was a popular cause for those familiar with the horrors of World War I. The Peace Pledge Union was started by priest Dick Sheppard, who had been a chaplain to troops in the trenches. Young men were asked to sign a pledge to renounce war and become conscientious objectors, or "conchies" as they were known. Although farming duties were largely taken over by land girls, replacing the farmers sent away to war, it was also something a conscientious objector could do. Many knew nothing about it but many landowners helped to set up the Lincolnshire Farm Training scheme and the community began. Edmund Albarn, grandfather of Blur's Damon Albarn was a conscientious objector living in the Holton community. Many people hated the views of the pacifists. Edmund Albarn was an architect who had his professional qualifications removed because of his views.
https://www.bbc.com/insideout/eastmidlands/series6/lincolnshire_peace_community_conscientious_objector.shtml

Teaching suggestions

Pupils could:

- compare texts and quotes from different RWs to show similarities and difference between views about environmental and peace issues
- design a poster comparing a quotation about caring for the environment and views about peace with examples from the media showing different views
- carry out a Case Study on a) A peace activist or group, b) Peace in Lincolnshire
- debate, through hot seating and role play, 'Is peace possible?' or 'Religion is the major cause of conflict in the world'
- watch the beginning of Gandhi's time in South Africa in Richard Attenborough's film on Gandhi. (This part, about 40 minutes long, captures the essential message of Gandhi and provokes good questions, comments and discussion) research Lincolnshire's connection to pacifism

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Year 6: Summer Term
What is my religion or worldview?

This draws on disciplinary and substantive knowledge from Reception to this term. The focus is very much on personal knowledge and positionality. The main learning objective is to consider what has been learnt about RWs and to come up with a personal statement.

Note: This is not about indoctrinating pupils or making them 'join' a RW.

Consolidation of previous learning

Begin by summarising what has been covered from Reception to Year 6. Use the overview on pages 18-21

Ask pupils to think about the Progression Strands and concepts and discuss the following questions with each other. How might pupils frame their worldviews in term of A, B, C and D? For example:

Strand A: Belonging, Identity and Community

- What communities do I belong to?
- What makes them different?
- Are these the same as when in was in Reception?
- What makes me 'me'?

Strand B: Beliefs, Influences and Values

- What are my key beliefs?
- Do I believe /not believe something now that I didn't when I was younger?
- How big a part does religion play in my life?
- Are my beliefs likely to change as I get older?
- Who influences me the most and how has this changed since Reception?
- Where do my values come from? Are they the same as those of my family? My friends?

Strand C

- How do I express the things I believe in?
- Have I ever had a spiritual or religious experience?
- What is special to me?
- What is sacred or holy to me?

Strand D: Truth, interpretation and Meaning

- How do I know what is true?
- How do I know how to make moral choices?
- What would I consider to be the meaning of life?

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The following additional questions might help pupils further in this task. They can then produce their own further reflections and questions, based on all the things they have learnt in RE.

1. What makes me feel hopeful for the future?
2. What worries me about things that are happening in the world?
3. What would I like people to say about me at a celebration of my life?
4. If it was possible to choose the exact time of my death, would I?
5. What advice would I give to pupils in Year 1?
6. What ambitions do I have? How have these changed since I was younger?
7. If I could change one thing in my life, what would it be?
8. How are things likely to change for me during the next ten years?
9. How would I like the world to have improved 50 years from now?
10. What am I worried or anxious about?
11. What would my ideal life be like as an adult?
12. What one thing in the world today would I like to change?
13. In what ways am I the same or different to older generations?
14. Does religion matter to me?
15. If I ever have children, what will I tell them about happiness?
16. Do I have any worries about the future?
17. How can I make the world a better place?
18. What will my life be like when I am old? How will technology have developed?
19. What dreams would I like to follow?
20. What gives meaning to my life?
21. How am I different to other people?
22. Who inspires me?
23. What belief is the most important to me?
24. What have I achieved that I am proud of?
25. What do other people think about me?
26. How am I different to when I was five?
27. What makes me happy?
28. What family traditions make me happy?
29. What would my perfect day look like?
30. What things cannot be explained?

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Pupils should produce statements about their present worldview, linked to the four Progression Strands and any of the above questions. They should spend some time discussing these in groups or as a whole class. They should then:

- In groups, give a PowerPoint presentation summarising a worldview they have learnt about (teacher to allocate these at random), outlining its key beliefs and practices.
- Write a summary and produce a poster/collage/presentation illustrating the main elements of their own worldviews. These could be presented to the rest of the class.

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Mixed Age Planning

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Introduction

While the primary section of the syllabus is based on single year groups, it is acknowledged that many schools in Lincolnshire, especially those which have a small NOR, have mixed age classes. This presents both challenges and exciting opportunities. The following plans provide some support for teachers, outlining the key learning questions for each year(s) followed by appropriate learning outcomes. Obviously, it is impossible to provide plans for every variation of mixed age planning. Additional resources will be made available in the future to support mixed age planning which includes EYFS.

Reception	**Special and Sacred –** Which people, stories and events are special to me?	**Special and Sacred** -What do I know about Easter and Holi?	**Special and Sacred –** Why are some places and objects special or sacred?

Reception units have been designed to weave into Years 1 and 2 learning. Opportunities for shared input should be taken wherever possible, with Reception learners focusing upon accessing the learning set out under the above questions and Yrs 1 and 2 extended further, ensuring that they meet the learning objectives and outcomes set out in the plans. For Reception/Yr 1 classes, key themes such as special/sacred, stories, celebrations, etc. blend very well together.

Termly planning

Units are broken down into three terms per year. Some schools plan in this way while others prefer to break each term into two, i.e. Autumn 1, Spring 2, etc. Where there is more than one key learning question for a term it is entirely up to teachers how they organise the time.

Key Stage 1

CYCLE A		
Autumn	**Spring**	**Summer**
What do stories from religious traditions teach about God? (Yr 1 topic) **What can we learn from other stories? (Year 1 topic)**	**What do creation stories teach people about God and human nature? (Yr 1 topic)**	**What are sacred texts and why do they matter? (Year 2 topic)**

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Units should be taught through aspects of the following religions/worldviews		
Compulsory Abrahamic religions: Christianity, Judaism **Additional suggestions** Stories from other RWs with special meanings.	**Compulsory** Abrahamic religions: Christianity, Islam, Judaism Non-religious worldview: humanism **Additional suggestions** Creation stories from other traditions and cultures.	**Compulsory** Christianity Choice of one other Abrahamic religion: Islam **OR** Judaism Choice of one Dharmic religion: Buddhism, Hinduism or Sikhi. Reference may be made to other RWs as and when appropriate.
Learning objectives	**Learning objectives**	**Learning objectives**
Pupils should know and understand: • how stories form part of beliefs and help people understand the world • what some narratives from sacred texts teach people about God and the way they should lead their lives. • why some stories are considered to be special and/or sacred • how stories can mean different things to different people • how different stories may contain 'truth' and what this means to different people	**Pupils should know and understand**: • how stories form part of key religious beliefs, e.g. the origin of sin • what stories teach about God, e.g. Creator of the world • how stories can mean different things to different people • why people have different views about how the world began	**Pupils should know and understand**: • what is meant by revelation • how sacred scriptures are different to other kinds of books • how sacred scriptures are used in worship and ceremonies to bring communities together • how and why people show respect for sacred scriptures

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Learning outcomes: Year 1	Learning outcomes: Year 1	Learning outcomes: Year 2
To achieve the learning objectives, pupils should be able to: • explain how stories form part of beliefs. • talk/write about stories from sacred texts which teach people about God and the way people should lead their lives • identify stories considered to be special and/or sacred • ask questions about the different meanings stories have, including what people mean by 'truth', e.g. 'Is it a true story?'	**To achieve the learning objectives, pupils should be able to:** • explain how creation stories form part of religious beliefs such as how the world was created • explain what stories teach about God and people, e.g. God the Creator, Adam and Eve in the Garden of Eden • give reasons why people, including those with no religious beliefs, might have different explanations about how the world began	**To achieve the learning objectives, pupils should be able to:** • explain how religious communities consider sacred scriptures and texts to be different from other types of books • identify and name key sacred scriptures and explain their origins • provide examples of the ways sacred scriptures are used in worship and ceremonies • explain the different ways Abrahamic religions view sacred texts compared to most Dharmic religions • recognise texts from different scriptures
Learning outcomes: Year 2	**Learning outcomes: Year 2**	**Learning outcomes: Year 1**
To achieve the learning objectives, pupils should be able to: • explain why people believe different things, i.e. not just from stories, but other influences • find out about how non-religious people receive guidance about how to live their lives • compare the meaning of a story from an 'ordinary' book with one they consider to be sacred, e.g. a fairy tale or folk story with a story from a religious tradition • ask relevant questions to try to determine whether something is true or not	**To achieve the learning objectives, pupils should be able to:** • describe similarities and differences in creation stories from different RWs and cultures • compare beliefs about how the world began from an Abrahamic and Dharmic point of view • generate hypotheses and questions about the Genesis creation story, e.g. what if Adam and Eve had obeyed God? • explain, in simple terms, what humanists believe about the origin of life	**To achieve the learning objectives, pupils should be able to:** • name at least one book that has a special to them and explain why • re-tell a story from a sacred text and explain its meaning • identify and name a sacred scripture from one Abrahamic and one Dharmic tradition • describe similarities and differences between sacred texts in at least two religions, including the way they are treated and used by worshippers
Refer to the main syllabus for further detail, including disciplinary and substantive knowledge.		

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CYCLE B		
How are stories and celebrations linked? (Yr 1 topic)	**What do people learn from stories and festivals? (Yr 1 topic)**	**What do we mean by religion and worldviews? (Yr 2 topic)** **What beliefs, values and practices are important in religions worldviews? (Yr 2 topic)**
Units should be taught through aspects of the following religions/worldviews for each term or terms		
Autumn term **Compulsory** Abrahamic religions: Christianity, Judaism **Additional suggestions** Aspects of other RW, symbolism of light **Spring term** **Compulsory** Abrahamic religions: Christianity, Islam, Judaism		**Summer term** **Compulsory** Choice of two Abrahamic religions: Christianity, Islam or Judaism Choice of one Dharmic religion: Buddhism, Hinduism OR Sikhi. Non-religious worldview: humanism **Additional suggestions** Teach the above in some depth but refer to others as and when appropriate, e.g. Baha'i, Jainism.
Learning objectives	**Learning objectives**	**Learning objectives**
Pupils should know and understand: • how stories of all kinds give communities a shared identity • the ways in which festivals and celebrations bring people together through a sense of belonging • how stories relating to key festivals reflect religious beliefs and concepts, e.g. Christmas and incarnation • how stories inform actions and rituals during festivals, e.g. lighting candles at Hanukkah	**Pupils should know and understand:** • how stories of all kinds give communities a shared identity, including how they celebrate festival times such as Easter and Passover • how stories relating to key festivals reflect religious beliefs and concepts, e.g. resurrection, freedom • how stories can bring meaning to the ideas of 'sacred' and 'holy' • how stories play a part in the observance of Easter and Passover	**Pupils should know and understand:** • what is meant by 'religion' and 'worldviews' • the distinctive beliefs of people from Abrahamic and Dharmic traditions • how RWs connect with each other • how diversity within religions can be seen through different groups

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Learning outcomes: Year 1	Learning outcomes: Year 1	Learning outcomes: Year 2
To achieve the learning objectives, pupils should be able to: • provide examples of the different ways festivals such as Christmas and Hanukkah bring communities together to celebrate • explain how festivals reflect key stories, beliefs and concepts • give reasons why some stories are considered to be sacred • describe ways in which stories inform actions and rituals during festivals, e.g. lighting candles at Hanukkah	**To achieve the learning objectives, pupils should be able to:** • describe how Easter and Passover bring communities together through the ways they observe and celebrate these events • explain how stories relating to key festivals reflect religious beliefs and concepts, e.g. how Jesus' Resurrection links to beliefs about life after death • give reasons why some stories are considered 'sacred' and 'holy' • explain how stories play a part in the observance of Easter and Passover, e.g. the events of Holy Week and Easter, the telling of the Exodus story during the Passover meal	**To achieve the learning objectives, pupils should be able to:** • explain the meaning of 'religion' and 'worldview' • distinguish between the key beliefs of people from Abrahamic and Dharmic traditions • make connections between beliefs within and between worldviews • identify areas of diversity within religions • summarise a non-religious view of the world
Learning outcomes: Year 2	**Learning outcomes: Year 2**	**Learning outcomes: Year 1**
To achieve the learning objectives, pupils should be able to: • compare the ways in which two Christian groups (denominations) might celebrate Christmas, e.g. Roman Catholic and Salvation Army • re-tell the story behind Hanukkah, showing what it tells us about Jewish beliefs and values • interpret the meaning and significance of some key Christmas symbols and concepts, e.g. light, incarnation, peace	**To achieve the learning objectives, pupils should be able to:** • explain the key concepts in the Easter and Passover narratives, e.g. forgiveness, redemption, salvation, freedom, slavery • make connections between the Christian narrative of creation and the Fall and Jesus' crucifixion and Resurrection • explain how the items of food on the Seder plate link to the account of Passover and why this has such significance for Jewish people • explain the similarities and differences between Lent and Ramadan	• identify and name at least one religion and find out about the key beliefs of the people who belong to it • explain why some people might not believe in a God or gods • give reasons why some people choose to belong to religious groups, e.g. sense of belonging, community, celebration • give examples of ways in which people might express their beliefs, e.g. clothes, food, celebration
Refer to the main syllabus for further details, including disciplinary and substantive knowledge.		

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Lower Key Stage 2		
Cycle A **Lower Key Stage 2** **Years 3 and 4**		
Autumn **What does pilgrimage mean to individuals and communities? (Yr 3 topic)**	**Spring** **Which RWs communities can we find in our neighbourhood? (yr 3 topic)**	**Summer** **School Designed Unit**
Religions and worldviews **Compulsory** Christianity Choice of one Abrahamic religion: either Judaism **OR** Islam Dharmic religion: Hinduism It is not necessary to cover every example of pilgrimage for each RW. Teachers should choose whichever they consider most appropriate.	**Religions and worldviews** Depends on locality: **no RW is compulsory.** It is likely that a local church will be chosen. Try to achieve a balance of Abrahamic/Dharmic: this may include a virtual study	**This is designated as a School Designed Unit (SDU).** This will provide teachers with the opportunity to be creative and flexible in putting together a unit that meets the needs of their pupils. It might or might not be directly connected with what has been covered in the two previous terms. A planning template can be found in Appendix 3. For teachers who would prefer more direction, there 'ready-made' plans in the same Appendix.

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Learning objectives	Learning objectives	
Pupils should know and understand: • how going on a pilgrimage gives people a sense of sense of belonging • how pilgrimage reflects key beliefs, e.g. Makkah and the 5 Pillars of Islam • the meaning of actions and rituals which take place during pilgrimages • what kind of experiences people might have during pilgrimages • why the experience of pilgrimage may have different meaning for different people	**Pupils should know and understand:** • what it means to be part of a community • which RWs are represented in the class, the school and Lincolnshire • what RWs contribute to the wider community. • how communities express their beliefs and values in everyday life and at special times • how to research historical events associated with communities, e.g. how communities change over time	
Learning outcomes: Year 3	**Learning outcomes: Year 3**	
To achieve the learning objectives, pupils should be able to: • explain why people go on pilgrimages • make connections between pilgrimage and key beliefs • describe and explain what people do when on a pilgrimage • ask relevant questions about peoples' experiences during pilgrimages.	**To achieve the learning objectives, pupils should be able to:** • find out about the RWs that are represented in the class, the school and the wider community • provide examples of the contribution religious groups make to the wider community • carry out research into the history of local areas associated with different communities – how have these changed over time?	

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Learning outcomes: Year 4	Learning outcomes: Year 4	
To achieve the learning objectives, pupils should be able to: • demonstrate how beliefs link to pilgrimages in different RWs • evaluate the importance of a non-religious pilgrimage or journey • compare and contrast the actions and rituals that take place in two different pilgrimages and explain their meaning • reflect upon the spiritual meaning that a pilgrimage might have for a person	**To achieve the learning objectives, pupils should be able to:** • present an analysis of the RWs that are represented in the class, the school and Lincolnshire • research how these figures have changed over time and suggest reasons for this • explain why a person might belong to more than one RW community and what this might mean to them in everyday life • find out about a lesser known religious or worldview community in Lincolnshire	
Refer to the main syllabus for further details, including disciplinary and substantive knowledge.		

Cycle B **Lower Key Stage 2** **Years 3 and 4**		
Autumn **How do people welcome new life into the world? (Yr 4 topic)** **How do people show their commitment to a religion? (Year 4 topic)**	**Spring** **How do people celebrate marriage? (Yr 4 topic)**	**Summer** **What do people believe about the afterlife? (Yr 4 topic)** **How is this expressed in funeral practices? (Yr 4 topic)**
Units should be taught through aspects of the following religions/worldviews across the year		
Religions and worldviews **Compulsory** Christianity Choice of Abrahamic religion: Judaism **OR** Islam Choice of Dharmic religion: Hinduism **OR** Sikhi Other RWs should be covered where appropriate, e.g. humanist, Pagan ceremonies If schools are using the 'alternative' approach (see p.170) they should make their own choices about which RWs to cover.		

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Learning objectives	Learning objectives	Learning objectives
Pupils should know and understand: • how different ceremonies, clothing and symbols bring people together • how promises are connected to belief and people are helped to keep these by family and the community • the meaning of rituals and actions which characterise ceremonies • how the concepts of 'sacred' and 'holy' are key parts of religious ceremonies, e.g. promises made to or before God • how commitment ceremonies may have different meanings for different people, both between and within RWs	**Pupils should know and understand:** • how marriage is linked to belonging • how promises made during a wedding ceremony reflect belief and are strengthened by the presence of the community • the meaning of rituals and symbols which form part of marriage ceremonies • how the 'sacred' is a key part of wedding ceremonies, e.g. promises made to and before God – and how these link to other types of commitment ceremonies • how marriage may have different meanings for different people	**Pupils should know and understand:** • how and why people come together for funeral ceremonies • what happens in funeral ceremonies and the meaning of certain rituals • how people interpret the meaning of death and the afterlife • what is meant by immortality
Learning outcomes: Year 4	**Learning outcomes: Year 4**	**Learning outcomes: Year 4**
To achieve the learning objectives, pupils should be able to: • describe , in at least two RWs, a) the ways in which people welcome new life into the world and b) what happens during commitment ceremonies • explain the significance of clothing and symbols in a commitment ceremony and how this may contribute to a sense of belonging and identity • compare promises made during different ceremonies • explain the difference between religious and non-religious ceremonies	**To achieve the learning objectives, pupils should be able to:** • explain why most religious traditions value marriage • give reasons why some people might **not** want to get married • compare at least two types of wedding ceremonies, including promises and actions • give reasons for the differences between religious and non- religious ceremonies • identify possible problems with making a promise that will last forever	**To achieve the learning objectives, pupils should be able to:** • describe what happens during a funeral, including rituals • explain why some people might want to attend a funeral while others might not • compare and present arguments about the purpose of life and death • Interpret the meaning and significance of living forever

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Learning outcomes: Year 3	Learning outcomes: Year 3	Learning outcomes: Year 3
To achieve the learning objectives, pupils should be able to: • describe a birth ceremony from an Abrahamic and a Dharmic tradition and explain the symbolism involved • compare the promises made in two commitment ceremonies • explain why wearing special clothes and symbols may help to express and strengthen a person's beliefs • give examples of promises made to God during birth and commitment ceremonies	**To achieve the learning objectives, pupils should be able to:** • describe common features of weddings and explain why marriage is seen as a joyful event • give examples of promises and vows made during a wedding • explain what happens during a humanist ceremony explain the meaning of symbolic objects in two religious ceremonies	**To achieve the learning objectives, pupils should be able to:** • find out what texts and prayers are used in at least one type of religious funeral • explain what at least two religions or worldviews believe about life after death • reflect upon what it would be like to live forever
Refer to the main syllabus for further details, including disciplinary and substantive knowledge.		

Upper Key Stage 2		
Cycle A **Upper Key Stage 2** **Years 5 and 6**		
Autumn **Combine the following two topics:** **How do people express their beliefs through worship and caring for others? (Yr 5 topic)** **What do people believe about caring for the world and others? (Yr 6 topic)** **How do people use their senses to worship? (Yr 5 topic)**	**Spring** **How do people choose between right and wrong? (Yr 6 topic)**	**Summer** **Year 5:** **This is designated as a School Designed Unit (SDU).** This will provide teachers with the opportunity to be creative and flexible in putting together a unit that meets the needs of their pupils. It might or might not be directly connected with what has been covered in the two previous terms. A planning template can be found in Appendix 3 along with suggested topics. For teachers who would prefer more direction, there are two 'ready-made' plans in the same Appendix. **What is my worldview? (Yr 6 topic)**

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Units should be taught through aspects of the following religions/worldviews across the year		
Compulsory **Autumn term** Christianity Choice of Abrahamic religion: Islam or Judaism Choice of one Dharmic religion: Buddhism, Hinduism or Sikhi **Additional suggestions** Refer to other RWs if and when appropriate, e.g. Baha'i, Jainism, Paganism. School Designed Unit: choice of RWs will depend on the topic. No RW is compulsory. **For Year 6 content**, ensure a balance of Abrahamic and Dharmic religions + non-religious worldviews add philosophical viewpoints and a non-religious worldview.		
Learning objectives	**Learning objectives**	**Learning objectives**
Pupils should know and understand: • how people express their faith through worship, both individual and collectively • how sensory and emotional responses form part of worship and religious experience • ways in which objects, symbols, words, music, art and literature give deeper meaning to worship • what people from different Abrahamic and different Dharmic traditions mean by prayer and meditation • how sacred texts encourage believers to express their faith by caring for others and how beliefs can be shown through actions • what RWs say about how people should treat each other and the planet and what they have in common	**Pupils should know and understand:** • what influences people to decide what is good or bad, right or wrong • how this may be different for those with religious or non-religious beliefs • what is meant by relative and absolute morality	**Pupils should know and understand:** • what is meant by a worldview • the difference between religion, worldviews and spirituality • how worldviews may change over time

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Learning outcomes: Year 5	Learning outcomes: Year 6	Learning outcomes: Year 6
To achieve the learning objectives, pupils should be able to: • give examples of actions that people might carry out when they worship, both as individuals and collectively • explain how certain symbols, objects and artefacts help people to worship • describe how people might use their senses during prayer and meditation • find out about how RWs locally help others	**To achieve the learning objectives, pupils should be able to:** • present a balanced argument about a moral and ethical issue • identify and interpret sacred texts which set out moral guidelines for believers • interpret the meaning of relative and absolute morality	**To achieve the learning objectives, pupils should be able to:** • distinguish between religion, worldviews and spirituality • explain what might influence a person's worldview and how this might change over time • consolidate previous learning and reflect upon their own personal worldview • express their worldview to others • empathise with the thoughts and beliefs of others
Learning outcomes: Year 6	**Learning outcomes: Year 5**	
To achieve the learning objectives, pupils should be able to: • compare worship in two different religious traditions and between two different Christian denominations • describe how worship might be carried out in the home, e.g. in Hinduism • explain how certain symbols, objects and artefacts are used to help people worship both in the place of worship and the home • describe ways in which people might use their senses during prayer and meditation in both Abrahamic and Dharmic traditions • identify ways in which people from different RWs show care for others: provide examples, locally and nationally, e.g. charities, national projects and initiatives	**To achieve the learning objectives, pupils should be able to:** • provide examples of moral/ethical issues and give responses • explain why the response to moral or ethical question may differ depending on a person's religion, worldview or circumstance	
Refer to the main syllabus for further details, including disciplinary and substantive knowledge.		

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Cycle B **Upper Key Stage 2** **Years 5 and 6**		
Autumn **How do people know who or what to believe? (Yr 6 topic)** **What do people believe about the existence of God? (Yr 6 topic)**	**Spring** **What do people believe about good, evil and suffering? (Yr 6 topic)**	**Summer** **What do people believe about peace? (Yr 6 topic)** **What do we mean by religious and spiritual experiences? (Yr 5 topic)**
Units should be taught through aspects of the following religions/worldviews across the year		
Compulsory Christianity Choice of Abrahamic religion: Judaism **OR** Islam Choice of at least one tradition from Buddhism, Hinduism or Sikhi Humanism **Additional suggestions** Include philosophical viewpoints.		
Learning objectives	**Learning objectives**	**Learning objectives**
Pupils should know and understand: • how different types of authority determine people's beliefs and actions and why some are more trustworthy than others • how values and beliefs are reflected in the lives of religious and non- religious inspirational people • how people make decisions about belief in God • what religious and philosophical thinkers say about the existence of God • how beliefs about the existence of God are open to interpretation	**Pupils should know and understand:** • why belief in God might raise challenging questions in relation to suffering • how RWs respond to the issues of evil and suffering	**Pupils should know and understand:** • what is meant by pacifism • how different RWs respond to the issue of peace and conflict and what beliefs they have in common • the influence of peace activists and religious leaders • what is meant by a religious or spiritual experience

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Learning outcomes: Year 6	Learning outcomes: Year 6	Learning outcomes: Year 6
To achieve the learning objectives, pupils should be able to: • give examples of influences on young people today and how these can make 'truth' difficult to define • summarise what some religious and philosophical thinkers say about the existence of God • explain how some beliefs about the existence of God are open to interpretation	**To achieve the learning objectives, pupils should be able to:** • give reasons why people might hold religious beliefs, despite the issues of evil and suffering • compare the responses of at least two RWs to evil and suffering • explain what is meant by moral and natural evil	**To achieve the learning objectives, pupils should be able to:** • find out and interpret what sacred scriptures say about peace • provide examples of key thinkers and activists who have influenced the peace narrative and summarise their message • describe the characteristics of a religious and/or spiritual experience
Learning outcomes: Year 5	**Learning outcomes: Year 5**	**Learning outcomes: Year 5**
To achieve the learning objectives, pupils should be able to: • explain why people do not always know what to believe, e.g. on social media • give some reasons why a person might not believe in God • explain one argument which explains the existence of God	**To achieve the learning objectives, pupils should be able to:** • provide examples of different types of suffering and explain how some RWs might respond to these • explain what RWs mean by good and evil • present a balanced argument about good and evil in the world today	**To achieve the learning objectives, pupils should be able to:** • give examples of religious or spiritual experiences, e.g. miracles and suggest possible explanations or interpretations • ask relevant questions about religious experiences such as conversion, dreams and the 'unexplained'
Refer to the main syllabus for further details, including disciplinary and substantive knowledge.		

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Key Stage 3

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Key Stage 3

Approach to the curriculum

This syllabus takes a worldviews approach to the teaching of RE. It takes as its starting point the key concepts that run through religions and worldviews (RWs), rather than a systematic study of world religions. This means that pupils begin by thinking about how people relate to these concepts through, for example, the communities they live in, the beliefs they share about God, the environment, how to treat others, etc. Diversity is explored, both between and within RWs. The learning is based on concepts built up from Reception onwards. In Year 6 pupils will have considered their own person worldview, in the light of what they have learnt in previous years. The 'Teacher-led Framework' of the Religious Education Council's report, 'Developing a Religion and Worldviews Approach (2024)[39] characterises a worldviews approach as one which '*starts with people: people who think about, talk about, write about and live out religious and non-religious beliefs and values…. It sharpens focus on the ways in which context affects ways of believing, living and thinking, so that we avoid the sorts of generalisations about groups of people we often see in RE classrooms.'* [40]

Christine Counsell describes the curriculum as:

- A narrative[41] – the content is structured over time. This syllabus has carefully constructed content from Reception – Year 6 to ensure that the narrative is clear and sets up a firm foundation for learning by the time pupils enter secondary school.
- A hinterland[42] - this nurtures and sustains a city. Creativity and critical thinking rely on extensive and wide-ranging knowledge which means that teaching requires a context. Providing that context can be seen in many ways, including through disciplinary knowledge (see below). By choosing from the suggested questions in the syllabus, teachers can explore the methods used by different disciplines to deepen understanding and enable pupils to see RWs within a broader context.

Disciplinary and substantive knowledge

Substantive knowledge is about **what** is taught, disciplinary knowledge is about **how** it is taught**.** Disciplinary knowledge should drive the learning, which is why it is placed first in the plans. It is about the methods that establish the substantive facts. This raises learning about facts to scholarly understanding. When exploring disciplinary knowledge in RE, pupils should be encouraged to understand that topics and issues in RE can be investigated through different disciplines. These influence each other, allowing knowledge to be presented in an inter-connected way, reflecting the complexities of the world. In this syllabus disciplinary knowledge is developed primarily through the lens of theology, philosophy and social science,

[39] https://religiouseducationcouncil.org.uk/rwapproach/
[40] https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25756-REC-Teacher-Led-Framework-Final-Report-DIGITAL-PAGES.pdf
[41] https://thedignityofthethingblog.wordpress.com/author/christinecounsell/
[42] https://teacherhead.com/2019/09/27/signposting-the-hinterland-practical-ways-to-enrich-your-core-curriculum/

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but teachers could also include others such as art, literature and music. To summarise, this is about the way pupils handle substantive knowledge appropriately, i.e. the methods and tools used. In practice, meaning that pupils might, for example:

- interview representatives of different religions and worldviews
- observe practices and ways of living, e.g. when visiting a place of worship
- read sources of wisdom and debate claims to truth, for example, through hermeneutics
- go beyond 'the facts' of religions and worldviews by exploring the emotional and sensory world of religion
- analyse data and statistics, e.g. to find out about different communities locally, nationally and globally and understand how these are subject to change
- use thought experiments, e.g. when thinking about ethics and morality
- use enquiry and dialogue to question concepts and ideas

Personal knowledge

This recognises the assumptions and perspectives pupils bring to the study of RWs. As they try to make sense of what they are being taught, they do so from a position, i.e. positionality. Key questions must enable pupils to think about how they see the world through their own personal lens.

Assessment at Key Stage 3 (and non-examination Key Stage 4)

Teachers must report to parents on pupils' progress in RE but the way they assess may be dictated by in-house systems. Assessment means 'to sit alongside' – it is a joint venture! In a nutshell, it is about checking whether pupils have 'got it' and whether they are getting better at RE. Key questions to consider:

- What would we expect RE to look like when pupils are performing well?
- What do we want pupils to know, understand and be able to do?
- Who are we assessing for?
- What does the end point of KS3 look like? In her webinar on KS3 assessment Mary Myatt makes the point that KS3 is not a mini KS4 – not everything has to be geared toward the end of KS4.[43]
- What does it mean to 'get better' at RE?

Evidence can be demonstrated through such things as learning activities, conversations with pupils and assessment tasks. It needs to be kept as simple as possible. No-one is asking for complex spreadsheets or charts. Data only tells part of the story – it needs to be matched to examples of work and other evidence. Ofsted inspectors are unlikely to ask to see internal data but are more interested in what any data shows and how

[43] https://films.myattandco.com/programs/webinar-assessment-at-ks3-challenges-and-opportunities-part-1?utm_source=myattandco-newsletter.beehiiv.com&utm_medium=newsletter&utm_campaign=ks3-assessment-summary&_bhlid=95d3346462e0223ef450f947ec1c148e135a5823

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teachers use it to move pupils on in their learning. Ofsted's report, 'Deep and Meaningful: The Religious Education Subject report' (2024)[44] states that schools should '*develop manageable assessment methods that move beyond the simple recall of factual information. They should check that pupils recall and understand the intended curriculum over time and that the domain of their knowledge is expanding*.' Having said that assessment should be kept as simple as possible, it should include different layers such as formative (assessment **for** learning) and summative (assessment **of** learning) assessment.

Formative assessment (Assessment for Learning)

This is on-going and may include retrieval activities (low stakes quizzes, Odd One Out games, whole class feedback, etc.). It is granular, providing feedback, 'in the moment' so that teaching can be adapted responsively. It informs decisions about the next steps needed to make progress. It should not be used for accountability. On its own it is not valid or reliable enough to show evidence of progress, but it can help teachers to identify gaps in knowledge and misconceptions.

Summative assessment (Assessment of learning)

This is about summarising and reporting learning. A variety of tasks may be used which draw on a range of subject knowledge, including extended writing, presentations, spoken and visual accounts. It is about how much of the curriculum pupils know and remember. Summative assessment is primarily about identifying the performance of individuals.

Any assessment should take account of both substantive AND disciplinary knowledge.

Planning structure for Key Stage 3

Teaching and learning is driven by four main progression strands from Reception onwards. These are:

1. Belonging, identity & community
2. Beliefs, influences and values
3. Expression, experience and the sacred
4. Truth, interpretation and meaning

Compulsory elements

- For each year there are three different Pathways (for three terms). These Pathways are linked directly to the above first three strands and the fourth is embedded throughout. These are compulsory (except where schools begin GCSE work in Year 9) but can be taught **in any order** within the year and teachers may decide how they approach each one. They may choose to cover **all** the content or focus on selected areas

[44] https://www.gov.uk/government/publications/subject-report-series-religious-education/deep-and-meaningful-the-religious-education-subject-report

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in more depth. By giving this degree of choice, it is hoped that it will be possible to blend in any content from previous plans that teachers wish to retain.

- There are compulsory elements which ensure that statutory requirements are being met. **Christianity must be taught explicitly during each year** and suggestions are provided in each Pathway. In addition, schools must cover aspects of other RWs, ensuring a balance of Abrahamic, Dharmic and non-religious perspectives. Whichever Pathway teachers choose to teach first in Year 7, they must begin with consolidation of knowledge from Year 6.

Preparing for GCSE

Teachers need to make their own decisions about when preparation begins. Obviously, this will include building up concepts from Year 7 but in terms of introducing actual GCSE content, this will depend on several factors, including the time allocation for RE in KS4. To reflect this, there is flexibility in the way the units for Years 7-9 are taught. Decisions about GCSE will also impact on assessment.

How the plans are set out in each year

1. **Progression strands**: each Pathway is linked to one of three progression strands, i.e. belonging, identity & community; beliefs, influences and values; expression and experience. The key focus within each of these strands is made clear. The 4th progression strand should be embedded throughout and guidelines are provided.
2. **Overview of content** (substantive knowledge) for each Pathway: teachers are not required to cover all the content and they can adapt it in whatever way is appropriate for them.
3. **Suggestions about how to embed the 4th progression strand**: truth, interpretation and meaning
4. **Disciplinary knowledge**: suggested questions for theology, philosophy and social science.
5. **More detailed planning suggestions for the content** – breakdown of overview.
6. **Focus on Christianity** for each Pathway: to ensure that legal requirements are met.
7. **Exemplification of planning for each year**: what a medium- term plan might look like.

RWs = Religion and Worldviews

Note: before beginning the Year 7 unit, teachers should re-visit the prior learning set out in Year 6.

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Year 7		
Pathway 1 **Progression Strand: Belonging, Identity & Community** **Focus: Community**	**Pathway 2** **Progression Strand: Beliefs, Influences and Values** **Focus: Beliefs**	**Pathway 3** **Progression Strand: Expression, Experience & the Sacred** **Focus: Expression**
Overview **Note: teachers do not have to cover ALL the content**		
• Concept of a religion and worldview • The meaning of 'community' within different RWs. • Implications of belonging to a member of community - responsibilities, expectations. • Belonging to more than one RW community. • Diversity of beliefs and practice *within* RW communities. • Misconceptions and stereotypes. • Things that unite communities, locally and globally. **Underpinned by:** **Strand 4: Truth, Interpretation and Meaning.** **These should drive the learning objectives and outcomes:**	• Origin of beliefs and influences. • Reliability and interpretation of authority, e.g. Prophethood, leadership. • Why and how beliefs adapt over time. • How people decide what or who to believe. • Beliefs in Abrahamic traditions: how concepts such as, the Golden Rule, 10 commandments, gender roles, how marriage is interpreted in the 21st century. • Beliefs in Dharmic traditions: a cyclic view of existence, good and bad deeds linked to concepts of karma and reincarnation. • Beliefs in non-religious worldviews such as humanism • Diversity of beliefs within RWs. **Underpinned by:** **Strand 4: Truth, Interpretation and Meaning.** **These should drive the learning objectives and outcomes:**	• Meaning of worship. • Diverse ways in which people express worship in different denominations/groups. • Expressing worship through music and art. • Expressions of prayer: to God and the universe. • Global expression of worship • Non-religious views of spirituality: can non-religious people take part in worship? **Underpinned by:** **Strand 4: Truth, Interpretation and Meaning.** **These should drive the learning objectives and outcomes:** • how 'sacred' and 'holy' are interpreted within RWs • how 'spirituality' might be interpreted by a humanist

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• how the concept of community and belonging may be interpreted within different traditions • how identity is interpreted, individually and collectively • what it is like to belong to a religious community in the 21st century • how 'truth' may mean different things within and between communities • how different interpretations of communities give rise to misconceptions and stereotypes • ways in which belonging to a community might bring meaning to people's lives	• how authority is interpreted within religious and non-religious worldviews traditions • why some sources of truth, including sacred texts, are trusted more than others • ways in which 'truth' may be interpreted over time and cause RWs to adapt to reflect the 21st century • why some RWs consider truth to be absolute and not open to interpretation • different interpretations about life and death in Abrahamic (linear) and Dharmic (cyclical) traditions + non-religious worldviews • The link between diversity and interpretation	• different ways in which people explain the experience of connecting with God/the Divine through worship • the meaning given to worshipping alone and in a large group

Disciplinary knowledge

This should drive the learning, enabling pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. Teachers do not have to use every question: some may be useful as a starter for enquiry, others as a way of exploring substantive knowledge, some to summarise ideas together at the end of the unit.

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Theology		
Community	**Beliefs**	**Expression**
Is it possible for everyone in a RW community to believe the same thing? Why are there so many interpretations of religions between and within groups?	How reliable are sources of authority for religious believers? In what ways might beliefs adapt over time, i.e. to fit in with current thinking in the wider society?	Does belief in God have to be expressed through worship? What does it mean to worship God? What do sacred scriptures teach about worship? Can you still worship something if you have no religious beliefs?
Philosophy		
Do we need other people? What is a community? What is the connection between communities and power? How might it be possible to both gain and/or lose one's identity by belonging to a group?	What gives something or someone authority? Why are some people considered to be inspirational by some but not by others? Why follow rules? Why do rules sometimes change? What does it mean to 'change your mind'? Should we only believe things for which there is evidence? How do we decide if something is true or false?	Can you be spiritual without being religious? Does it make sense to worship someone/something you can't see? Is praying a reasonable thing to do? Can prayers be answered? Can anything be known for certain?
Social Science		
Why is there so much diversity between and within RW communities? Can people from different faiths live in harmony together? Why do inequalities exist, between and within groups? Why are there misconceptions about certain groups (often based on stereotypes)? How does religion cause harmony and conflict between and within communities? How do 'outsiders' regard RW communities?	How can people who share the same religious beliefs have a different interpretation of texts, practices, etc? Do people need rules? Who decides what they are? How do people show their beliefs?	Why do people come together to experience God? Can people be spiritual but not religious? What might people gain by worshipping together?

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Personal knowledge: for reflection

What does community mean to me?
How do I show that I belong to a community?
Does what I believe make me who I am?
How do I know who or what to believe?
Who inspires me?
Whose rules do I follow?
How can I understand religious and spiritual experiences?
What does prayer mean to me?
What things do I find hard to explain?

Suggested breakdown of content

Christianity must be covered in at least one of the Pathways (see below for suggestions). In addition, teachers should include a) balance of Abrahamic and Dharmic religions and b) non-religious worldviews. Teachers are not expected to cover all the content set out below but choose key areas to focus upon in each Pathway.

Pathway 1: Different movements and communities	Pathway 2: Key beliefs and concepts	Pathway 3: Expression
1. **Introduction**: Concept of religion and worldviews. How we study these, e.g. using sociology, investigating local, national and global data. Personal worldviews (link to Year 6). 2. **The meaning of 'community'** within different RWs: what does this mean in terms of responsibilities, expectations? 3. What does it mean in the 21st century compared to, say, a hundred years ago? 4. **Belonging to more than one RW community**. Why might this come about and how might this work in practice?	1. **Introduction**: origin of beliefs and influences, modern day influences. How do people decide what or who to believe? Can RWs benefit from using social media? 2. **Concept of authority**: reliability and interpretation of authority in the RWs being studied. Authority through people (e.g. Prophethood, leadership) and sacred texts. 3. **Why and how beliefs adapt over time.** In the RWs being studied**,** what things might change (e.g. to adapt to the 21st century) and what core beliefs would never change? 4. **Abrahamic traditions**: how might teachings and concepts such as covenant, the Golden	1. **Introduction**: why is expression through worship important within religions? What does it mean to 'worship' something? 2. **Prayer and worship**: which disciplines should we use to study these? 3. **What does prayer and worship look like** in the RWs you are studying? What connects them and what makes them different? What are people doing when they pray? 4. **The sense of mystery** in RWs: what contributions might be made by art, music, poetry? How is mysticism

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5. **Diversity** within the RW communities studied, e.g. Christian denominations, Orthodox and Progressive Judaism. 6. **Misconceptions and stereotypes surrounding communities.** Where do these come from?	Rule, 10 commandments, parables, be interpreted in the 21st century? 5. **Dharmic traditions**: in what ways are concepts and teachings ever evolving? How might they be diluted through modern day interpretations? 6. **Non-religious worldviews:** focus upon what **DO** humanists believe (rather than what they **DON'T** believe)?	interpreted by Abrahamic and Dharmic religions? 5. **Diversity in worship:** how might worship differ between and within religions, in the UK and globally?
Focus on Christianity		
The Christian community • Meaning of church, fellowship. • Diversity: groups, denominations. Lincolnshire context.	**Christian beliefs** • Core beliefs. • Diversity: liberal/fundamentalism. • Key teachings.	**Christian expression of worship** • Different forms of expression: denominations and groups, UK and globally. • Outward forms of worship: pictures, artefacts. • The language of worship, formal and informal.

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Exemplification of planning

Year 7

Pathway 2: Beliefs

Introduction: origin of beliefs and influences, modern day influences. How do people decide what or who to believe?

1-2 Introductory lessons

Religions/Worldviews	**Content overview**
Introduce a range of RWs to introduce the topic.	• origin of beliefs and influences: oral, written, passed down by families, traditions, etc. • modern day influences: how do people decide what or who to believe? Influences of social media, peers, 'inspirational' and influential people. • influences on belief in the 21st century: how these may be navigated.

Learning objectives	**Learning outcomes**
Pupils should know and understand: • the impact of different sources of beliefs and influences • how modern-day influences may challenge traditionally held beliefs • why some people are considered to be inspirational or influential	Evidence for these should be demonstrated through learning activities, discussions and conversations with pupils, work in books, assessment tasks, etc. **To achieve the learning objectives, pupils should be able to:** • distinguish between oral and written traditions and provide examples from RWs • find relevant information about social media influences, including these directly connected to RWs. • explain how technology has the potential to enhance AND distort understanding, e.g. AI • develop criteria for deciding whether an individual might or might not be inspirational

See p. 258-261 for disciplinary knowledge

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Learning activities
Pupils could • Write about founders/leaders in two RWs: how did they pass their beliefs on? Have they changed over time? • Investigate social media sites, podcasts, etc. which relate to belief- present balanced arguments about the value of these platforms. • Present a balanced argument for identifying a person (past or present) as inspirational - include the type of influence this person may have, or may have had, on others. • Imagine a person is trying to research beliefs in a particular RW. Write an article which suggests ways in which they might do this to ensure, as far as possible, accurate, objective information. • Identify and write about key beliefs in at least two RWs (including Abrahamic and Dharmic), showing links to sacred texts, stories and other authority, e.g. respected figures in communities, families. • Carry out an enquiry to explore the concept of belief, proof, certainty, etc.

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YEAR 8		
Pathway 1 **Progression strand: Belonging, Identity & Community** **Focus: different RW movements and communities**	**Pathway 2:** **Progression strand: Beliefs, Influences and Values** **Focus: key beliefs and concepts**	**Pathway 3** **Progression strand: Expression, Experience and the Sacred** **Focus: religious and spiritual experiences**
Overview **Note: teachers do not have to cover ALL the content**		
• Alternative and new religious movements. • Indigenous traditions and spiritualities. • RWs outside the ones usually studied, e.g. Amish, Baha'i, Black African Churches, Bruderhof, charismatic churches, Church of Latter Day Saints (Mormon), Jainism, Paganism, Rastafarianism, Shintoism, Taoism, Wicca. • How global migration has affected the religious traditions of European countries. • Lincolnshire: How RW communities have changed and/or adapted: influence of time, migration, social influences, changing profile of certain areas. **Underpinned by:** **Strand 4: Truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • how different groups interpret truth and meaning	• The ways in which sacred texts, religious and philosophical thinkers frame ideas about God, e.g. first cause, design arguments. • Concepts of God in Abrahamic and Dharmic traditions. • Christian and Jewish beliefs about the concept of Messiah. • The concepts of good and evil, free will. • Abrahamic 'linear' view of life compared to Dharmic 'cyclical' view. • Non-religious perspectives. **Underpinned by:** **Strand 4: Truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • how RWs view sacred texts: hermeneutics, different interpretations of truth	• Spiritual experiences during worship. • Collective 'experiences' during, for example, mass rallies and gathering, healings, etc. • Supernatural beings such as angels, saints, deities, demons, jinn and spirits. • Mysticism in Dharmic religions. • Miracles: within RWs and other examples. • Experiencing the sacred through direct encounters with God. • Non-religious perspectives on events that cannot be explained by reason. **Underpinned by:** **Strand 4: Truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • how someone might describe an experience that cannot be explained through reason

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• the ways in which communities interpret 'truth' • what drives people to search for meaning in so many diverse ways	• what different traditions mean when they describe God • how understanding about concepts relating to human nature, good and evil, etc. may be linked to absolute and relative morality as well as the authority of sacred texts • ways in which meaning can be interpreted, e.g. linear, cyclic, non-religious	• interpretations of collective experiences, e.g. of healing services • modern day interpretations of miracles in sacred texts • how faith plays a role in accepting a person's experience as opposed to an argument based on logic or reason

Disciplinary knowledge

This should drive the learning, enabling pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. Teachers do not have to use every question: some may be useful as a starter for enquiry, others as a way of exploring substantive knowledge, some to summarise ideas together at the end of the unit.

Theology

Different movements and communities	Key beliefs and concepts	Religious and spiritual experiences
Will religions be around in 100 years' time? If so, what will they look like? What do RW communities believe in common? Why are there so many interpretations of Christianity?	How do sacred texts, religious and philosophical thinkers frame beliefs about God? What are the key beliefs about the nature of God in Abrahamic and Dharmic traditions? What do sacred texts teach about being human? What do RWs teach about good and evil?	What do different RWs believe about the role of experience in religion? How might someone experience God? What part do miracles play in religious teachings? What do people mean by faith and proof? Does belief have to be supported by experience? What should we believe about supernatural or miraculous events?

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Philosophy		
Different movements and communities	**Key beliefs and concepts**	**Religious and spiritual experiences**
Where do new religious and spiritual groups come from? Why do things change?	Why is philosophy described as the love of wisdom? Can anything be known for certain? How valid are arguments about the existence of God? What is 'free will'? If God gives people free will, is it still a sin if they disobey him? Are scientific arguments more reasonable than religious ones? If God exists, why is there so much evil and suffering in the world?	Can science be spiritual? How do we know what we experience? How would a person know if they had experienced God? Do you have to be religious to believe in miracles?
Social Science		
Different movements and communities	**Key beliefs and concepts**	**Religious and spiritual experiences**
Why are RW communities so diverse? How have historical events impacted on the practice of religion and belief? How do communities come together to help others? How does religion bring people together? How does it divide people?	How have beliefs and practices been influenced by different cultures? How should we study religion and belief? How can people have an influence on good and evil in the world?	How might religious experiences be different when in a crowd of people as opposed to being alone? How do RW communities make sense of religious experiences? What kind of experiences might a humanist describe as being special, but not sacred? Why do miracles and religious experiences often appear to take place within large crowds of people?

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Personal knowledge: for reflection		
Do I identify with any RWs in my locality? Apart from religion, what things bring people together? Have I ever had what would be described as a spiritual or religious experience? How can I understand religious and spiritual experiences? What would I define as a miracle?		
Suggested breakdown of content Christianity **must** be covered **in at least one** of the Pathways (see below for suggestions). In addition, schools must include a) balance of Abrahamic and Dharmic religions and b) non-religious worldviews. Teachers are not expected to cover all the content set out below but should choose key areas to focus upon in each Pathway.		
Pathway 1: Different movements and communities	**Pathway 2: Key beliefs and concepts**	**Pathway 3: Religious and spiritual experiences**
1. **Introduction**: prior learning, Year 7 – concept of community 2. **Alternative and new religious movements:** examples of groups which come into this category – how we might research them, locally, nationally and globally. 3. **People's beliefs and practices** within **at least two** groups, e.g. Amish, Baha'i, Black African Churches, Bruderhof, charismatic churches, Church of Latter-Day Saints (Mormon), Jainism, Paganism, Rastafarianism, Shintoism, Taoism, Wicca. 4. (Class could be divided up so that groups focus on communities). How did these groups begin? What beliefs do they have in common with mainstream religions and which are different? Are they integrated into society or do they choose not to be	1. **Introduction:** prior learning, Year 7 – beliefs 2. **What is philosophy?** Introduction to basic ideas and key philosophers. 3. **Sacred texts, religious and philosophical thinkers:** how these frame ideas about God, e.g. first cause, design arguments. 4. **Compare arguments** for and against the existence of God. Where does science fit in? 5. **Compare beliefs about God and views of life** in Abrahamic and Dharmic traditions: Abrahamic 'linear' view of life compared to Dharmic 'cyclical' view. 6. **Link beliefs in God** with the concepts of good and evil, free will. 7. **Non-religious** perspectives. 8. **Personal worldviews:** how pupils see the world.	**1. Introduction:** prior learning, Year 7. - expression and experience through worship, definition of a spiritual or religious experience. **2. Collective 'experiences':** mass gatherings healing services, etc. How might an individual be influenced by the behaviour and experiences of others. **3. The unexplained**: supernatural beings in religion such as angels, saints, deities, demons, jinn and spirits. **4. Mysticism** in Dharmic religions: meditation, contemplation, raising consciousness, states of ecstasy, nirvana, mystics, visions. **5. Miracles:** in personal life, at healing sites such as Lourdes, in sacred texts and narratives, examples from different traditions and through history. **6. Encounters with God,** e.g. the Buddha's Enlightenment, Moses' encounter with

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(e.g. Amish)? How are they viewed by society at large? 5. **Local communities**: how RW communities have changed and/or adapted: influence of time, migration, social influences, changing profile of certain areas. Examples: Louth Spiritual Centre, Bahá'i, Chinese Christian Church, Church of Jesus Christ of Latter Day Saints, Greek Orthodox, Quakers. 6. **Visits out/visitors in** where possible to deepen pupils' understanding of people's experiences within these communities.		**7.** G-d, Jesus' baptism, Prophet Muhammad and the Night of Power, Guru Nanak at the river, Krishna revealing his true form to Arjuna in the Bhagavad Gita. **8. Non-religious perspectives** on events that cannot be explained by reason. **9. Personal viewpoint**: interpreting faith and evidence.
Focus on Christianity		
Christian denominations Building on Year 7, find out about the beliefs and practice of at least two denominations. Consider: • Where the community meets: house, non-religious building, ornate, simple. • Inside the meeting place of worship: plain, decorated (statues, pictures, symbols) – how these things, or lack of them, reflect belief. • What people within the community do: how often do they meet, what do they do, what is their view about the outside world.	**Christian beliefs about the existence of God** • Characteristics of God. • Relationship with God (e.g. compare the way this might be viewed by different denominations. • The purpose of life and beliefs about the afterlife.	**Christian experiences** • How different denominations view the importance of experiences, e.g. compare formal liturgical worship with charismatic worship where people are encouraged to experience 'gifts of the Holy Spirit'. • Miracles: in the Old and New Testaments. • Examples of modern-day miracles, e.g. Lourdes.

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Exemplification of planning

Pathway 3: Experiences
Examples of miracles in different religions
3-4 lessons

Religions/worldviews	**Content overview**
One Abrahamic, one Dharmic Humanist	Examples of miracles from different RWs How these may be interpreted, e.g. in Islam, links to Prophethood; in Hinduism the power of good over evil.

Learning objectives	**Learning outcomes**
Pupils should know and understand: • why miracles are important within some RWs • what they signify to people of faith • how they may be interpreted in the present day • how RWs might identify present day miracles	Evidence for these should be demonstrated through learning activities, discussions and conversations with pupils, work in books, assessment tasks, etc. **To achieve the learning objectives, pupils should be able to:** • define what people in RWs mean by miracles and give examples • suggest how miracles might be explained by a humanist • present a balanced argument about beliefs in the miraculous • distinguish between miracles and other events that cannot be explained

Disciplinary knowledge: See p. 265-266

Learning activities

Pupils could

- Research occurrences of modern-day miracles and analyse evidence.
- Carry out a class debate on the evidence for modern day miracles and summarise arguments.
- Write about miracles in two different RWs, explaining the event and symbolism.
- Carry out an enquiry on the meaning of spiritual and/or religious experiences.

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YEAR 9		
Pathway 1: Belonging, Identity & Community **Focus: self and identity**	**Pathway 2: Beliefs, Influences and Values** **Focus: values and morality**	**Pathway 3: Expression, Experience and the Sacred** **Focus: expression of beliefs about women**
Overview **Note: you do not have to cover All the content**		
• How beliefs are connected to identity: philosophical explanations about the world and the sense of self. • National and religious identity. • How identity may involve accepting aspects of more than one RW. • Religious and national identity: how these might conflict. • The wearing of clothing and symbols as part of identity: the concept of modesty.	• Ways in which RWs interpret morality, including through sacred texts (hermeneutics). • Conservative and liberal approaches: how these may lead to different responses to moral questions. • Meaning of absolute and relative morality. • How non-religious people make moral decisions. • How moral questions are different to other kinds of questions. • Utilitarianism. • How beliefs about the sanctity of life may impact moral decisions.	• Different beliefs about gender in RWs. Examples of equality in RWs. • Contrasting concepts, e.g. Eve and the Virgin Mary. • Communities of women: convents, goddess worship, Wicca. • Judaism: role of women, mother, symbolism of mikveh. • Difference between cultural and religious attitudes. • Women in sacred scriptures and within different traditions, e.g. Mary and Eve; Ruth and Naomi in Christianity and Judaism, Khadija in Islam. • **[For further examples, see p. 277-278)**
Underpinned by **Strand 4: truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • What meaning and importance people give to a sense of identity and where this comes from.	**Underpinned by** **Strand 4: truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • How different meanings are given to sacred scriptures within RWs. • Ways in which conservative and liberal interpretations of moral issues might be applied in the 21st century, e.g. gender and	**Underpinned by** **Strand 4: truth, interpretation and meaning** **These should drive the learning objectives and outcomes:** • How scriptures may be interpreted to inform beliefs about the role of women. • How 'equality' may be interpreted in different ways. • Impact of cultural and religious attitudes.

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• How a person may interpret identity in several ways, e.g. personal, national, religious. • What it means to 'be human'. • How the wearing of certain clothes, symbols, etc. may have deep meaning for some people.	sexuality, treatment of animals (vegetarianism and veganism), euthanasia.	• How present-day attitudes towards women may cause some RWs to adopt more liberal interpretations about gender.

Disciplinary knowledge

This should drive the learning, enabling pupils to focus upon **how** they are going to learn about this topic. This then leads to the substantive knowledge that pupils need to know and understand, i.e. **what** they need to know. In practice, the two types of knowledge should be integrated with the 'what' being taught alongside the 'how.' Disciplinary knowledge is initially set out in the form of questions. Teachers do not have to use every question: some may be useful as a starter for enquiry, others as a way of exploring substantive knowledge, some to summarise ideas together at the end of the unit.

Self and identity	Values and morality	Expression of beliefs about women
Theology		
In what ways do beliefs bring people together in terms of identity? How does being created in God's image shape a person's identity? Why do RWs have differing beliefs about the role of women? Do beliefs have to adapt over time, i.e. to fit in with current thinking, e.g. with regard to the role of women, beliefs about sexuality	How reliable are sacred texts in guiding moral decisions in the 21st century? Does morality depend on belief on a deity or on religion? Is morality based on religious beliefs very different to that based on humanism? Where does morality come from? How do religions explain right and wrong?	What do sacred texts in [choose RWs) say about the role of women? Should RWs change their beliefs to fit in with changing attitudes in society? How do narratives such as creation accounts inform people's understanding of gender roles?

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Philosophy		
Self and identity	**Values and morality**	**Expression of beliefs about women**
What makes you 'you'? How might a person's sense of identity change over time? Or if they join a RW? What characterises a person's religious identity? Does 'self' include a body and a soul/spirit?	Do RWs view morality as relative or absolute? Where do morals and values come from? How do people make moral judgements without religion? What makes something immoral? How should we define good and evil? Are some things always morally wrong? Are humans worth more than animals? What do we mean by conscience? Does life have to have a purpose? What is a good life? How can you be good without religion? From where do humanists get their moral code?	Should gender roles be shaped by religion or society at large? Who should make decisions about issues such as childbirth and abortion? What is the connection between religion, women and power? Does the concept of God generally contain a gender bias? How do RWs justify or challenge traditional roles of women, e.g. in leadership? What can feminist theology bring to this discussion?
Social Science		
Self and identity	**Values and morality**	**Expression of beliefs about women**
How does religious belief shape a person's personal identity? How do religious communities have an impact upon the development of identity? What happens when religious identity conflicts with another identity, e.g. national? What might be the social consequences of religious conversion or leaving a religious community? How does being part of a RW community increase a person's sense of belonging? How do people manage conflicting identities, e.g. a Christian living in a humanist family?	How does belonging a RW affect moral behaviour? Could people within the same RW community have different moral values? Are some moral beliefs and values shared by all people? Do RWs play a part in promoting moral values within a community? How do non-religious people make decisions about moral issues?	How does religious identity connect with aspects of gender? How far do RWs promote gender equality within their practices? How has the feminist movement affected attitudes towards women in different RWs?

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Personal knowledge: for reflection		
Who am I? Am I a different person at different times? Do I identify with one or more RW? How do I decide what is right or wrong? Why do I sometimes find it hard to know what is the 'right' thing to do? What is my conscience? What do I believe about gender equality? How do I treat others? How do I expect to be treated?		
Suggested breakdown of content Christianity **must** be covered **in at least one** of the Pathways (see below for suggestions). In addition, schools must include a) balance of Abrahamic and Dharmic religions and b) non-religious worldviews. Teachers are not expected to cover all the content set out below should choose key areas to focus upon in each Pathway.		
Pathway 1: Self and identity	**Pathway 2: Values and morality**	**Pathway 3: Expression of beliefs about the role of women**
1. **Introduction**: what do we mean by identity? How we may identify in different settings, e.g. as a son/daughter, a pupil, a member of a community, club or religion. How we may feel/behave differently in these settings. 2. **Beliefs and identity**: philosophical and religious explanations about the world and the sense of self. How people see themselves as belonging to and representing the beliefs and values of their community. How might this happen in school? When forming friendships with those from a different community?	1. **Introduction:** morality and ethics – religious and philosophical meaning. Examples of everyday moral dilemmas. 2. **Interpretation:** how RWs interpret morality, including through sacred texts (hermeneutics). How far can these be said to have meaning in the 21st century? 3. **Conservative and liberal**: how these approaches may lead to different responses to moral questions, e.g. those related to sexuality, crime and punishment. 4. **Absolute and relative** morality: philosophical definitions, religious interpretations. How far can religions accept relative morality if laws have been made by God? 5. **Non-religious perspectives**: how do humanists make moral decisions? Do these have the same weight and	1. **Introduction:** definition of prejudice and discrimination. Examples: sexism, homophobia, racism. 2. **Different beliefs about gender** in RWs: e.g. **Islam** teaches that men and women are equal but not the same, and they have different purposes; within Christianity there is a range of beliefs about the role of women, e.g. in relation to leadership in the church; within **Judaism**: role of the mother, symbolism of mikveh, all members of the **Sikh** community are seen as equal and there is no distinction between men and women.

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3. **National and religious identity**: examples of conflict, e.g. where the country is a) predominantly secular and b) predominantly religious and where this strongly impacts upon way of life, e.g. Saudi Arabia. It may be to do with values, e.g. pacifists (including religious groups such as Quakers) who refused to fight during wars. 4. **Blended identities**: where someone's worldview might include aspects of more than one RW (e.g. a Christian who practises Buddhist meditation or a child who is brought up by parents who each belong to a different religion). 5. **Clothing and symbols** as a way of affirming identity, e.g. Sikh 5 Ks, clerical collars, Jewish tallith and Kippah, nun's and monk's habits, Jewish sheitel, Hindu bindi, Muslim hijab. The concept of modesty and link to gender (see Pathway 3).	authority as those based on sacred scriptures? Should non-religious RWs respect religious laws? 6. **Utilitarianism**: the belief that actions are right if they benefit the majority of people. Is killing people always wrong or is it acceptable to kill one person if that action saves five others? 7. **Belief in the sanctity of life:** how this might impact moral decisions. For example, most Christians believe that life is sacred and given by God, therefore only God can decide when life ends. They would therefore not accept any intervention that would end a life before God decides.	3. **Contrasting images of women**, e.g. Eve and the Virgin Mary - Eve is often seen as the original sinner who disobeyed God by eating the forbidden fruit, leading to the fall of humanity. The Virgin Mary is revered as the mother of Jesus and is often depicted as a symbol of purity and obedience to God. Khadija in Islam is seen as a positive role model. Hinduism has many female deities. 4. **Communities of women**: convents, goddess worship, Wicca. 5. **Racial equality: Christians** believe that all humans are made in the image of God so to show prejudice is an insult to God who created and loves that person. Showing a positive attitude towards all people presents an opportunity to follow the teaching and example of Jesus. **Islam** is a universal community, known as the Ummah, and no distinction is made between people of different races.
Focus on Christianity		
Identity: Christian symbols Symbols may be used in different ways by different denominations. For example, the crucifix would commonly be seen in a Roman Catholic church, but very rarely in a Baptist church.	**Values and morality: Christian beliefs about same sex marriage** Bear in mind that individuals within a denomination may disagree with the 'official' doctrine. **The Catholic Church and many Evangelical Christian Churches** teach that marriage should exclude same-sex relationships, as these go against divine and natural law.	**Expression of faith: case study of Christians who have fought discrimination and persecution** Martin Luther King Desmond Tutu Harriet Tubman Corrie Ten Boom

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The cross: the most well-known Christian symbol. It represents the death and resurrection of Jesus Christ, who Christians believe is the Son of God and the Saviour of the world. It is worn as a symbol of faith and devotion. A crucifix is a cross which has on it the figure of Christ. **The fish**: also known as the Ichthus (Ichthys), is a simple drawing of two intersecting arcs that form the outline of a fish. It was used as a secret symbol by early Christians to identify themselves to one another, especially during times of persecution. **The dove**: a symbol of the Holy Spirit, often associated with the story of Jesus' baptism, when the Holy Spirit descended upon him in the form of a dove. **The lamb**: a symbol of Jesus, who is referred to as the Lamb of God in the Bible. It is often used to represent Jesus' sacrifice for humanity. **The Alpha and Omega**: the first and last letters of the Greek alphabet, these are often used to represent the beginning and the end, symbolising the eternal nature of God.	Some of St Paul's letters condemn same sex relationships. **The Church of England** is split on the topic of same sex relationships and marriage. Many Anglicans accept same sex couples who are living in committed relationships but same-sex marriage in church is currently not allowed and this is a topic where there are many differing views. **Other Christian denominations**, including the Quakers and the United Reformed Church, have conducted same-sex weddings since the new legislation came into effect, in 2013. **Methodist and United Reform Churches** in England will conduct same-sex marriage ceremonies. **Interpretation of Bible teaching** has caused debate between many Christians, with some arguing that these are outdated and do not reflect modern views.	

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Exemplification of planning	
Pathway 2 **Absolute and relative morality** **1-2 lessons**	
Religions/worldviews These lessons are based on philosophical concepts	**Content overview** The meaning of absolute and relative morality How these concepts might be applied.
Learning objectives **Pupils should know and understand:** • what philosophers mean by absolute and relative morality • how to apply these concepts to 'real life' moral dilemmas	**Learning outcomes** Evidence for these should be demonstrated through learning activities, discussions and conversations with pupils, work in books, assessment tasks, etc. **To achieve the learning objectives, pupils should be able to:** • explain the difference between absolute and relative morality • explain how this applies within different RWs • apply this understanding to moral dilemmas
Disciplinary knowledge: see p. 271-272	
Learning activities	
Pupils could: • use the terms 'relative' and 'absolute' in a discussion about morality • carry out a thought experiment about a moral dilemma and decide how the above concepts might apply, e.g. the trolley problem, baby Hitler and the time machine, the overcrowded lifeboat, the liar's paradox **Links** The trolley problem https://philosophyterms.com/trolley-problem/ Baby Hitler and the time machine https://medium.com/@mentesabia/the-ethical-quandary-of-time-travel-would-you-kill-baby-hitler-056c970e1af8 The overcrowded lifeboat https://blog.imodstyle.com/the-ultimate-test-of-humanity-the-lifeboat-dilemma-explained/#google_vignette The liar's paradox. https://philosophyterms.com/liar-paradox/#google_vignette	

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Links for teachers

Community

What about the others?

This video clip, made by Seema Ahmad from Leicester SACRE, reflects upon Ramadan and considers the ways in which some people can feel left out of special religious occasions and rituals because of their health or circumstances. She makes the point about how important it is to try and include them.

https://youtu.be/rlymSzvKfAQ?si=1wMadnastpkxf13z

Census 2021 breakdown

https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021

TV programmes

Passover UK: A Jewish Story, ITV 1/ITV X

https://www.itv.com/news/2024-05-02/passover-uk-an-ancient-jewish-festival-in-modern-britain

Ramadan: A Journey Across Britain, ITV 1

https://www.itv.com/watch/ramadan:-a-journey-across-britain/10a5684a0001B/10a5684a0001

Inspirational people

Inspiring stories from young people

https://www.bbc.co.uk/bitesize/articles/zvgb2sg

Oscar Romero

https://cafod.org.uk/education/secondary-and-youth-resources/romero-secondary-resources

TV Programme

Big Zuu Goes to Mecca, BBC2

https://www.bbc.co.uk/iplayer/episode/m001ycf7/big-zuu-goes-to-mecca

Miracles

Prill , S.E. 'Except the True Name, I have no miracle': Modern Sikh Understandings of the Miraculous' in Pashaura Singh (ed.) Sikhism in Global Context, OUP (2011).

Modern day miracles

https://www.bbc.co.uk/news/uk-45679730

Women (these resources can also be adapted for use with non-examination Key Stages 4 and 5)

Women of the Bible: Rose Publishing, 2023

Divine Women

https://www.bbc.co.uk/teach/class-clips-video/articles/z73vwty

Goddess Temple, Glastonbury

https://goddesstemple.co.uk

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Iranian women - before and after the Islamic Revolution
https://www.bbc.co.uk/news/world-middle-east-47032829
Julian of Norwich: Christian mystic and theologian
https://julianofnorwich.org/pages/who-is-julian-of-norwich
Womanist theology: Courtney Hall, Alice Walker, Delores Williams
https://www.religion-online.org/article/womanist-theology-black-womens-voices/
https://blackwomensreligiousactivism.org/activists/delores-seneva-williams/
Vandana Shiva: ecofeminism, environmental justice/women's rights
https://scott.london/interviews/shiva.html
Amina Wadud: Muslim feminist scholar, challenging patriarchy
https://aminawadud.com
Mai Bhago: Sikh warrior, peace and the warrior tradition
https://kaur.sikhnet.com/who-was-mai-bhago/
Judith Plaskow: Jewish feminist theologian
https://manhattan.edu/news/archive/2023/11/judith-plaskow.php
Miriam Simos (Starhawk): Wiccan priestess, ecofeminist, activist.
https://lgbtqreligiousarchives.org/profiles/starhawk
Morality and Ethics
What success looks like
https://youtu.be/SMFaZC3V_CM?si=YtaJyeHzlCnWwi5T
This video clip by Seema Ahmad talks about success within the context of aspiring to live by higher values which is what she believes her Muslim my faith wants her to do. Some of the things she mentions are inspired by the Qur'an and Hadith but Seema makes the point that they can be seen as a generally acceptable way to be honourable towards all people.
Morality
https://www.bbc.co.uk/bitesize/guides/zwxm97h/revision/1

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Key Stages 4 & 5

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Key Stage 4

RE is statutory for all pupils at KS4, unless withdrawn by their parents, regardless of whether they study a course leading to an accredited qualification in the subject. This syllabus requires pupils to follow an accredited course in RE which is provided by a recognised exam board or to follow an alternative course of study (see below). The National Content Standard for RE assumes that all pupils will have the opportunity to make progress in RE, just as would be expected if they continued to study any other subject in the curriculum, and that teaching time will be provided commensurate with its status as part of the basic curriculum[45]. During KS4, all pupils should extend and deepen their knowledge and understanding of religions and other worldviews, reflecting personal, local, national and global contexts.

Key Stage 4 non-examination groups

If pupils are **not** following a GCSE examination course, they are still required to follow a programme of study for RE. Schools may already have these in place but if not, the following plan may be followed. This is based on the four progression strands which run from Reception onwards.

The units are based on key learning questions. Teachers should select and use these questions as they think fit. Teachers may choose which religions and worldviews they consider to be appropriate. The questions integrate disciplinary and substantive knowledge and should stimulate discussion and lead into activities such as formal debates, written pieces of work, artwork, podcasts.

Year 10
Progression strand 1: Belonging, identity and community
Key learning questions **Belonging** • What does it mean to belong to a community, and why is it important for most people? • Why do some people choose to seek meaning through a solitary existence? • Can you describe a time when you felt a strong sense of belonging in a religious or non-religious group? • How does [select religion/worldview] create a sense of belonging for their members? • In what ways can the feeling of belonging to a community impact (in a positive and negative way) upon an individual's life? • What might the implications be of trying to leave a religious community? What might cause someone to do this? • What are the advantages and disadvantages of belonging to an exclusive, closed community, e.g. Amish, exclusive Brethren, some Wiccan groups, Mormon (Church of Latter-Day Saints) communities. • What challenges might someone face when trying to find a place where they belong? How might this link to issues around prejudice and discrimination?

[45] https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/

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Identity

- How do religious beliefs and practices define a person's identity? What other things might define identity?
- In what ways do you think your own identity has been shaped by your beliefs or the beliefs of those around you?
- Do identities change over time? Does a person have the same identity when s/he is five years old as when s/he is eighty-five years old?
- How do people navigate conflicts between their personal identity and the expectations of their religious or community group?
- What are the implications regarding identity if a person leaves a religious group?
- In what sense does everyone hold some kind of worldview?
- What role does culture play in shaping both religious and non-religious identities?

Community

- What characterises a strong and supportive community?
- Are the strongest communities inclusive or exclusive?
- How might religious communities support their members during difficult times?
- How do some common rituals or practices, i.e. the things that people do together, help to build a sense of community in different religions/worldviews?
- What can be done to foster greater understanding and connection between different religious and non-religious communities? Examples in your own locality and community?
- Are communities always a positive thing?
- Is it possible for people in a community to all share the same beliefs and values?
- Do communities have to change over time to fit in with modern thinking?

Progression Strand 2: Beliefs, influences and values

Key learning questions

Beliefs

- What are the core beliefs of [insert religion or worldview]. Do you identify with any of these beliefs?
- How might religious beliefs affect everyday life, for example, in school?
- How far should schools accommodate people's beliefs? What if these conflict – for example, what if a religious group objects to the school displaying a rainbow flag during Pride month?
- Are there any beliefs in lesser-known religions or worldviews that you find compelling or inspiring? Why?
- Do beliefs change as people get older? Why?
- Do you believe in free speech? Should this have limits, e.g. in the case of someone expressing a belief that is perceived to be sexist, racist or homophobic?

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- Do you believe in the concept of an afterlife? How does this belief influence your actions?
- Can everything be explained by logic or reason?
- How do you define your own religious or spiritual beliefs?
- What role does religion or spirituality play in your daily life?
- Have your beliefs changed or evolved over time? If so, how?

Influences

- Who or what has had the biggest influence on you?
- How do people's family and cultural background influence their views on religion and spirituality? Can this change over time?
- Which books, films or songs have influenced your perspective on life and beliefs? How?
- Who are the key influencers for young people?
- In what ways do your peers influence your beliefs and practices?
- How might major life events, such as the loss of a loved one or a personal achievement, affect your beliefs?
- What effect do you think social media has in terms of influencing beliefs?
- Who do you influence?

Key learning questions

Values

- What values do you consider most important in life, and why?
- How do religious or spiritual beliefs inform people's sense of right and wrong?
- Are there values from religions or worldviews that you admire and try to incorporate into your life? Which ones and why?
- How do you handle situations where your values conflict with those of others?
- How do you make decisions about moral issues? Do you believe in absolute or relative morality?
- What are the pressing moral dilemmas of the 21st century?

For personal reflection

- How open are you to discussing your beliefs with people who have different viewpoints?
- In what ways do you think engaging in dialogue with people of different beliefs can be beneficial?
- How do you navigate disagreements about beliefs and values with friends or family members?
- What questions do you have about other religions or worldviews that you would like to explore further?
- What things puzzle you?
- What does and inclusive school community mean for you?

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Year 11

Progression strand 3: Expression, Experience and the Sacred

Expression of Beliefs

- How does [*inset name of religion/worldview*) express religious or spiritual beliefs, e.g., through rituals, practices, art?
- Do you share your beliefs with other people?
- Have you ever participated in or observed the expression of religious practices different from your own? What was that experience like?
- What role does prayer or meditation play in [*insert name of religion or worldview*] spiritual practices? What are the important symbols and their meanings in this religion or worldview?
- Are there any symbols or practices that are important to your beliefs?
- How is art and architecture used to express and celebrate religions and worldviews?
- How does wearing certain clothes and symbols reflect their beliefs? Why might some symbols be seen as being offensive to particular groups?
- Are some expressions of belief regarded as more acceptable than others? For example, what would happen if someone in your class announced they had joined a group which was known to be racist?

Expression through celebrations and festivals

- Which major festivals and holy days are observed in your community?
- How do people celebrate these occasions and what significance do they hold for you?
- How do these celebrations bring the community together?

Experience

- What is meant by a spiritual or religious experience? How are these experiences different to other kinds of experiences?
- How are individual spiritual/religious experiences different to those which take place when there are large gatherings of people?
- Is experience an essential part of belonging to a religion?
- How might someone know that they had encountered God or a divine being?
- Does it matter that a spiritual or religious experience cannot be proved? If someone claims it has happened, must it be true?
- What is the link between faith and experience.

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Progression strand 4: Truth, Interpretation and Meaning

- What is truth? Why does its meaning vary across traditions?
- What is objective v subjective truth?
- Is there a single, universal truth that applies to all people and situations?
- How do personal experiences shape our understanding of what is true?
- Can a religion or worldview contain different truths?

Revealed v discovered truth

- How do people distinguish between divinely revealed truths and those arrived at through human reasoning?
- What role does faith play in accepting revealed truths?
- Do scientific discoveries and religious revelations ever have things in common?

Sacred texts

- How do people decide whether a text is sacred?
- How do people decide whether a sacred text is meant to be taken literally or figuratively? How might this relate to present day issues?
- Who has the authority to interpret sacred texts, and where does this come from?
- What impact do differing interpretations have within a religion, e.g. attitudes towards women.

Interpretations of morality

- How do different religions define what is good and just?
- How do people make decisions about ethical dilemmas when their religious teachings conflict with and personal beliefs?

For personal reflection

- In way ways might you show your identity, e.g. through what you wear?
- Why is this important to you?
- How might you react if someone expresses views or beliefs that conflict with your own?
- What meaning does pilgrimage have for you?
- Do you think that there are experiences that cannot be explained? What about miracles?
- Would you describe yourself as spiritual?
- How do you make decisions about moral issues?
- How do you decide if something is true?

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Links for teachers

Examination boards
AQA: https://www.bbc.co.uk/bitesize/examspecs/zjgx47h
CCEA: https://www.bbc.co.uk/bitesize/examspecs/zm2s8xs
Edexcel: https://www.bbc.co.uk/bitesize/examspecs/zm9pd6f
Eduqas: https://www.bbc.co.uk/bitesize/examspecs/z68sjhv
OCR: https://www.bbc.co.uk/bitesize/examspecs/zhwy7nb
WJEC: https://www.bbc.co.uk/bitesize/examspecs/z3xvfcw

Alternative approaches for Key Stage 4 non-examination groups

Use themes set out in the above links.
The 'Big Ideas' approach by Barbara Wintersgill et al: Putting Big Ideas into Practice In Religious Education[46]
RE days
This is not the most desirable approach but can be used to ensure that time is allocated to RE at KS4. Speakers could be invited in to support a day planned around 'Religion and Worldviews', a debate about morality and ethics, etc. These days can enhance RE throughout the year but are not a replacement for regular teaching. These could be used as part of the suggested plan set out above.

Key Stage 5

RE is statutory for all pupils at KS5, regardless of whether they study an accredited course in the subject. The exception to this rule is that pupils may choose to withdraw themselves from the subject once they reach 18 years of age or parents may withdraw them before this age.
See Appendix 4 for examples from Lincolnshire schools.

[46] https://www.reonline.org.uk/wp-content/uploads/2019/05/Putting-big-ideas-into-Practice.pdf

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Using the syllabus: see below, example of planning across Key Stages 3-5 from Queen Elizabeth's High School, Gainsborough.



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Appendices

Appendix 1: Progression Strands

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Progression Strands

This shows how each progression strand builds up from Reception onwards. If teachers are designing their own subject content they must use these to inform the learning objectives, outcomes, etc. The strands must be used when designing assessment tasks (See Appendix 2).

Strand A: Belonging, Identity & community

Reception

What it means and how it feels to belong to different groups.
What some people and groups are special.
How people come together to celebrate special events, e.g. birth.
How schools celebrate special events.

Year 1

How stories of all kinds give communities a shared identity.
The ways in which festivals and celebrations bring people together through a sense of belonging.

Year 2

How religions and worldviews connect people, e.g. to families, local and national communities, globally.
How sacred scriptures are used in worship and ceremonies to bring communities together.
How worldviews connect with each other.

Year 3

Why pilgrimage has special meaning for communities.
How going on a pilgrimage can strengthen a person's religious identity.
What it means to a person to be part of local RW communities.
How there is diversity within the same RW community.
What RWs contribute to the wider community.
How communities are represented in school and in the neighbourhood.

Year 4

How different ceremonies marking important steps in life bring communities together, symbolising a sense of belonging and identity.
How clothing and symbols contribute to a sense of identity.
How promises made are strengthened by the presence of the community.

Year 5

How worship brings communities together and makes individuals feel that they belong.
How religious or spiritual experiences can be shared by a community.
How people within Abrahamic and Dharmic traditions express worship.
How people care for those in their own communities and for others.

Year 6

How beliefs are linked to a sense of identity.
How communities come together to care for the planet, work for peace.

Strand B: Beliefs, Influences and Values

Reception

Why Christmas and Easter are special for Christians.
Why Diwali and Holi are special for Hindus.
Why people might not belong to a religion.

Year 1

How stories form part of religious and non-religious beliefs and help people understand the world.
What stories from the Bible teach people about God and the way they should lead their lives.

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How stories relating to key festivals reflect religious beliefs and concepts, e.g. Christmas and Incarnation.
Why Easter is so important to Christians.
Why Passover is so important to Jews.

Year 2

What people in different RWs believe about revelation and sacred scriptures.
What people from Abrahamic and Dharmic traditions hold as key beliefs.
What humanists believe.
What shared beliefs exist within and between worldviews.

Year 3

How pilgrimage reflects key beliefs, e.g. Makkah and the 5 Pillars of Islam.
What values hold communities together.
How people may belong to more than one RW community.

Year 4

How promises made in commitment ceremonies strengthen belief.
How ceremonies reflect key beliefs about the purpose of life and death.
How promises are connected to beliefs about death.

Year 5

How worship reflects key beliefs.
The ways in which beliefs and actions (in worship) are linked.
How religious or spiritual experiences may strengthen a person's belief.

Year 6

How different types of authority and influence determine people's beliefs and actions.
How values are reflected in the lives of inspirational people.
What religious and philosophical thinkers say about the existence of God.
What people believe about good and evil and how this may or may not be linked to religion.
How people decide about right and wrong.
How people believe they should treat each other and the world around them.
How key thinkers and activists have influenced the peace narrative.

Strand C: Expression, Experience and the Sacred

Reception

How people celebrate festivals.
How stories are expressed through festivals.
Why places of worship matter to people.
What makes some places, and the things inside them, sacred or holy.
How being inside special and sacred places makes people feel.

Year 1

How stories inform what happens during festivals, e.g. lighting candles at Hanukkah.
How stories are used as part of observance of festivals, e.g. telling the story of the Exodus at Passover.
How some stories are considered to be special and/or sacred.

Year 2

Why some texts are considered to be sacred.
How sacred texts are used in personal and communal worship and other ceremonies.
How people show respect for sacred scriptures.

Year 3

What people experience during pilgrimages and how this might be life changing.

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What religious and non-religious pilgrimages have in common.
What actions and rituals take place during pilgrimages.
How communities in Lincolnshire express their faith in everyday life and at special times.

Year 4

What rituals and symbolism characterise ceremonies.
How the sacred is a key component of religious ceremonies, e.g. promises made to God.

Year 5

How people express their faith through prayer and worship, both as members of communities, families and individuals.
How music, art and literature might enhance worship.
Why experiencing the sacred and holy matters in worship and ceremonies.
Which symbols, objects and artefacts aid worship.
The ways in which sensory and emotional responses form part of worship and religious experience.
How people express care for others, based on teaching within RWs.
The ways in which people encounter the sacred or 'unexplained' through religious and spiritual experiences.

Year 6

How people express 'big questions' in everyday life.
How inspiration may have a religious or non-religious source.
How people express their beliefs in the way they behave and through the values they hold, e.g. about the environment.

Strand D: Truth, Interpretation and Meaning

Reception

Why stories are important to Christians and Hindus.
What meaning is given to these stories.
How symbols and artefacts in places of worship have special meaning for believers.

Year 1

How stories can mean different things to different people.
How different stories may contain 'truth' and what this means to different people.
Why people have different views about how the world began.

Year 2

What believers mean by 'truth' in sacred scriptures and how this can be interpreted in different ways.
Why the concept of revelation is central to understanding some sacred scriptures.

Year 3

Why the experience of pilgrimage may have a different meaning for people.
How communities in an area change over time.
Why belonging to a community matters to people.

Year 4

How people interpret the meaning of life and death.
How commitment ceremonies may have different meanings for different people.

Year 5

What people from different Abrahamic and Dharmic traditions mean by worship, prayer and meditation.
How beliefs and ideas can be demonstrated and understood in different ways, including through experiences.
How religious/spiritual experiences such as miracles can be interpreted in different ways.

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How non-religious people might interpret religious experiences.

Year 6

Why some sources of truth are trusted more than others.
How influence and authority may be interpreted in different ways.
Why people do not always agree on what makes a person inspirational.
How beliefs about the existence of God are open to interpretation and may change over time.
How people decide what is good or bad, right or wrong.
How 'peace' can be interpreted in different ways.

Note: Key Stage 3

At KS3 the progression strands are directly linked to the teaching content.

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Appendix 2: Assessment

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Years 1-6

This should be read within the context of the section on assessment, p. 26. As stated, it is important to remember that assessment is built into learning, not used as a bolt-on activity. The tracking of progression is ongoing, driven by the structure of the whole curriculum. It may be seen through formative **and** summative processes, through formal structures or through a simple nod, word, smile, conversation or mark on a piece of work. However, at the end of a unit (or year) a teacher may decide to check what individual pupils know and remember by setting summative assessment tasks. There are no set rules about how often summative assessment tasks should be carried out. This is left to teachers' judgement (and may depend upon what the school requires in line with its own assessment systems).

Things to consider:

1. The key question at the beginning of the unit: this is what is being assessed.
2. How the assessment task links to the progression strands and learning outcomes.
3. What will happen as a result of the assessment. How will it help to move pupils on in their learning?
4. Does the assessment include substantive and disciplinary knowledge?

Tasks must be adapted to meet the needs of individual pupils, e.g. some may be written, some spoken, some modified in terms of language.

Example of a summative assessment task: Year 1, term 1

What do stories from religious traditions (in this case, Judaism) teach about God?

- What is being assessed? Focus upon the key question above.
- How does this link with the Progression Strands? These outline the key concepts that pupils need to learn. In terms of assessment, they are sometimes referred to as 'threshold concepts'. In other words, pupils must understand the concept(s) at one level before they can move on to the next. These are set out on Appendix 1. Teachers should choose which ones are appropriate for the task, in this case:

Beliefs, influences and values

- What stories from the Bible teach people about God and the way they should lead their lives.

Experience, expression and the sacred

- What makes some places, and the things inside them, sacred or holy.
- How being inside special and sacred places makes people feel.

Truth, interpretation and meaning

- How different stories may contain 'truth' and what this means to different people.

Year 1, term 1 assessment task

What do stories from Judaism teach about G-d?

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Picture 1



Picture 2

Key questions: responses could be written or spoken.

Picture 1

1. Who is the baby and how did he come to get there?
2. What links might his have with the Nativity story?
3. What happened next?

Picture 2

1. How does this picture connect with the first one?
2. What is the person looking at? How does he feel and why?
3. Why is the person not wearing any shoes?
4. What made the ground holy?
5. Why is this person very important to Jewish people?
6. What does this account teach Jewish people about G-d?
7. How do these stories make you feel?

Not all pupils will be able to respond to all questions. However, the key element of this assessment is about the concept of belief in G-d, i.e. Jewish people believe that G-d caused Moses to be saved so that he could go on to lead the Israelites out of Egypt. For Jewish people this means that G-d can communicate with people. During Moses' life this is shown in different ways when G-d appear and instructs Moses to do certain things. Explore the emotions Moses must have gone through during this particular encounter – links will be made during the syllabus, e.g. how people experience pilgrimage, worship and personal encounters with God.

Suggestion of how to record tasks: Traffic Lights

This needs to be kept as simple as possible (it is a best fit) so that outcomes can be seen immediately. Teachers may have their own ways of recording the outcomes of assessment tasks. A simple traffic light system, used alongside the actual task, can be very effective, for example:

Pupils' Names		**Year 1: Autumn term summative assessment task**	
	Beliefs, Influences and Values	**Experience, Expression & the Sacred**	**Truth, Interpretation and Meaning.**
Pupil A			
Pupil B			
Pupil C			
Pupil D			
Pupil E			
Pupil F			

This way of assessing can be managed in whatever way is best for teachers, e.g. a record might be kept for each pupil as well as a class overview as shown above.

Green = Expectations (in line with the progression strands) all met. Check that tasks are sufficiently challenging.

Amber = Expectations almost met. Identify which part of the task the pupils found difficult, work on this until the concept has been understood (remember, pupils may understand a concept at different levels).

Red = Expectations have not been met. Pupils has not grasped concept at any level. Go back and see where the problems began.

For the system to work teachers must be clear about their expectations for different pupils. As well as for summative assessment, the traffic light system can also be used when marking work or as any part of formative assessment. In these cases, the colours give a direct message to pupils (whereas the above is for teachers). Over time, patterns will emerge. If red appears frequently and /or for pupils where you would not expect it, check that the teaching is pitched at the right level. If green appears too often it may be that the pupils are not being sufficiently challenged. Teachers should know their pupils and be aware when the learning is not at the right level.

Assessment for secondary schools

This is set out in the KS3 section of the syllabus.

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Appendix 3: Primary School Designed Units (SDUs)

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Schools are given the opportunity to plan one School Designed Unit in the summer term of Years 3 and 5. The unit may be based on work done in previous terms or on something completely different (see suggestions below). The syllabus overall is much more prescriptive than the previous one meaning that some experienced subject leaders will welcome the opportunity to be proactive and design their own unit of work. They might, for example, wish to introduce a creative, arts-based plan or focus in detail around a visit to a place of worship, invite visitors in from different faith communities, etc. However, some schools will prefer to be guided in what they do and for that reason two examples for each year are set out below. They are not set out in the same detail as other units, to allow teachers some freedom (this is important), but the planning follows the same format as in other units. Decisions about SDUs to requires whole school planning to avoid repetition.

Whatever schools decide, the following planning template must be used, to ensure continuity with previous terms. Decisions about SDUs require whole school planning to avoid repetition and ensure continuity.

School Designed Units: template

<table>
<tr><td colspan="3">Summer Term
Year:
School Designed Unit:</td></tr>
<tr><td colspan="2">Religions/Worldviews to be covered</td><td>Content overview</td></tr>
<tr><td colspan="3">Links to progression strands</td></tr>
<tr><td colspan="3">Strand A: Belonging, Identity and Community
Strand B: Beliefs, influences and Values
Strand C: Expression, Experience and Sacred
Strand D: Truth, Interpretation and Meaning</td></tr>
<tr><td>How does this unit link to earlier learning?</td><td>New learning objectives
Pupils should know and understand:</td><td>Unit expectations and outcomes
Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks (See Appendix 2)
To achieve the learning objectives, pupils should be able to:</td></tr>
</table>

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Key vocabulary and concepts		
Disciplinary knowledge: ways of knowing		
Theology: what people believe	**Philosophy: What people think**	**Social Science: How people live**
Personal knowledge: reflections		
Substantive knowledge: what pupils need to know		
Resources		

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Examples of topics which could be covered
(Highlighted examples are included as planned units for teachers below)

1. Visit to a place of worship close to school: include visitors in + study of how the place of worship is used by the local community.
2. Comparison of two denominations or groups within a tradition, e.g. Roman Catholic/Baptist, Orthodox/Progressive Judaism.
3. Buddhist Centre, Leicester, if you are near the Leicestershire border – can be combined with a visit to the nearby Cathedral and Sikh gurdwara.
4. Lincoln Cathedral: an education package is available for schools, see Appendix 9.
5. Study of a religion or worldview not already covered, e.g. humanism, Paganism, Quakers.
6. Expressing religions and spirituality through art, music, drama, photographs and videos.
7. Signs and symbols, e.g. symbolism of light and dark, in places of worship, clothing.
8. Justice, fairness and poverty.
9. Philosophy for Children: enquiry-based topic, e.g. moral and ethical dilemmas. (Year 3)
10. Stories and meaning**:** examples of stories from other religions, or stories that have a particular message or meaning.
11. Christmas traditions from different cultures and around the world.
12. Creation stories from different worldviews, cultures and traditions.
13. Story based unit, e.g. The Lion, The Witch and The Wardrobe, Pilgrim's Progress. (Year 3)
14. Peace: what do religions and worldviews teach?
15. Inspirational people.
16. Global representations of a religion.
17. Religion and the media – how is religion represented in TV, film, etc? How do religions/worldviews use social media?
18. Introduction to Philosophy – as a subject, not as philosophy for Children. Thinking about big questions. (Year 5)
19. Religion, worldviews and the environment.
20. Right and wrong, good and evil.
21. Inspirational women (Year 5)
22. Expressing worship: music, prayer, art, silence.
23. Celebration through festivals.
24. Journey of life.

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25. What does it mean to be human?
26. Case study, e.g. of an individual, a group, an event.
27. Miracles and the unexplained.
28. Study of a local charity – link to values and beliefs.
29. Religion, art and music.
30. Pilgrimage: an in-depth study of two sites (one could be non-religious).

Examples of School Designed Units: these may be adapted by teachers to meet their needs

Summer Term **Year 3** **School Designed Unit: How do we decide what's right or wrong?**	
Religions/Worldviews to be covered Chosen by school, ideally a balance of Abrahamic and Dharmic traditions and non-religious viewpoints. Philosophical ideas.	**Content overview** Who says what is right or wrong – the part played by religions. Actions and outcomes. Moral dilemmas.
Links to progression strands	
Strand A: Belonging, Identity and Community • How 'belonging' may involve following different rules. • How rules help to bind communities together. **Strand B: Beliefs, influences and Values** • Ways in which beliefs link to rules and influence behaviour. • How views about right and wrong are influenced by others. • How the idea of right and wrong is tied to values. **Strand C: Expression, Experience and Sacred** • How people express their moral views through the ways they treat people. • How the concept of the sacred may give more authority to views about right and wrong. **Strand D: Truth, Interpretation and Meaning** • How morality can be interpreted in different ways. • What is meant by truth.	

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How does this unit link to earlier learning?	New learning objectives	Unit expectations and outcomes
Year 1 Jesus' teaching through parables. The Garden of Eden: choices, free will, 'original sin.' **Year 2** Sacred texts: the idea of divine authority. Beliefs: how these link to ideas about right and wrong: similarities and differences between and within RWs.	**Pupils should know and understand:** • how belonging to a group may involve following certain rules • the ways in which rules help to bring communities together • how religious or other beliefs influence behaviour and values • how our views about right and wrong are influenced by others • how people express their moral views through the ways they treat people. • how morality and truth can be interpreted in different ways	Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks (**See Appendix 2).** **To achieve the learning objectives, pupils should be able to:** • give examples of ways in which belonging to a group may involve following different rules • present a balanced argument about a moral dilemma • find out how religious or other influences affect behaviour and values • describe some ways in which people express their moral views through the way they treat other people • engage in dialogue to explore how morality and truth can be interpreted in different ways • identify problems about deciding what is right or wrong

Key vocabulary and concepts
Choice, dialogue, ethics, evil, free will, good, Kant, morality, relative, truth, values

Disciplinary knowledge: ways of knowing

Theology: what people believe	Philosophy: What people think	Social Science: How people live
What do people believe about right and wrong? Where do these beliefs come from? Do all religions believe the same things about truth? Why should people believe what is written in sacred texts? Should these beliefs change over time to reflect life today?	Who says what is right or wrong? Should we judge actions by outcomes? Should you ever tell a lie? Are some things always wrong? Why are some choices difficult?	Why do most people follow the rules? Are people naturally good or bad? Which people should make the rules? Do communities matter more than individuals?

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Personal knowledge: reflections

What do I think about right and wrong?
Where do my ideas come from?
Might they change as I get older?

Substantive knowledge: what pupils need to know

This unit introduces pupils to the idea of philosophical thinking. For some, this may be a challenge as it questions what might be well established ideas about right and wrong. The purpose is not to teacher pupils *about* philosophy but to help them engage in philosophical thinking. This is characterised by the following:

- the use of an enquiry approach to develop children's learning through the exploration of ideas (see example below)
- enabling pupils to see that their ideas have value when supported by reasoning, and that others have different ideas that should be listened to and valued
- the realisation that there is not always a 'right' answer – supporting an answer with reasons and evidence is what matters
- encouraging pupils to take the lead in lessons and to address each other directly, not just through the teacher, ensuring that all learners, including teachers, have opportunities to enquire
- a chance for all to speak and be heard without fear of getting an answer wrong

This means that the teacher takes on the role of facilitator and follows up pupils' answers with questions such as:

- Why do you say that? Say more.
- What do you mean by that?
- Where is your evidence?
- What if everyone thought like that?
- Can you put that in a different way?

Outline of an enquiry

Begin with an enquiry. This should be based on a stimulus which makes pupils think about right and wrong., e.g. a photograph, a video clip, a poem or short extra from a book or newspaper. Pupils (and teacher) should be seated in a circle.

- Invite some initial comments, observations and questions.
- Divide the pupils into groups and ask them to come up with around 3 or 4 questions about the stimulus. Emphasise the fact that these should lead to a good discussion (try to avoid closed questions)- get them to write the questions on pieces of paper. Ask each group to choose which one is the best question.
- Place all the questions on the floor – go through them briefly, asking each group something about their question.

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- Ask the class to vote for which question is the best, i.e. which one will lead to the best discussion. Children should have their eyes closed while this takes place.
- Facilitate the enquiry – the children should speak directly to each other, rather than through you, as in, 'I agree/disagree with X because..'
- Draw the enquiry to a close.
- Have an object that can be passed round the circle. Only the pupil holding the object can speak. Each child is invited to say one thing that the enquiry has made them think about. They can pass if they wish.

Follow up work can then be done in the classroom, e.g. art work, video clips, written summaries of the enquiry, discussion about different moral dilemmas. These could be based upon:
Religious rules: link to sacred texts and beliefs in God.
Non-religious views: what is morality based upon?
The rule of law in the UK: can this serve everyone equally?
Are rules relative? What does this mean for different religions?
Actions and outcomes: Jeremy Betham, John Stuart Mill.
Moral dilemmas, difficult choices.

Resources

Philosophy for Children
https://www.sapere.org.uk
Children's Book of Philosophy: Tomley S, Weeks M, 2015, Dorling Kindersley
Philosophy for Beginners: Akpojara J, Firth R, Lacey M, Usborne
Think Tanglers - philosophy for children: Krzywoń, L, Outside the Box Learning Resources
Philosophical Discussion Cards: Purcell, P, Speechmark
Philosophical Question Cards: Purcell, P, Speechmark

Summer Term
Year 3
School Designed Unit: The Lion, the Witch and the Wardrobe

Religions/Worldviews to be covered	Content overview
Christianity	The story of The Lion, The Witch and the Wardrobe, including the following themes: Good v evil Courage Friendship and loyalty Self-discovery

<table>
<tr><th colspan="3">Links to progression strands</th></tr>
<tr><td colspan="3">Strand A: Belonging, Identity and Community
How the different identities of characters add to meaning in the story.
How the children show a sense of belonging through friendship, despite differences.
What is represented by the different creatures who make up the community in Narnia.
Strand B: Beliefs, influences and Values
What the story tells us about key Christian beliefs.
How people might be influenced by strong characters.
How some people are believed more than others.
What values are shown by different characters in the story.
Strand C: Expression, Experience and Sacred
How a personal experience may be understood – or misunderstood – by others.
How aspects of the story have links to the sacred.
Strand D: Truth, Interpretation and Meaning
How truth is interpreted in different ways.
Why it is sometimes difficult to know whether someone is telling the truth.
How characters, symbols and events in the story can be interpreted.
What meaning the story might have for Christians.</td></tr>
<tr><td>How does this unit link to earlier learning?
Reception
Special people and places
Year 1
What can we learn from stories?
The Easter narrative
Creation story in Genesis
Year 2
What do Christians believe about Jesus?</td><td>New learning objectives
Pupils should know and understand:
• what is represented by the different creatures who make up the community in Narnia
• ways in which people might be influenced by strong characters and how some are believed more than others
• what values are shown by different characters in the story
• how a personal experience may be understood – or misunderstood – by others.
• how truth is interpreted in different ways.</td><td>Unit expectations and outcomes
Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks (See Appendix 2)
To achieve the learning objectives, pupils should be able to:
• explain what is represented by the different creatures who make up the community in Narnia
• give reasons why people might be influenced by strong characters and how some are believed more than others
• identify the values shown by different characters in the story</td></tr>
</table>

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	• the meaning of symbolic objects and language in the story • what meaning the story might have for Christians	• provide examples of how people are misunderstood in the story • ask relevant questions about worlds 'out there' • give examples to show how truth may be interpreted in different ways. • explain what meaning the story might have for Christians
Key vocabulary and concepts Belief, betrayal, bravery, courage, faith, forgiveness, evil, friendship, good, integrity, love, loyalty, magic, redemption, renewal, resurrection, sacrifice, temptation, trust, truth.		
Disciplinary knowledge: ways of knowing		
Theology: what people believe	**Philosophy: What people think**	**Social Science: How people live**
What is meant by prophecy? What is the prophecy regarding the Daughters of Eve and the Sons of Adam? What is the 'Deep Magic?' Why might Christians seen Aslan as a representation of Jesus? Should you only believe something if you see it for yourself? Is belonging to a religion like living in two worlds? How?	What is symbolised by Narnia being described as 'always winter and never Christmas'? Is the witch good or bad? Why? Can children do brave things? Why was the wardrobe special? Could there be 'other worlds' out there?	What does the story tell us about friendship and loyalty?
Personal knowledge: reflections		
Have I ever felt betrayed? What does bravery and courage mean to me? Have I ever forgiven someone or been forgiven? What does friendship mean to me?		

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Substantive knowledge: what pupils need to know

This book by C.S. Lewis is filled with religious symbolism and imagery. It is part of The Chronicles of Narnia series and contains many references to Christian concepts.

Aslan as a representation of Jesus

Aslan the lion represents Jesus through qualities and symbolism such as love, sacrifice and resurrection. In the same way that Christians believe Jesus sacrificed himself for humanity, Aslan sacrifices himself to save Edmund and the rest of Narnia from the White Witch. His resurrection symbolises the hope and renewal which is central to Christianity.

The White Witch as evil

The White Witch is a symbol of evil and sin, representing the forces that oppose goodness and truth. The eternal winter in Narnia is like a world without hope or joy. Christians might say that this is much like a life without faith. The defeat of the White Witch by Aslan and the return of spring to Narnia represent the triumph of good over evil and the power of redemption.

The Sons of Adam and Daughters of Eve

This description relates to Peter, Susan, Edmund and Lucy. It emphasises their human origins and connects them to the creation narrative in Genesis.

Edmund's betrayal and redemption

Edmund's betrayal of his siblings (for example, when he is tempted by the Turkish Delight) mirrors the story of Judas Iscariot in the New Testament. Edmund also lies about having seen the White Witch. However, he does show remorse later and is forgiven by Aslan. This highlights the concepts of repentance and redemption.

The Stone Table and the Crucifixion

The stone table where Aslan is sacrificed is symbolic of the cross on which Jesus was crucified. The breaking of the stone table when Aslan is resurrected signifies the breaking of the power of death and sin. This links to Christians' belief in Jesus' victory over death and promise of eternal life. The Stone Table may also be a reference to the stone tablets containing the Ten Commandments that Moses brought down from Mount Sinai.

The return of the children

Thise return signifies the second coming of Christ. Their rule over Narnia brings peace and prosperity. It reminds Christians of the hope they have for a future where goodness has overcome evil.

Faith and trust

The children symbolise the importance of faith and trust. Lucy exemplifies faith that believes in things unseen, like Aslan's return, even when the others doubt her.

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Outline of lessons
There are 17 chapters – these should be divided up and if possible the story could be told alongside video clips. **Key questions** **Chapter 1** There seem to be no rules in the house. Was this a good idea? What would happen if we had no rules? What rules can we find in religions and worldviews? Why did Lucy want to go through the wardrobe? **Chapter 2** What might have been through the wardrobe door? Was Lucy brave or foolish to go into the woods alone? Or into Mr Tumnus' house? How did she feel when she heard Mr Tumnus play the flute? Should Lucy have trusted the faun? **Chapter 3** Why did no-one believe Lucy? How do you think this made her feel? Do you need proof to believe something? Should you admit it if you are wrong about something? **Chapter 4** Is Edmund trustworthy? Is the Witch trustworthy? What advice would you give to Edmund at this stage? **Chapter 5** What does the Professor ask about trustworthiness? How would the other children know who was more reliable or trustworthy? How does it feel to not be believed? **Chapter 6** Why did Peter apologies to Lucy? Why was this important? Why does Edmund seem to be 'bad'? Does he seem happy? How do you think the other children felt when they realised that Edmund had lied to them? Why did Edmund join the White Witch? **Chapter 7** What do we mean by 'trust'? **Chapter 8** Why does Mr Beaver trust Aslan? How would you feel if someone betrayed you? How does this relate to the story of Jesus' crucifixion? **Chapter 9** Did Edmund know that the White Witch was a bad person? What excuses does he make to explain his behaviour? In the story of Adam and Eve, what excuses do they make about eating the forbidden fruit? **Chapter 10** How does Lucy describe her meeting with Father Christmas? What does she mean? **Chapter 11** What signs are there that Edmund might be changing? Can a bad person change into a good one?

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Chapter 12
What does it mean to betray someone? Can children be brave? How?
Chapter 13
What do you think of the way the rescuers treated Edmund? How does this link with the 'Golden Rule'? How do we know if Edmund has really changed? Aslan says there is no need to talk about the past. Is this true? What do we mean by forgiveness?
Should you forgive anything provided someone says they are sorry? Has someone ever forgiven you? How does the idea of forgiveness link with the story of Jesus' death and resurrection?
Chapter 14
Why did the White Witch and her followers humiliate Aslan? What similar thing happened to Jesus?
Chapter 15
How do you think the girls felt when they saw Aslan tied up? How did their feelings change when they saw him alive and well?
Compare this with the account of the resurrection. How did the women and disciples feel when they knew that Jesus had risen from the dead?
Chapter 16
How might the White Witch have felt when she saw Aslan?
Chapter 17
What names were the children given at the end of the story? What do these names mean?

References

The Lion, the Witch and the Wardrobe: Lewis, CS, 1998, Harper Collins

Summer Term
Year 5
School Designed Unit: inspirational women

Religions/Worldviews to be covered	**Content overview**
Various, depending on topic	Women who have changed the world and their links to religion and worldviews.

Links to progression strands

Strand A: Belonging, Identity and Community
How women have contributed to different communities.
How conflict within and between communities impact upon women.
Strand B: **Beliefs, influences and Values**
How women's strong beliefs led to actions.
Ways in which the actions of women led to change.

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<table>
<tr><td colspan="3">How misogynistic attitudes affect what women can do.
How women's actions have made a lasting impact on the world.
Strand C: Expression, Experience and Sacred
Ways in which women have expressed their desires for equality and justice.
How experiences such as visions have inspired women.
How the sacred can be expressed in male AND female forms.
Strand D: Truth, Interpretation and Meaning
How and why some religions interpret sacred texts in a way which excludes women or limits what they can do.
How women have fought for what they believe is true.</td></tr>
<tr><td>How does this unit link to earlier learning?
Reception
Role of Virgin Mary
Rama and Sita
Year 1
Importance of stories
Story of Adam and Eve: creation
Year 2
Sacred texts: teaching about women
Year 4
Role of women in commitment ceremonies
Year 5
Role of women in worship</td><td>New learning objectives
Pupils should know and understand:
• different ways in which women have contributed to their different communities and fought for their rights
• how conflict within and between communities impacts upon women
• ways in which women's beliefs and actions have led to change, resulting in a lasting impact on the world
• the different ways in which the sacred can be expressed in male AND female forms.
• how and why some sacred texts are interpreted to excludes women or limit what they can do</td><td>Unit expectations and outcomes
Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks (See Appendix 2)
To achieve the learning objectives, pupils should be able to:
• identify and name women who have changed the world in some way
• describe how women have contributed to their different communities and fought for their rights
• give reasons why women have been persecuted for what they believe
• evaluate the changes which have come about due to women's beliefs and actions
• compare the different ways in which the sacred can be expressed in male AND female forms.
• provide examples of how and why some sacred texts are interpreted to excludes women or limit what they can do</td></tr>
</table>

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Key vocabulary and concepts
Activism, beliefs, boycott, conflict, convictions, courage, extremists, freedom, influence, justice, peace, misogyny, Pagan, peace, racism, sexism, slavery, tolerance

Disciplinary knowledge: ways of knowing

Theology: what people believe	Philosophy: What people think	Social Science: How people live
Why do beliefs inspire people to do brave things? Why do religious beliefs sometimes clash?	Does your gender affect what you can achieve? What is equality? Why are many religions led by men?	Are some communities more important than others? Why do people disagree about things like equality and privilege?

Personal knowledge: reflections

Which of these stories inspires me?
Which women are special in my life?
Do I treat all people equally?

Substantive knowledge: what pupils need to know

History is often interpreted as 'his story.' Many religions and worldviews are dominated by men. In this unit pupils have an opportunity to focus on the contribution women have made to society: her-story.

Key questions
What beliefs influenced these women?
What barriers did they face?
What did they achieve?

Examples

Joan of Arc, 1412 - 31
Joan had great faith in God. She had mystical visions when she was 13, telling her that she would help the King, the Dauphin, win back his throne. She led an army to Orleans and the French army beat the English. Joan became a hero. A year later she was captured and handed over to the English. She was accused of many crimes, including being a witch. She was burnt at the stake when she was just 19.
https://kids.nationalgeographic.com/history/article/joan-of-arc

Harriet Tubman, 1820-1913
Harriet was originally known as Araminta Ross and was born as a slave. She ran away and later led others to freedom. Slave owners offered huge rewards for her capture. When slavery came to an end Harriet moved to New York and continued to care for those who had been slaves. She is sometimes known as the Moses of African American history because of the way she led her people to freedom.
https://www.bbc.co.uk/teach/class-clips-video/articles/zbh8mfr

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Mirabai, 16th century

Mira was born in Rajasthan. When she was three years old she was given a doll of Sri Krishna, believed to be a descendent of a deity. She followed him for the rest of her life. Her poems and songs (bhajans) became very popular. She faced all kinds of problems with her family who did not approve pf her devotion to Sri Krishna. When Mira died it is said that she left her body and melted into the heart of Sri Krishna. She suffered for her beliefs, but her faith gave her hope, love and joy.

https://www.bbc.co.uk/programmes/b05w8dn6

Shirin Ebadi, 1947 – present

Shirin was born in Iran. In 1979 Iran (once Persia) was taken over by the Ayatollah Khomeini. He interpreted Muslim law in a very strict was and this threatened the rights of women. Shirin lost her job as a judge but she continued to teach and write about freedom and human rights. When the Ayatollah died she returned to work but she was arrested and sent to prison. After she was released she continued to fight for freedom and received the Nobel Peace Prize in 2003. She now lives in London and as a Muslim, believes that Islam can be a religion of peace and justice.

https://www.bbc.co.uk/programmes/w3ct1x4j

Hypatia

Hypatia was born around AD360 in Egypt. She became the world's leading mathematician and astronomer – the first woman to hold these roles. She belonged to the Pagan religion and was also very interested in philosophy. When Christianity became the main religion of the Mediterranean world Paganism was banned. Hypatia was accused of being a witch by Christian extremists who for the most part, misunderstood the meaning of Paganism. This led to Hypatia's murder, making her a victim of religious extremism. She herself is a symbol of tolerance and understanding.

https://kids.nationalgeographic.com/history/women-heroes/article/hypatia

Malala Yousafzai, 1997 - present

Malala was born in Pakistan. She and her family are Muslims. When the Taliban came to power they would not allow girls and women to be educated. Malala went in secret for a while. She and her family spoke out against the Taliban. In 2011 Malala received Pakistan's first national Youth Peace Prize and was nominated for the International Women's Peace Prize. In 2012 she was shot in the head by two Taliban gunmen. She went to the UK for treatment and eventually her family moved there too, for their safety. Malala earned a place to study at Cambridge University and still campaigns for the rights of women.

https://www.bbc.co.uk/newsround/av/24440653

Rosa Parks, 1913 – 2005

Rosa was born in Alabama, USA. Her grandparents were formed slaves who believed in equality. When Rosa was young, she and her friends had to walk to school while white children were driven there by bus. Black people were in general treated badly and separated from white people. After Rosa married, her husband persuaded her to become part of the Civil Rights Movement. In December 1955 she refused to move to a different part of a bus to make way for white people. She was arrested and the Montgomery Bus Boycott began, led by Dr Martin Luther King. Buses were often empty as a result. Homes of activists were burned and violence broke out across the city. The boycott lasted for 381 days. The

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result was that racial segregation on public transport was illegal. Rosa became known as 'the mother of the US civil rights movement' and won many awards.
https://www.bbc.co.uk/teach/class-clips-video/articles/z7rtvk7

Anne Frank, 1929 - 1944

Anne was born in Frankfurt around the time that Hitler was gaining power. Anne and her family were Jewish and Hitler wanted to get rid of all Jews as well as many other groups who he considered to be inferior. Hitler was responsible for the Holocaust which killed millions of Jewish people. The family moved to the Netherlands for safety but it was invaded by the Nazis. They went into hiding, along with some other people. Anne recorded her thoughts in her diary, speaking of her hope for freedom. After around two years their hiding place was discovered and Anne was sent to a concentration camp. She died there when she was 15. Her diary was published in 1947.
https://www.bbc.co.uk/bitesize/articles/zm4v7nb

Also consider:

Athena: Goddess of wisdom
Juno: Mother Goddess of Rome
Nut: Egyptian Goddess of the sky
Durga: Hindu Goddess of supreme power, protection and strength
Gaia: Greek mother of all life
Eve/Hawwa: First woman made by God
Freya: Norse Goddess of love, war and magic
Kali: Hindu Goddess of time, creation and destruction
Virgin Mary: special to Christians, especially Roman Catholics
Isis: Ancient Egyptian mother and wise woman
Hecate: Ancient Greek goddess and protection and the spirit world
Sarasvati: Hindu Goddess of learning and the arts
Lakshmi: Hindi Goddess of wealth and fortune
Itzpapalotl: Aztec skeleton warrior and butterfly Goddess
Oshun: River spirit of the Yoruba people

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Resources
Halligan, K, Herstory: 50 women and girls who shook the world, Nosy Crow, 2018 Ramirez, Dr j, Goddess: 50 goddesses, spirits and saints, Nosy Crow, 2022 Women of the Bible timeline, Rose publishing, 2023

Summer Term
Year 5
School Designed Unit: what is philosophy?

Religions/Worldviews to be covered	Content overview
Focus is upon philosophical rather than religious ideas, but religions will be included as and when appropriate.	Epistemology (knowledge) Ethics (morality) Metaphysics (reality) Philosophy of religion

Links to progression strands

Strand A: Belonging, Identity and Community

How philosophical ideas relate to identity.

Strand B: Beliefs, influences and Values

How philosophers have influenced thinking about beliefs.

How values are informed by ethics and beliefs.

Why philosophers formed different beliefs about 'big questions.'

Strand C: Expression, Experience and Sacred

Ways in which philosophy explains meaning and experience.

Philosophical questions about the existence of God.

Strand D: Truth, Interpretation and Meaning

This strand informs all aspects of philosophy.

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How does this unit link to earlier learning?	New learning objectives	Unit expectations and outcomes
It links to all units in the sense that it is about developing oracy, thinking skills and asking deep questions. Pupils may have covered 'How do we decide what's right or wrong? as a School Designed Unit in Year 3 – this provides an introduction to Philosophy for Children.	**Pupils should know and understand:** • how philosophers have influenced the way people think about beliefs • how ethics and beliefs help to form values • some of the reasoning philosophers put forward to answer 'big questions' • examples of philosophical questions about the existence of God • what philosophers mean about truth, Interpretation and meaning	Evidence for these should be demonstrated through learning activities, conversations with pupils and assessment tasks (**See Appendix 2)** **To achieve the learning objectives, pupils should be able to:** • provide examples of how philosophers have influenced the way people think about beliefs • explain how ethics and beliefs help to form values • identify and name some influential philosophers and explain how they answer 'big questions' • discuss examples of philosophical questions about the existence of God • put together an argument about the meaning of truth
Key vocabulary and concepts Argument, ethics, free will, justification, logic, morals, paradox, premise, soul, valid.		

Disciplinary knowledge: ways of knowing

Theology: what people believe	Philosophy: What people think	Social Science: How people live
Can anyone prove that God exists? Does space come to an end? Where is God? What do people believe about the meaning of life? If God is good, how can there be evil in the world?	Is it possible to be happy all the time? Do we know for sure that the sun will rise tomorrow? Do we need belief in God to explain why the world exists? Where do morals come from? What is nothing? Is it always wrong to do something bad?	How can we treat all people equally? Why are some people good and some bad? Are people naturally good or bad?

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Personal knowledge: reflections

Personal knowledge

Do other people think the same way as me?
How do I know that this world isn't a dream?
How do I know anything?
How do I know the things I believe are true?
What makes my life meaningful?
What makes me 'me'?

Substantive knowledge: what pupils need to know

Philosophy is a way of thinking about things and getting to grips with big questions (something which will be developed further in Year 6). It is a difficult subject to study but if introduced at the appropriate level can help develop thinking. Philosophy for Children[47] identifies four main types of thinking: collaborative, caring, creative and critical. Philosophy also develops curiosity and encourages pupils to explore difficult questions. The emphasis is very much upon the search for truth through asking good questions. This develops oracy skills, helps pupils to think more clearly and as a result, builds up their confidence. This is a challenging unit where pupils can enjoy getting to grips with difficult concepts.

In this unit pupils will think about some/all the following areas of philosophy:

Epistemology (knowledge)
Ethics (morality)
Metaphysics (reality)
Philosophy of religion

Begin by explaining how to argue, e.g. through premises and conclusions, backing up answers with reasons and evidence, using thought experiments. Then move into different areas of philosophy. The following questions provide a stimulus for enquiry and dialogue. They can be followed up with written work or creative expression through art, photography, etc. Give a basic introduction to philosophers such as Aristotle, Plato and Socrates as you go along.

Epistemology (knowledge)

How do I know the things I believe are true?
Can we really know anything?
How do we know things?
Why do we think something is true?

[47] https://www.sapere.org.uk

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What makes something true?
How is knowledge built up?
What is justified belief?

Ethics (morality)

Is it ever right to tell a lie? Does it depend on the consequences?
Should we judge all actions by outcomes?
Are there some rules that everyone should obey?
Do moral questions always have clear answers, or do they depend on the context?
How are the words/phrases 'should' and 'it depends' relate to moral questions?
Where do morals come from?
Why should we do good things?
Are rules relative? For example, do they depend on how you were brought up, which religion you belong to, etc?
Should people have the right to choose when to die?
Should a person be executed if they have committed a murder?
How should doctors prioritise who receives a transplant organ?
Is war ever justified?
Will there ever be world peace?

Metaphysics (reality) and the purpose of life

Where does the universe come from?
Why are we here?
Are the things in the world real or are they just thoughts in our minds?
What is the world made of?
Why is there something rather than nothing?
What is nothing?
How can we know what exists?
What is real?
How do I know if I'm awake or dreaming?

Philosophy of religion

Can we prove that God exists? Ot that s/he doesn't?
Who created the Creator?
How is God described in some of the religions and worldviews we have learnt about? Do these qualities make sense?
What is a paradox?

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If God exists and is good, why do bad things happen? What is free will? Is there life after death? Do souls live forever? Where do religious ideas fit in, e.g. heaven, reincarnation? Why do people suffer?
References
Tomley S, Weeks, Children's Book of Philosophy, M, Dorling Kindersley, 2025 Akpojaro J, Firth R, Lacey M, Philosophy for Beginners, Usborne Publishing Ltd, 2020 What is philosophy? 2023, Noodle Juice Ltd. **For teachers** Philosophy of religion https://www.bbc.co.uk/bitesize/topics/zbbdnrd Philosophical concepts https://www.bbc.co.uk/bitesize/articles/zc3jkty Morals, ethics and philosophy https://www.bbc.co.uk/bitesize/topics/zkdk382 KS2: Fantastic philosophy https://www.bbc.co.uk/teach/articles/znmj3qt

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Appendix 4
Key Stage 5: Examples of planning from Lincolnshire secondary schools

Examples of topics covered in 6th form non-examination groups

Bourne Grammar School

Key Stage 5 Statutory Religious Education

One timetabled period per week is provided for lectures to sixth form students. Some of these lectures are delivered by external agencies and some internally by colleagues. One lecture each term is provided for Statutory Religious Education. The lecture is delivered by the Subject Leader and covers a range of religious and non-religious worldview responses to big ideas, usually framed as questions, for example:

- What is a worldview?
- Who or what is God?
- Who are you?
- Is death the end?
- Why do we suffer?

Skegness Grammar School: Religious Studies Philosophy and Ethics, 12 lessons

Summary of units of work

Lesson 1: How did Plato think we can know the truth?

Key names/Terms

Philosophy, empiricism, rationalism, Realm of Appearances, Realm of Forms, the analogy of the cave, Aristotle, Plato.

Lesson 2- Why did Descartes doubt everything?

Key names/terms

Descartes, First Certainty, trademark argument.

Lesson 3- Was God the first cause of everything?

Key names/ terms

Design (or teleological) argument, fallacy of composition, First Cause argument, Thomas Aquinas, David Hume

Lesson 4- Is God Involved in the world?

Key names/terms

The 'Five Ways', Design Argument, William Paley

Lesson 5- Can you believe in God and evolution?

Key names/terms

Theory of Evolution, Creationism, Genesis, myth, theistic evolution, Charles Darwin

Lesson 6- Why did Freud think God is all in the mind?

Key names/terms:

Atheist, psychologist, wish-fulfilment hypothesis, Masters of Suspicion, Friedrich Nietzsche, Sigmund Freud, Karl Marx, tripartite mind, superego, Oedipus complex.

Lesson 7- Why did Marx compare religion to a drug?

Key names/terms

Cogito ergo sum, class consciousness, false consciousness, opium of the people, revolution, ruling class, working class, Soviet Union.

Lesson 8- Does the idea of God make sense? Atheism?

Key names/terms

Apophatic theology, free Will, omnibenevolent, omnipotent, omniscient, problem of evil, paradox of omnipotence, Pascal's Wager.

Lesson 9- What do people in the UK believe?

Key names/ terms

Agnostic, atheist, humanist, nones.

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Lesson 10- What is ethics?
Key names/terms
Absolutism, altruism, ethics, morality, relativism, John Locke.
Lesson 11- What should we do with the runaway train?
Key names/terms
Philippa Foot, thought experiment, Utilitarianism.
Lesson 12- What is the banality of evil?
Key names/terms
The holocaust, Adolf Eichmann, the banality of evil.

Spalding Grammar School

Spiritual, moral, social and cultural education Post-16
Spiritual, Moral, Social and Cultural (SMSC) development is the over-arching umbrella that encompasses personal development across the whole curriculum. Ofsted continue to put SMSC 'at the heart' of school development. It requires schools to think about the kind of people we aspire to be, the kind of world we aspire to create, and the kind of education we aspire to provide: https://www.smscqualitymark.org.uk/what-is-smsc/
The SMSC scheme of work covers 6 4/6-week topics in Y12 and 3 6-week topics in Y13. There are only 4 topics in Y12 Term 5 (because of Trial Exams), Y12 Term 6 (because of Flexy Week), Y13 Term 2 (Trial Exams) and Y13 Term 4 (need to reflect on final exam preparations).
Year 12 (in 2024-5)
Culture: what is British culture, how is it diverse, how is it changing?
Aim: understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and ability to recognise, and value, the things we share across cultural, religious, ethnic and socio-economic communities.
Objectives: creation of displays that celebrate students' appreciation of British culture and their own diverse identities.

Spirituality: what is spirituality, how is spirituality expressed, what is the meaning of Christmas?
Aim: ability to be reflective about their own beliefs (religious or otherwise) and perspective on life and knowledge of, and respect for, different people's faiths, feelings and values.
Objectives: creation of a multi-faith & secular advent calendar.

Social: what is inclusivity, how is neurodiversity expressed, how can you contribute positively to your community?
Aim: use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds; develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.
Objectives: student participation in volunteering projects and charity activities.

Moral: how do we reflect on right and wrong, what are human rights, where do you stand on the human rights debate.
Aim: ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues
Objectives: conduct a series of debates on human rights.

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Spirituality: what is spiritual growth, how can you grow as a person?
Aim: sense of enjoyment and fascination in learning about themselves, others and the world around them and willingness to reflect on their experiences.
Objectives: review of student participation in volunteering projects and charity activities.

Social: what are British values, what should be British values?
Aim: acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs.
Objectives: MOOC/refresh SMSC notice board with display on British values.
Year 13 (initial plans for 2025-6)
Culture: what are high cultural experiences, why is high culture valuable, can you meet the culture challenge?
Aim: willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities.
Objectives: pledge to investigate cultural opportunities to be celebrated on display board.

Social: is society fair, how can we change society?
Aim: willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively; develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.
Objectives: research and presentations into people and organisations that drive social change.

Spirituality: is there a God, is there an afterlife, what are the benefits of religiosity?
Aim: ability to be reflective about their own beliefs (religious or otherwise) and perspective on life and knowledge of, and improving understanding of and showing respect for different faiths and cultural diversity.
Objectives: form discussion and debates.

Culture: how is Britain governed? How can we take part in politics?
Aim: knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain.
Objectives: pledges for post-18 life to be celebrated on display.

Each topic is a theme covering a two-week cycle of Sixth Form life and is reflected in a Form Period activity, an Assembly, and a prep activity.
Each topic has an outcome which might include a debate or presentation in an Oracy lesson in the next cycle, contribution to the next Assembly or Form Period in the sequence, poster work, contribution to the Sixth Form newsletter, extra-curricular involvement, or super-curricular reading or MOOCs [48]('Massive Open Online Course').

[48] https://www.mooc.org/

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Appendix 5: Church Schools – Statement of Entitlement

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The Church of England's Statement of Entitlement outlines the aims and expectations for Religious Education in Church of England Schools and guides schools' approach to RE.

This document can be found at:
https://www.churchofengland.org/sites/default/files/2019-02/re-statement-of-entitlement-for-church-schools.pdf



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Appendix 6: Special Schools

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Special Schools provide education for children and young people with SEND, including physical disabilities, learning difficulties, and emotional and behavioural needs. These schools aim to offer a supportive and adapted learning environment that meets the unique needs of each student. As such, the approach to teaching RE in special schools is often highly individualised and differentiated to accommodate a wide range of abilities and needs.

Ofsted's Research Review 2021 states that, '*A high-quality curriculum is ambitious and designed to give all learners the knowledge they need to succeed in life. This is particularly important for the most disadvantaged and those with special educational needs and/or disabilities (SEND). All pupils are entitled to be taught RE. Leaders and teachers may, of course, need to adapt the curriculum depending on the specific needs of individual pupils.*'[49] This syllabus is designed to be inclusive. Teachers in Special Schools are experienced in reducing any barriers that their pupils face in accessing the RE curriculum. This will involve using the same structure that is set out for all schools and adapting the content to meet pupils' needs, for example, in relation to the four progression strands. Teachers should also consider appropriate accessibility for educational trips and visits related to RE. All pupils are entitled to a well thought out RE curriculum which contributes to the knowledge and skills they need to succeed in life. For pupils with more complex needs, aspects of RE learning should be addressed in a way that is meaningful and accessible. This might be through the modelling and sharing of values associated with belief systems, sensory experiences which are linked to religious themes or festivals, or through 'collective worship' that involves sharing appropriate activities and space whilst demonstrating tolerance and respect.

Legal requirements

All maintained schools in England must provide Religious Education (RE) for all registered pupils, including those in the sixth form and reception classes, unless withdrawn by their parents [*School Standards and Framework Act, 1998, Schedule 19; Education Act 2002, Section 80*][50]. This requirement does not apply to children below compulsory school age in nursery schools or classes. The locally agreed syllabus must be consistent with *Section 375(3) of the Education Act 1996*, *School Standards and Framework Act, 1998, Schedule 19*[51] which states that it must 'reflect that the religious traditions of Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' [52] RE should be provided for all registered pupils except for those withdrawn at the request of parents/carers [*School Standards and framework Act, 1998, Section 71*][53]. Parents are entitled to consultation on their child's RE curriculum offer and the process of 'right to withdraw' should be made clear. Separate legislative provision for RE in maintained special schools requires them to ensure that, as far as practicable, pupils receive RE [*Regulations 5A, Education, Regulations 2001].* Under the National Curriculum guidelines 2014, schools have the flexibility to provide more coherent and integrated cross-curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. In practice this means RE might be taught discretely but also linked to other areas of the curriculum.

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[49] https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education#ambition-for-all

[50] https://www.legislation.gov.uk/ukpga/1998/31/schedule/19

[51] https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/281929/Collective_worship_in_schools.pdf

[52] https://www.legislation.gov.uk/ukpga/1996/56/section/375

[53] https://www.education-uk.org/documents/acts/1998-school-standards-framework-act.html

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How does this apply to the Lincolnshire syllabus?

Although Special Schools will adapt the syllabus to meet their needs, all must ensure that Christianity is taught across the key stages. In addition, a balance should be achieved between other Abrahamic (Islam and Judaism) and Dharmic (e.g. Buddhist, Hindu and Sikhi) traditions. Schools are also encouraged to include non-religious perspectives and where possible, include religions and worldviews outside of the main traditions, e.g.Baha'i, Jainism, Paganism.

Schools should base their planning around the four main Progression Strands. These are conceptual strands which run from Reception to the end of KS4, ensuring progression. They are based on key concepts common to all religions and inform the learning objectives, learning outcomes and assessment. Appendix 1 shows how each is developed across years. Linking to these makes planning the curriculum more coherent and helps pupils make sense of the content. The content topic headings for each year may also be useful when thinking about continuity.

How might this work in practice?

Schools should:

- Look at their present RE curriculum and decide how it might be organised using the progression strands.
- Consider how the subject headings for each year might be built in.
- Consider how the teaching suggestions at the end of each unit might be adapted to meet pupils' needs.

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Appendix 7: General guidance for teaching about religions and worldviews

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When teaching RE, possibly more than in any other subject, there is anxiety about 'getting it wrong.' Teachers worry that they might cause offence to pupils (and parents) by mis-pronouncing a word, using the wrong terminology and so on. In practice, this is very unlikely to happen. Even within religions there are often many ways of pronouncing or spelling certain words and it is always worth using the approach of 'let's find this out together' if there is uncertainty. Pupils who belong to different traditions will sometimes correct what is being said but remember, they are not always the experts they imagine themselves to be! There are numerous sites online that will help with pronunciation, where words are broken down and spoken out loud.

Having said all that, there are certain things that do need to be avoided. What follows is not a comprehensive list but should help teachers fall into some of the pitfalls that can occur when teaching RE. For example, when visiting a place of worship teachers should discuss with the host what can/cannot be touched, what pupils and staff are required to wear, if there are different rules for men and women.

Some general guidelines: do not

1. Assume that pupils hold certain beliefs: don't say 'we believe' but instead say 'some people believe.' This also applies when discussing different religions and worldviews. The syllabus stresses the fact that there is diversity within religions and worldviews, therefore it is better to say, for example, 'some Christians/Hindus/Sikhs believe..'
2. Expect pupils to engage in worship when visiting a place of worship. This is why it is so important to talk through requirements with the host beforehand.
3. Treat minority religions in the class as being strange or exotic.
4. Assume that you can use the one child in the class who belongs to a particular religion as the source of all knowledge. S/he may know little or nothing about the religion.
5. Assume that a pupil from a religious family holds that same view, i.e. instead of saying 'Amrit is a Sikh', say 'Amrit is from a Sikh family'. This may vary depending on the age of the pupil.
6. Assume that because a pupil comes from a particular community, s/he will identify with everything which that community stands for.
7. Make generalisations about religions and worldviews, e.g. in relation to views about moral issues.
8. Treat sacred artefacts as if they are everyday objects. Pupils must be taught how to show respect towards specific objects, scriptures, etc. For example, in many religions it is disrespectful to place the sacred scriptures on the floor. On the other hand, some objects such as Muslim prayer mats can be handed round for the pupils to look at.

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Useful guidance can be found in the following publications and websites

www.reonline.org.uk - Choose 'knowledge' from the top menu then scroll down to 'religion and beliefs. Other parts of the website also provide support.

https://courses.cstg.org.uk: online short courses from Culham St Gabriel's

http://www.shapcalendar.org.uk/glossary.html : The Shap Calendar Group provides a link to a very useful glossary

https://www.cstg.org.uk/about-us/work/e-learning-courses/ : E-learning courses on religions and worldviews from Culham St Gabriel's

Members of NATRE can access 'Mini guides to religions and worldviews do's and don'ts: https://www.natre.org.uk/resources/-9/

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Appendix 8: Ofsted

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From the Ofsted School Inspection Handbook, September 2024[54]

During inspections RE may be referred to during different key areas, e.g. the curriculum, behaviour and attitudes. However, the strongest link comes within the evaluation of personal development (paragraphs 336 onwards). Paragraph 338 includes how RE might contribute to these areas, and includes ways in which schools should:

- ensure that curriculum subjects such as citizenship, RE and other areas such as personal, social, health and economic education, and relationships and sex education, contribute to pupils' personal development – including by considering the provision, quality and take-up of extra-curricular activities offered by the school
- through the curriculum, assemblies, wider opportunities, visits, discussions and literature, develop and deepen pupils' understanding of the fundamental British values of democracy, individual liberty, the rule of law, and mutual respect and tolerance
- promote equality of opportunity so that all pupils can thrive together, understanding that difference is a positive, not a negative, and that individual characteristics make people unique. This includes, but is not limited to, pupils' understanding of the protected characteristics and how equality and diversity are promoted
- ensure an inclusive environment that meets the needs of all pupils, irrespective of age, disability, gender reassignment, race, religion or belief, sex or sexual orientation, and where no discrimination exists, for example in respect of wider opportunities for pupils

Spiritual, moral, social and cultural development on graded inspections

Para 344: Inspectors will evaluate the effectiveness of the school's provision for pupils' spiritual, moral, social and cultural education. This is a broad concept that can be seen across the school's activities but draws together many of the areas covered by the personal development judgement.

Para 345: Provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences

Para 346: Provision for the moral development of pupils includes developing their:

- ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, and to recognise legal boundaries and, in doing so, respect the civil and criminal law of England
- understanding of the consequences of their behaviour and actions
- interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues

[54] https://www.gov.uk/government/publications/school-inspection-handbook-eif/school-inspection-handbook-for-september-2023#evaluating-personal-development

Para 347: Provision for the social development of pupils includes developing their:

- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
- willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
- acceptance of and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs. They will develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain

Para 348: Provision for the cultural development of pupils includes developing their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of other
- understanding and appreciation of the range of different cultures in the school and further afield as an essential element of their preparation for life in modern Britain
- ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities
- knowledge of Britain's democratic Parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
- willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity. This is shown by their respect and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities

Para 351: In making a judgement on personal development, inspectors will always consider the spiritual, moral, social and cultural development of all pupils at the school.

Ofsted's approach to evaluating personal development on ungraded inspections

Para 356: In evaluating personal development for ungraded inspections, inspectors may consider any of the factors set out in the grade descriptors for graded inspections. However, they will focus on the extent to which pupils are well prepared for life beyond the school.

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Appendix 9: Visits Out and Visitors In

The following section is adapted from the Lincolnshire 2018- 23 syllabus p. 62 - 63

Why visit places of worship?

Whenever possible, pupils should be provided with the opportunity to visit places of worship. Although there may sometimes be practical issues around arranging visits, the benefits cannot be over-estimated. Holding conversations with leaders and members of faith communities enriches learning and helps to make pupils aware of people's lived experiences. Visits should always have a clear focus, with direct links to the syllabus. This needs careful planning across all years. In terms of choosing which places to visit, the best starting point would be those close to school. Most schools have at least a church nearby. It is recognised that in Lincolnshire some schools may be some distance away from places of worship other than churches. In these cases schools might invite visitors in or make use of 'virtual visits'. Always make it clear to the host what is expected from the visit, e.g. it is an educational visit, therefore pupils should not be asked to worship. This also needs setting out to parents. Visits must be managed in a thoughtful and sensitive way. They can enrich pupils' learning process by:

- providing experiences which involve the senses of touch, smell, taste, hearing and sight
- providing opportunities to meet and talk to people within faith communities within an appropriate setting
- developing their understanding of sensitive and respectful behaviour
- enabling them to experience the atmosphere of a place of worship which cannot be easily simulated in the classroom
- providing first hand experiences of sacred places, objects, etc. – many artefacts and some scriptures can only be seen in the place where they are used
- building up their positive attitudes towards different faiths and cultures.

In addition, visits can contribute to the self-esteem of pupils whose place of worship is being visited and can facilitate school and community links. Some places of worship facilitate pupils' enactment of rites of passage (birth, coming of age, marriage, etc.) Visits can contribute to the provision for pupils' spiritual, moral, social and cultural development.

The context

A visit to a place of worship is only one aspect of RE. Any visit should be seen in the broader context of classroom activities rather than as a 'one off', self-contained exercise. Thought needs to be given to the age and ability of pupils as well as preparation and follow up work.

Types of visits or trails to places of worship

A study visit to **one** place of worship can provide a clear and sharp focus for pupils' learning. Comparing **two** places of worship from the same or different faith traditions can help learners to explore diversity within and between faith traditions. For instance, if your school is not too far from Leicester you can visit the Cathedral as well as a gurdwara and a Buddhist temple as the three places are in very close proximity.

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Preparation

Initial planning - Teachers must consider the following:

- The purpose of the proposed visit – the precise aims, in terms of the development of knowledge, understanding, skills, etc. in relation to RE and the agreed syllabus.
- The appropriateness for the ages and abilities of pupils.
- Practical procedures – e.g. risk assessments, travel, timing, expenses. A letter should be sent out to parents explaining the educational aims and purpose of the visit. This should emphasise that the visit will involve observation, not worship.
- The right of refusal – parents have this right but if possible discuss concerns as refusals are often based on misunderstandings. A letter should be sent home making clear that the visit is educational and that pupils will observe, not participate in, worship. It may be a good idea to ask parents to accompany the visit. Guidance should be provided about possible dress codes such as covering the head, etc.
- Giving of gifts, etc. Many places of worship offer food and refreshments to visitors. It is important to prepare pupils and adults for this as refusing to accept may cause offence. In a Hindu mandir or Sikh gurdwara it is likely to be prashad (may take form of crystal sugar, almonds, sweets or snack food).

Preliminary visit

It is essential that teachers make contact with the host beforehand and arrange a preliminary visit. This enables him/her to discuss requirements with the host with and check everything out. It is important to give clear information about the age and ability of the pupils so that any talk given can be pitched at the correct level. Teachers must not assume that hosts will be familiar with jargon, e.g. key stages, learning objectives, etc.
It is extremely important to stress that the visit is educational and about learning through observation and talking – pupils or teachers must not be expected to engage in worship, even if they are members of the religion represented.

The host at the place of worship will need to be told:

- the specific aim of the visit
- the age and gender of pupils
- the approximate number of pupils and teachers
- ability range
- range of religious/non-religious backgrounds
- the pupils' level of knowledge about the religion concerned
- what the school would like the pupils to be able to do during the visit
- what time the party will arrive and leave
- the appropriate length of time for any talk which may be given by a member of the community – *again, it cannot be stressed enough how important it is to ensure that the talk is pitched at the correct level.*

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Ask the host the following questions:

- Are there special requirements regarding clothing, head coverings, etc. and do these apply to both sexes?
- What are the requirements regarding general behaviour, e.g. where or how pupils should sit?
- Are any activities prohibited, such as the taking of photographs?
- Is it best to visit on a particular day or at a particular time? It may be worth considering whether the building is likely to be in use or empty when pupils visit.
- Are there any topics the host can talk about to pupils which may be of particular interest, e.g. for those studying at examination level?
- Are there toilet facilities and specific facilities for those with disabilities?
- Is there somewhere for pupils to eat their own food and will they be offered food (if so, what – parents may need to be informed)?
- Is there a charge or requirement for a donation?

Guidance for visitors going into schools

Learning can be enriched by welcoming in visitors from local religious and non-religious communities. This should be part of the RE curriculum, not an 'add on' activity. It needs to be made clear to visitors that they should:

- be prepared to share their personal experiences, beliefs and insights but not impose them on pupils or criticise the beliefs or life stances of others
- be familiar with the aims, ethos and policies of the school
- actively engage pupils and ensure that the content is pitched at the appropriate level for their age and ability
- explain clearly to pupils who they are and their role in relation to the community they are representing
- respect the faith and beliefs of pupils when it is different to their own
- avoid any suggestion of attempting to convert pupils

Pupils should:

- prepare questions beforehand: this avoids potential embarrassment on the day
- be given some background knowledge about the person before they arrive
- have an idea of the order in which questions should be asked
- show respect and be polite at all times

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Places to visit in and around Lincolnshire

Every effort has been made to check contact information

Places just outside the county are included as their location may be close enough for some schools to visit. Useful advice and guidance for arranging visits to multiple places of worship in Leicester or arranging visitors to come to schools can be found by contacting St Philips Centre in Leicester.

Phone: 0116 2733459
General Enquiries: admin@stphilipscentre.co.uk

Buddhism

Nottingham
Nottingham Buddhist Centre
9 St Mary's Place, Lacemarket
Nottingham, NG1 1PH

Email: info@nottinghambuddhistcentre.org
Web: https://nottinghambuddhistcentre.org/

Leicester
Nagarjuna Kadampa Meditation Centre
17 Guildhall Lane
Leicester, LE1 5FQ
Phone: 0116 262 0317
Email: epc@meditateinleicester.org
Web: https://meditateinleicester.org/contact-us/

Peterborough
Drolma Kadampa Buddhist Centre
260 Dogsthorpe Rd
Peterborough, PE1 3PG
Phone: 01733 259227
Email: info@drolmacentre.org.uk
Web: https://drolmacentre.org.uk/

For further support with teaching about Buddhism

Web: https://www.buddhismforschools.com/what-is-buddhism/
Information about resources and workshops in schools.

Christianity

Lincoln Cathedral
The website provides a link to download a brochure which provides detailed information about school visits.
'Through immersive, experiential learning and a sense of place, we aim to bring Lincoln Cathedral to lief as never before.'
Address: Minster Yard, Lincoln, LN2 1PX
Phone: 01522 565560
Email: education@lincolncathedral.com
Web: https://lincolncathedral.com/schools/

Lincolnshire Quakers
Web: https://lincolnshirequakers.org.uk/

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Lincolnshire Methodist District
Web: https://www.lincolnshiremethodist.org.uk/

Peterborough Cathedral
'Drawing inspiration from the rich history of the Cathedral, we deliver high-quality, interactive and enriching activities that complement and enhance classroom learning. By combining engaging content with hands-on experiences, our programmes inspire curiosity, foster critical thinking and bring curriculum topics to life, ensuring an unforgettable journey of discovery for every student.'
Address: Cathedral Office, Minster Precincts, Peterborough, PE1 1XS
Phone: 01733 355315
Email: schoolvisits@peterborough-cathedral.org.uk
Web: https://peterborough-cathedral.org.uk/learning/

Grimsby Minster
'The heart of Grimsby for 900 years.'
Address: Grimsby Minster, St James Square, Grimsby, DN31 1JN
Phone: 01472 277277
Email: admin@grimsbyminster.co.uk
Web: https://www.grimsbyminster.com/

Hinduism

Grimsby
Hindu Cultural Centre

Address: 86-88 Cleethorpes Road, Grimsby, DN31 3EF

Email: hcsexec@yahoo.co.uk
Web: https://www.facebook.com/hcsgrimsby/

Nottingham
Cultural and Community Centre of Nottingham

Address: 215 Carlton Road, Nottingham, NG23 2FX
Phone: 0115 911 3384
Email: info@hindutemple.org.uk
Web: https://www.hindutemple.org.uk/

Leicester
Shri Sanatan Mandir

Address: 84 Weymouth Street, Off Catherine Street, Leicester, LE4 6FP
Phone: 0116 266 1402
Email: sanatanmandir1@gmail.com
Web: https://shishukunjleicester.com/mandir/ https://find-open.co.uk/leicester/shree-sanatan-centre-2601227#google_vignette

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Leicester
BAPS Shri Swaminarayan Mandir
Address: 135 Gipsy Lane, Leicester, LE4 6RH

Phone: 0116 2623791
Email: info.leicester@uk.baps.org
Web: https://www.baps.org/Global-Network/UK-and-Europe/Leicester/Mandir-info.aspx

Peterborough
Bharat Hindu Samaj
Address: Unit 6, New England Complex, Rock Road, Peterborough, PE1 3BU
Phone: 01733 315241
Email: secretary@bharathindusamaj.co.uk
Web: https://bharathindusamaj.co.uk/

For further support with teaching about Hinduism contact Sunita Patel at The Indian Experience
Web: https://theindianexperience.org
Email: theindianexperience@hotmail.com
Sunita is a very experienced trainer and well known to many Lincolnshire schools.

Islam

Lincoln
Lincoln Central Mosque and Cultural Centre
Address: Dixon Street, Lincoln LN6 7DA
Web: https://www.lincolncentralmosque.org.uk/find-us/

Scunthorpe
Scunthorpe Central Mosque
Address: 40-44 Percival Street, Scunthorpe, DN15 6JD
Email: info@scunthorpemosque.co.uk
Web: https://scunthorpemosque.co.uk

Grimsby
Grimsby Mosque and Cultural Centre
Address: 79a Weelsby Road, Grimsby, DN32 0PY
Phone: 01472 333333
Web: https://www.facebook.com/groups/121108521602/about/

Nottingham
Masjid Umar
Address: 398 Alfreton Road, Nottingham, NG7 5NG
Phone: 0115 847 0183
Email: info@masjidumar.org.uk
Web: masjidumar.org.uk

Leicester
Masjid Umar
Address: 1-3 Evington Drive, Leicester, LE5 5PF
Phone: 0116 2735529
Email: info@masjid-umar.org
Web: https://masjid-umar.org/contact/

Peterborough
Masjid Ghousia
Address: 406 Gladstone Street, Peterborough, PE1 2BY
Phone: 01733 566658
Email: admin@masjidghousia.org
Web: https://masjidghousia.org

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Jainism

Jain Temple
Address: 32 Oxford Street, Leicester, LE1 5XU
Phone: 0116 2541150
Email: info@jaincentreleicester.com
Web: https://www.jaincentreleicester.com

Judaism

Lincolnshire Jewish Community
Email: ljclincoln@gmail.com
Web: https://www.lincolnshirejewishcommunity.co.uk/

Leicester Hebrew Congregation (Orthodox Synagogue)
Address: Highfield Street, Leicester, LE2 1AD
Email: centremanager@lhcong.com, visits@lhcong.com
Web: https://jewish-leicester.co.uk/education-leicester-2/
Note: virtual visits available online

The Jews House Lincoln
This is one of the earliest extant town houses in England, situated on Steep Hill, immediately below The Jews Court. The house has traditionally been associated with the thriving Jewish community in Medieval Lincoln. The building has remained continuously occupied to the present day. Since about 1973 it has been used as a restaurant and previously, an antiques shop. The Jews court is a three-storey limestone building dating back to the 17th and/or 18th centuries. Some traditions hold it be a 12th-century synagogue, with a niche in the east wall considered to be the ark; documentary sources confirm that there was a synagogue against the Jews House, but it may have been located to the rear. The building has remained continuously occupied to the present day and is currently in commercial use housing the Jews' House restaurant.

Sikhi

Guru Nanak Gurdwara (close to Leicester Cathedral)
Address: 9 Holy Bones, Leicester, LE1 4LJ
Phone: 0116 2517460
Email: leicestergng@gmail.com
Web: https://www.facebook.com/GNGLeicester/?checkpoint_src=any

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Appendix 10: Resources

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Links and resources for teachers and pupils are included in the syllabus at the end of each unit. This following may also be of use.

Culham St Gabriel's Short Courses
https://courses.cstg.org.uk
Jewish-Christian glossary
https://www.churchofscotland.org.uk/__data/assets/pdf_file/0007/108745/ocr23-01_a-jewish-christian-glossary_a4_v4.pdf
National Association of Teachers of Religious Education (NATRE)
https://www.natre.org.uk
Open University Religion, Belief and Worldviews hub
https://www.open.edu/openlearn/religionandworldviews
RE Hubs: general
https://www.re-hubs.uk/
RE Hubs: East Midlands
https://www.re-hubs.uk/hubs/east-midlands/
reonline
https://www.reonline.org.uk/leadership/resource-of-the-month/
RE Today
https://www.retoday.org.uk/school-support/resources/
SHAP Audio glossary
http://www.shapcalendar.org.uk/glossary.html

CPD and Resources for primary schools to support the teaching of the syllabus

These will be developed year on year as the syllabus becomes embedded in schools. Details will be sent out to schools and will include:

- PowerPoints for primary schools, tied closely to the syllabus including retrieval activities, lesson plans, learning activities.
- Assessment support for Years 1-6.
- Support groups for primary and secondary schools.

CPD
There will be face to face as well as online training sessions to support schools in implementing and embedding with the new syllabus.

Please contact the LA RE Adviser for further information.
All information relating to the above will be placed on Perspective Lite under LA Documents > RE Agreed Syllabus
Further support will be offered by the LA.

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