

United Curriculum

Primary Religion & Worldviews

Information for school websites

Pennine Way Primary School



United Curriculum
Primary
Part of United Learning

Principles of the Religion & Worldviews Curriculum



The United Curriculum for Religion & Worldviews provides all children, regardless of their background, with:

- **Coherent** and **sequenced substantive knowledge** of religion and worldviews represented in Britain and the wider world, selected to build pupils' understanding through three vertical concepts. These vertical concepts build a thematic narrative and provide context across diverse worldviews, as well as using small steps to help pupils gain a deep understanding of complex, abstract ideas:
 - **Sacrifice**
Giving something up for the benefit of someone else is a recurring concept across religious & non-religious worldviews and takes many different forms. What motivates human action and what are the societal and personal consequences?
 - **Knowledge & Meaning**
One of the unique qualities of human intelligence through time has been our quest for knowledge and meaning. How have religion and belief impacted on humanity's search for "Truth"? How do beliefs impact human behaviour? What is it reasonable to believe?
 - **Human Context**
Human beings exist in, and are influenced by, their place in time and their geographical, political and social context (Person, Time & Place). Everyone is different, so how have our diversities been influenced by our personal context? What influences a personal worldview?
- A Worldviews approach provides opportunities for all pupils to **see themselves reflected** in the curriculum, but also to be taken **beyond their own experiences**. The Religion & Worldviews curriculum teaches pupils about diversity within and between beliefs, cultures and worldviews from across the world, and seeks to teach the skills and knowledge to hold respectful and informed conversations about religion and belief; to be **religiously literate**.
- A conscious inclusion of **vocabulary** and substantive content that recognises the need to **decolonise** teaching materials in a meaningful and accessible way.
- A scholarly approach to the core **disciplinary knowledge** of **theology, philosophy and social sciences**, developing pupils' ability to hold the **types of conversation** and to apply **the methods and processes** of **theologians, philosophers and social scientists**.
- A **curiosity and openminded** approach to the worldviews of others and a **reflective consciousness** of their own worldview.





Why Religion & Worldviews?

Since the publication of the RE Council's [Commission on Religious Education \(CoRE\) Report in 2018](#), there has been a shift in the focus of Religious Education syllabuses and curriculums toward what is called a “religion and worldviews approach”. This 1.15m [video](#) explains their thinking.

The approach suggests that everyone has (or ‘inhabits’ might be better) a worldview. Our worldview is our way of looking at, experiencing, interpreting and interacting with the world around us. It is personal to each of us and changes as we travel through life. Our worldview is influenced by our life experiences and external influences such as media and our parents and teachers. Our worldview will affect the way we respond to people and situations around us. This 2.34m [video](#) explains the concept of a worldview.

As well as **individual worldviews**, there can be institutional or **organised Worldviews** (capital W), these may be the collective values of a religious group, such as the Catholic Church or Sunni Islam. A person who chooses to belong or identify themselves with an organised religious Worldview will be influenced by that, however they may not adhere to everything that religious Worldview represents; they are still an individual within an organisation. In short, it’s complicated!

The religion and worldviews approach to Religious Education has a number of benefits:

- It starts with people, seeking to put the significance of lived experience at the heart of pupils' learning.
- Everyone can recognise themselves in the curriculum, as we all inhabit a worldview whether we identify as religious or not.
- It opens-up our understanding of the lived diversity within religious and non-religious worldviews, rather than seeing a group as homogenous whole.
- Pupils approach substantive knowledge through the development of scholarly, disciplinary skills.
- If we learn to understand what influences a religious worldview, we can apply that understanding in our interpretation of religious text or belief in action; we can seek to see through a believer’s eyes.
- As pupils develop an awareness of what influences their **personal worldview**, they can begin to accept challenges to their preconceptions and understand both themselves and others better. This is important in developing **personal knowledge** in the curriculum.



United Curriculum: Religion & Worldviews



Disciplinary Knowledge: Ways of Knowing

Religion & Worldviews is a multidisciplinary subject touching on many academic disciplines. In the United Curriculum for Religion & Worldviews, we focus on developing our disciplinary skills through the **types of conversation** and **methods and processes** required to be scholarly in the studies of **Theology**, **Philosophy** and **Social Sciences**. The statements below are developed at [progressive depth throughout the year groups](#). The curriculum has been sequenced so that the disciplinary content is also reviewed in subsequent units and developed as scholarly tools to access a wide range of substantive content.

Theology (Beliefs) Theologians 	Philosophy (Thinking) Philosophers 	Social Sciences (Living) Social Scientists 
<p>Theologians deal with types of conversation that consider:</p> <ul style="list-style-type: none"> • Where beliefs come from • How beliefs change over time • How beliefs relate to each other • How beliefs shape the way believers see the world and each other <p>Methods and processes used by theologians:</p> <ul style="list-style-type: none"> • Interpretation of story & text • Consideration of reliability of sources • Considering unity & diversity within and between worldviews • Considering how beliefs change over time • Considering impact of belief on practice 	<p>Philosophers deal with types of conversation that consider:</p> <ul style="list-style-type: none"> • The nature of knowledge, meaning and existence • How and whether things make sense • Issues of right & wrong, good & bad <p>Methods and processes used by philosophers:</p> <ul style="list-style-type: none"> • Analysis of the validity of “truth” claims (doubt) • Development and use of coherent questioning • Development of and analysis of coherent argument • Understanding of the human quest for knowledge and meaning • Connecting belief (motivation) with behaviour 	<p>Social Scientists deal with types of conversation that consider:</p> <ul style="list-style-type: none"> • The diverse nature of religion • The diverse ways in which people practice and express beliefs • The ways in which beliefs shape individual identity, and impact on communities and society <p>Methods and processes used by social scientists:</p> <ul style="list-style-type: none"> • Seek evidence of belief in human behaviour and forms of expression • Recognise similarities and differences within and between groups • Consider forms of evidence and its reliability (e.g. data) • Consider individual, local, national and global evidence of lived experience





Personal Knowledge: Pupil positionality

The [Ofsted Research review series: Religious Education](#) 2021, suggests personal knowledge should be developed alongside substantive and disciplinary knowledge in the curriculum. The review defines it as: **'personal knowledge': pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study.**

Through the United curriculum, as pupils develop an awareness of what influences their **personal worldview** (their positionality), they can begin to accept challenges to their preconceptions and understand both themselves and others better. This is important in developing **personal knowledge** in the curriculum.

Development of personal knowledge is difficult to define. All pupils are on a personal, lifelong journey and they will develop at different rates; new substantive or disciplinary knowledge may change (or not) their personal responses to the world in vastly different and sometimes unpredictable ways. For this reason, it is not recommended that teachers attempt to assess this progress. The curriculum includes progressive opportunities to explore personal knowledge in response to the substantive and disciplinary content.

Opportunities for pupils to reflect on their own positionality will take many forms within the cumulative curriculum, some of these are implicit and others explicit. They may also appear at different places in different units. It is important that the teacher is aware of these opportunities and, where appropriate, give pupils the opportunity to apply their knowledge of religion and belief in their personal reflections. Some substantive content naturally lends itself more obviously to these opportunities than others.

Further suggestions can be found in the [RE Council's Religion and Worldviews Approach Handbook](#) (Pages 54-57).

In the United curriculum, personal knowledge is explored through different **values** (such as belonging, stewardship, justice and empathy) in relation to the substantive and disciplinary elements of the curriculum. It would be misleading to express these values in terms of a progression map because, as stated before, they represent an unpredictable, deeply subjective, and personal journey. Subject leaders should be aware of the importance of these opportunities as an integral part of the curriculum.

Teachers should consider:

What influences **my** pupils?

What shapes their worldview?

Are pupils consciously aware of their worldview(s)?

Do pupils have certain preconceptions about religious and non-religious worldviews?





Vertical Concepts

Vertical concepts build a thematic narrative and provide context across diverse worldviews, as well as using small steps to help pupils gain a deep understanding of complex, abstract ideas:



Sacrifice

- **Giving something up for the benefit of someone else** is a recurring concept across religious & non-religious worldviews.
- Sacrifices can be for the benefit of people close to us or people we have never met.
- Sacrifices can be everyday commitments of time, money, material objects or service to others.
- Some worldviews see sacrifices as a way of pleasing God and may involve the motivation of future reward.
- Some people see sacrifices for the sake of others as altruistic acts, with no personal reward.
- Sacrifices can be on a higher level and involve risking or giving up a life for the sake of others.
- In Christianity, the Ultimate Sacrifice of Jesus – giving up his life for the people he loved – is a principal belief.



Knowledge & Meaning

- Beliefs impact how people make sense of the world: humanity's ideas of right & wrong; truth, meaning & purpose.
- Beliefs impact human behaviour in diverse ways including how people and organisations exercise power.
- Some people seek to question how reasonable it is to believe certain aspects of religious and non-religious teachings.

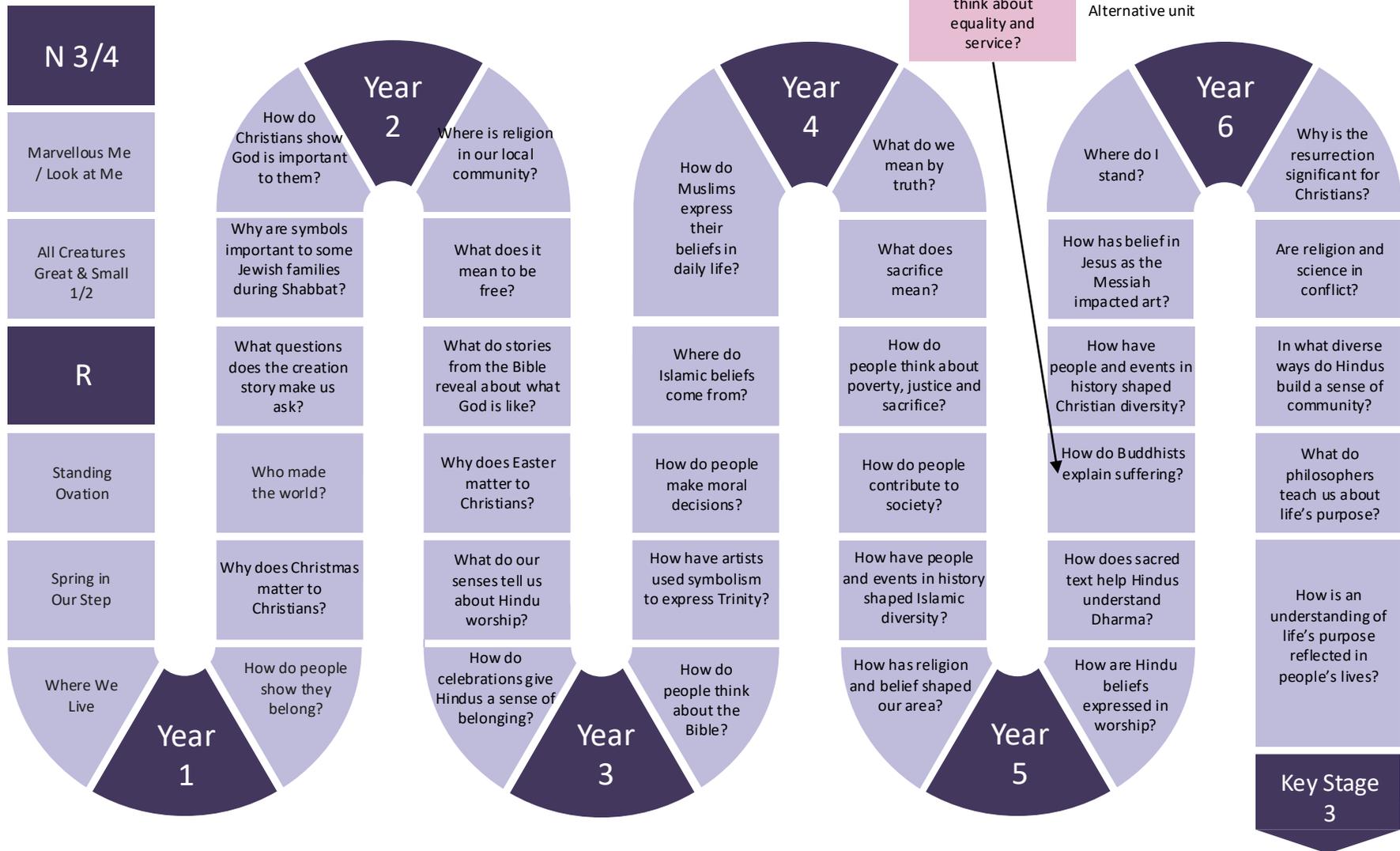


Human Context

- Human beings exist in, and are influenced by, their place in time and their geographical, political and social context (Person, Time & Place).
- Everyone is different; our diversities are influenced by our personal context which influences our personal worldview.

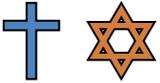
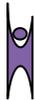


United Curriculum: Religion & Worldviews



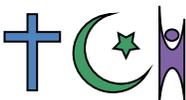
United Curriculum: Religion & Worldviews



	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1	<p>SOCIAL SCIENCES</p>  <p>Christianity & Judaism</p> <p>How do people show they belong?</p> <p>Showing belonging through religious artefacts, places and actions.</p>	<p>THEOLOGY</p>  <p>Christianity</p> <p>Why does Christmas matter to Christians?</p> <p>Christian beliefs about the Nativity story and incarnation.</p>	<p>THEOLOGY</p>  <p>Christianity & Judaism</p> <p>Who made the world?</p> <p>Religious text as origin of story of Creation. The Creator God and humans as stewards.</p>	<p>PHILOSOPHY</p>  <p>Humanism</p> <p>What questions does the story of creation make us ask? Can we find any answers?</p> <p>Asking questions & suggesting answers. Humanist / scientific explanation of creation.</p>	<p>SOCIAL SCIENCES</p>  <p>Judaism</p> <p>Why are symbols and artefacts important to some Jewish families during Shabbat?</p> <p>Some diverse ways that different Jewish families mark Shabbat.</p>	<p>SOCIAL SCIENCES</p>  <p>Christianity</p> <p>How do Christians show God is important to them?</p> <p>Prayer, praise and worship</p>
Year 2	<p>SOCIAL SCIENCES</p>  <p>Where is religion in our local community?</p> <p>Looking for evidence of lived religion in our local community.</p> <p>[Local Choice]</p>	<p>PHILOSOPHY</p>  <p>Judaism</p> <p>What does it mean to be free?</p> <p>The significance of freedom in diverse Jewish practices at Passover (seder).</p>	<p>THEOLOGY</p>  <p>Christianity</p> <p>What do stories from the Bible reveal about what God is like?</p> <p>Interpreting meaning in stories about Jesus and stories told by him (parables).</p>	<p>THEOLOGY</p>  <p>Christianity</p> <p>Why does Easter matter to Christians?</p> <p>Beliefs about Jesus' life, death & resurrection, and salvation.</p>	<p>PHILOSOPHY</p>  <p>Hindu Dharma</p> <p>What do our senses tell us about Hindu worship?</p> <p>Senses in Hindu worship at home and in the Mandir.</p>	<p>SOCIAL SCIENCES</p>  <p>Hindu Dharma</p> <p>How do celebrations give Hindus a sense of belonging?</p> <p>Celebrations of Jatakarma, Raksha Bandhan & Diwali</p>

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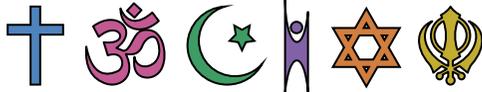


	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 3	<p>THEOLOGY</p>  <p>Christianity</p> <p>How do people think about the Bible?</p> <p>Origins, content, significance, construction and interpretation of the Bible.</p>	<p>THEOLOGY & SOCIAL SCIENCES</p>  <p>Christianity</p> <p>What is the Trinity? How have artists used symbolism to express Trinity?</p> <p>One God as Father, Son, Holy Spirit. Significance of metaphor and symbolism.</p>	<p>PHILOSOPHY</p>  <p>Christianity & Humanism</p> <p>How do people make moral decisions?</p> <p>Rules and human choice.</p>	<p>THEOLOGY</p>  <p>Islam</p> <p>Where do Islamic beliefs come from?</p> <p>History of Prophet Muhammad, revelation of the Qur'an, significance of Makkah.</p>	<p>SOCIAL SCIENCES</p>  <p>Islam</p> <p>How do Muslims express their beliefs in their daily lives? (1)</p> <p>Expression of beliefs about Allah, Tawhid, and lived diversity of the hijab.</p>	<p>SOCIAL SCIENCES</p>  <p>Islam</p> <p>How do Muslims express their beliefs in their daily lives? (2)</p> <p>Expression of beliefs through 5 Pillars of Sunni Islam. Lived diversity</p>
Year 4	<p>PHILOSOPHY</p> <p>What do we mean by truth?</p> <p>Plato's cave, evidence and scientific reasoning.</p>	<p>THEOLOGY</p>  <p>Christianity/Judaism/Islam</p> <p>What does sacrifice mean?</p> <p>Abraham/Ibrahim in sacred text, Eid-ul-Adha, animal sacrifice, Jesus as Ultimate Sacrifice.</p>	<p>PHILOSOPHY</p>  <p>Christianity / Islam / Humanism</p> <p>How do people think about poverty, justice & self-sacrifice?</p> <p>Meaning of poverty & relative poverty, justice and everyday self-sacrifice.</p>	<p>SOCIAL SCIENCES</p>  <p>Islam / Christianity</p> <p>How do people contribute to society?</p> <p>Self-sacrifice in form of charity or community action.</p>	<p>THEOLOGY</p>  <p>Islam</p> <p>How have people and events in history shaped Islamic diversity?</p> <p>Succession after Muhammad, conflict, Qur'anic interpretation. Sunni, Shia, Sufi.</p>	<p>SOCIAL SCIENCES</p> <p>How has religion and belief shaped our local area?</p> <p>International, national & local data. Lived expression in area.</p>



United Curriculum: Religion & Worldviews



	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 5	<p>SOCIAL SCIENCES</p>  <p>Hindu Dharma</p> <p>How are Hindu beliefs expressed in artefacts and worship?</p> <p>One supreme being, Brahman Trimurti, avatars. Diverse worship as form of expression.</p>	<p>THEOLOGY</p>  <p>Hindu Dharma</p> <p>How does sacred text help Hindus understand Dharma?</p> <p>Diverse interpretations of the Ramayana.</p>	<p>THEOLOGY & PHILOSOPHY</p>  <p>Buddhism</p> <p>How do Buddhists explain suffering in the world?</p> <p>Spiritual journey of Siddhartha Gautama, enlightenment, 4 Noble Truths, 8-fold path.</p>	<p>THEOLOGY</p>  <p>Christianity</p> <p>How have people and events in history shaped Christian diversity?</p> <p>Great commission, Roman Empire, Nicene Creed, Great Schism, Martin Luther, Henry VIII, present.</p> <p>[History]</p>	<p>SOCIAL SCIENCES</p>  <p>Christianity</p> <p>How has belief in Jesus as the Messiah impacted art & music?</p> <p>Prophecy (Isaiah), fulfillment, New Testament, Ultimate Sacrifice. Global art and Handel's Messiah.</p>	<p>PHILOSOPHY</p> <p>Where do I stand?</p> <p>An exploration of pupils' personal worldviews, through artistic expression. (NATRE Spirited Arts link)</p>
Year 6	<p>THEOLOGY</p>  <p>Christianity</p> <p>Why is the resurrection significant for Christians?</p> <p>Different gospel narratives, truth claims, salvation.</p>	<p>THEOLOGY</p>  <p>Christianity</p> <p>Are religion & science in conflict?</p> <p>Creation, interpretation, diversity of opinion.</p> <p>[Science]</p>	<p>SOCIAL SCIENCES</p>  <p>Hindu Dharma</p> <p>In what diverse ways do Hindus build a sense of community?</p> <p>Festivals & Pilgrimage</p>	<p>PHILOSOPHY</p> <p>What do philosophers teach us about life's purpose?</p> <p>Self & Soul</p>	<p>SOCIAL SCIENCES</p>  <p>Christianity / Hindu Dharma / Islam / Humanism / Judaism (Buddhism & Sikhi)</p> <p>How is an understanding of life's purpose reflected in people's lives?</p> <p>Diverse expression of purpose in lived worldviews.</p> <p>[Local Choice]</p>	



Religion & Worldviews in Our Local Context



Religion & Worldviews is taught in 6-lesson units, over a half term.

The United Curriculum is sequenced so that meaningful links are made between subjects, and the order of units allows these connections to be made. For example, pupils are taught about the Romans in European in History in Year 5 Autumn and Spring, so that they can review and build upon knowledge of the spread of the Roman Empire while considering the impact of the conversion of Emperor Constantine on the rapid spread of Christianity across Europe in Religion & Worldviews in Spring 2.

The United Curriculum for Religion & Worldviews has been adapted for Pennine Way Primary School by bringing in the religious demographics of our local area and considering the context of our pupils and the community.

For example:

- In Year 2, we consider the evidence of lived religion in our local area by going on a local area walk or arranged visit to a local place of worship, pupils look for evidence of lived religion focusing on how the buildings are evidence of lived religious Worldviews in the area.
- In Year 4, we revisit religious representation in our local area and extend our understanding by designing an investigation sheet to record their observations of evidence of lived religion on a local walk or using Google Streetview.
- When learning about the Christian worship/ celebration of Christmas in Year 1, we focus on Advent and our local vicar visits us to show the advent candles and explain their meaning in their church community.
- When learning about Hindu worship in Year 2, we extend pupils' understanding with artefacts and if pupils with personal knowledge of Hindu traditions have a different idea, and are happy to, we share them and discuss diversity within the tradition.
- When learning about Islamic beliefs in Year 3, we extend pupils' understanding with artefacts.
- When learning about Christian diversity in in Year 5, we extend pupils' understanding with exploring the local area using Google Maps.
- When learning about Hindu Dharma in Year 5, we will either interview a Hindu or If pupils with personal knowledge of Hindu traditions have a different idea, and are happy to, we share them and discuss diversity within the tradition.
- When learning about Hindu community Year 6, we extend pupils' understanding with artefacts and this is an opportunity to share examples from our local community e.g. local news clips, articles or images.

• When learning about expression of life's purpose in Year 6, we include [Sikh/Buddhist/Jewish] beliefs to reflect the religious demographics of our local community.

Implementation



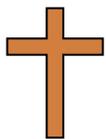
The implementation of the United Curriculum for Religion & Worldviews reflects our broader teaching and learning principles, found [here](#) [LINK BACK TO IMPLEMENTATION WITHIN WHOLE SCHOOL SECTION].

For Religion & Worldviews in particular:

- **Substantive knowledge** ('what we know') is always carefully situated within existing schemas. Where prior learning is being built-upon in a unit, that knowledge is reviewed and contextualised, so that pupils can situate new knowledge in their broader understanding of different worldviews.
- **Disciplinary knowledge** ('how we know') is introduced in steps, beginning as implicit lenses of study and building to explicit introduction of key terminology and opportunities to engage in the **types of conversation**, and to apply the **methods and processes**, of the three disciplines. **For example, in KS1 pupils are explicitly introduced to the 'puzzling questions' asked by a philosopher in relation to the concepts of creation and freedom; in Year 3, pupils explicitly learn to apply the methods of a theologian when considering the reliability of Biblical text; in Year 4, pupils explicitly practise the methods of a social scientist to analyse Census data.**
- **Personal knowledge** (a pupil's awareness of their own worldview) is developed through regular opportunities for paired and class discussion, modelled, reasoned oracy practice, as well as explicit examination and challenge of misconceptions through substantive knowledge. **For example, in Year 3, pupils learn about the words of the Qur'an on modesty of dress and see examples of how this is interpreted in different ways by many Muslim women. Pupils learn about both the challenges and empowering experiences of different Muslim women and consider how they might support a pupil who chooses to wear a hijab in school.**
- **Vertical concepts** are **implicit** thematic threads used within overall curriculum design to connect significant aspects of religious and non-religious worldviews. These are not explicitly shared with pupils to avoid cognitive overload as pupils are already managing complex substantive and disciplinary knowledge.
- Opportunities for extended, scholarly writing appear throughout the curriculum. These have a clear purpose and, crucially, allow pupils to write as a theologian, philosopher or social scientist. **For example, in Year 4, after considering the complex philosophical nature of truth, doubt and reality, pupils write a balanced argument and explain whether they agree or not with the statement, *People should always tell the truth.***



Progression: Substantive Knowledge



Christianity

The **Bible** teaches Christians that **God** was responsible for **creating the world** and humans have a **responsibility** to look after it.

Adam and Eve broke God's rule, the first **sin**, **separating humans from God**.

Christmas is celebrated by many Christians to remember the **incarnation of Jesus Christ**, a special gift from God who would be a **saviour**.

People today have **different beliefs and celebrate them in different ways**. We learn about different religious festivals and how they can be celebrated by families.

Many Christians **express** God's importance through **diverse prayer, praise and worship**.

There is evidence of Christianity in **local communities**.

Many Christians seek to understand God through **stories** about **Jesus** and stories told by him (**parables**).

Easter reveals core Christian **beliefs** about **Jesus' life, death and resurrection** and humanity's **salvation**.

Ritual animal sacrifice to make amends with God originates from ancient Jewish tradition illustrated in the Biblical story of **Abraham and Isaac**.

Christianity teaches that **Jesus' ultimate sacrifice** means people now need only **repent** for their **sins** to be forgiven.

Many Christians see **injustice** in the **suffering** of others and believe they should make **personal sacrifices** both to **please God and help others**.

Many Christians believe that the Old Testament prophecy of a Messiah (Isaiah) is fulfilled in Jesus Christ's ultimate sacrifice. Handel's Messiah and other art works seek to express the spiritual significance of this belief.

Despite differences in the **Gospel narratives** of the **resurrection of Christ**, the belief is key in **Christian Theology** as **Jesus' defeat of death** brings **salvation** and a **reconciliation with God** to believers. Without the religious 'truth' of resurrection Christianity becomes "meaningless".

The **Genesis** account of **creation** can be interpreted in different ways. Despite historical **debate** about the origins of the world, **most Christians now do not consider Genesis a historical, factual account**. Most Christians reconcile their belief in a "creator God" with **modern scientific explanations**.

Many Christians believe that their **actions** in life will be **judged**. In practice, most Christians believe they should find **purpose** in life **through doing good things because they are right**, not just for the reward in Heaven.

Christianity **spread** and **diversified** due to the influence of different **people** and events including: the **Great Commission, Roman Empire, Nicene Creed, Great Schism, Martin Luther, Henry VIII, local representation**.

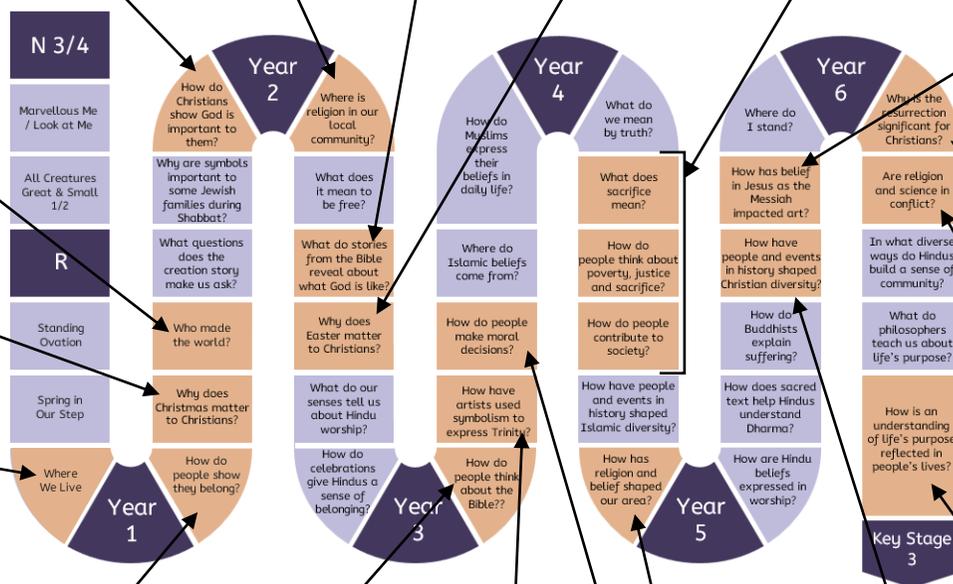
Many Christians express **belonging** through the symbol of the **Cross**, the **Bible**, the **church** as a place of worship and actions, such as **baptism**.

The history of the **writing and construction** of the **Bible** influences how different people think about it and **interpret** its contents.

Many Christians believe God is **Trinity**; One God as **Father, Son, Holy Spirit**. The **significance** of this is often explored through **symbolism**.

2021 Census data reveals 46.2% of the population identify as "Christian".

Many Christians turn to **Biblical teachings** for **moral guidance**.



Progression: Substantive Knowledge



Judaism

Shabbat is a weekly “day of rest” linked with God’s example in the story of **creation**. Shabbat is marked in many **Jewish families** through **diverse symbolic artefacts and practices**.

There may be evidence of Judaism in **local communities**.

Some **Jewish families** express the **importance of freedom** through remembering the story of **Moses** and the **Exodus** of the **enslaved Hebrews** from Egypt in practices at **Passover** including the Seder meal.

Ritual animal sacrifice to make amends with God originates from ancient Jewish tradition illustrated in the Biblical story of **Abraham and Isaac**.

Judaism, Christianity and Islam are often called the **Abrahamic faiths**, tracing common lineage and beliefs, such as **monotheism**, back more than 3000 years to Abraham/Ibrahim.

People today have different beliefs and celebrate them in different ways. We learn about different religious festivals and how they can be celebrated by families.

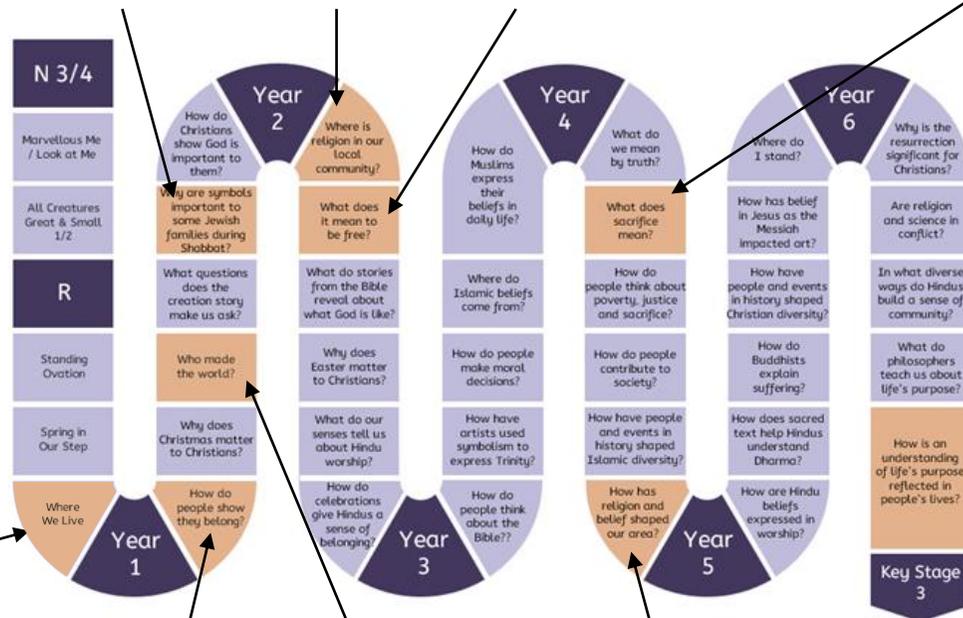
Many Jewish people express **belonging** through the symbol of the **Star of David**, wearing of the **kippah** and/or **tallit**, the **Torah**, the **synagogue** as a place of worship.

The **Torah** teaches Jewish people that **God** was responsible for **creating the world** and humans have a **responsibility** to look after it. **Adam and Eve** broke God’s rule, the first **sin**, **separating humans from God**.

2021 England and Wales Census data reveals **0.5%** of the population identify as “Jewish”.

Jewish teachings on what happens after death are **unclear**. Many Jewish people believe what is important is **how a person lives their life and what happens after death should be left to God**. **Good deeds** should be done **for their own sake**.

There are **differences in interpretation** within Judaism such as **Orthodox** and **Progressive** schools-of-thought.



Progression: Substantive Knowledge



Humanism & Non-religion

Some people do not believe in God and do not believe the world was created by an outside power. Humanists are one group of people who do not believe in God. They only look for a scientific explanation of where the world came from.

People today have different beliefs and celebrate them in different ways. We learn about different religious and non-religious festivals and how they can be celebrated by families.

There may be evidence of non-religion in local communities.

Humanists rely on their own judgement about what is a right and just in society, and what will make people happy. Some humanists choose to follow an agreed set of 10 Commitments. These are a moral way of living life, including altruism. Humanists do not do things because they think they will be rewarded in heaven; most humanists do not believe there is anything beyond this life.

Opportunity for pupils explore their own worldview through art.

Charles Darwin's theory of natural selection and evolution showed that life on Earth did not have a creator; they change and evolve due to natural processes.

Richard Dawkins (1941-) is an evolutionary biologist (and atheist). In The Blind Watchmaker (1986), he said evolutionary processes are not guided by a designer.

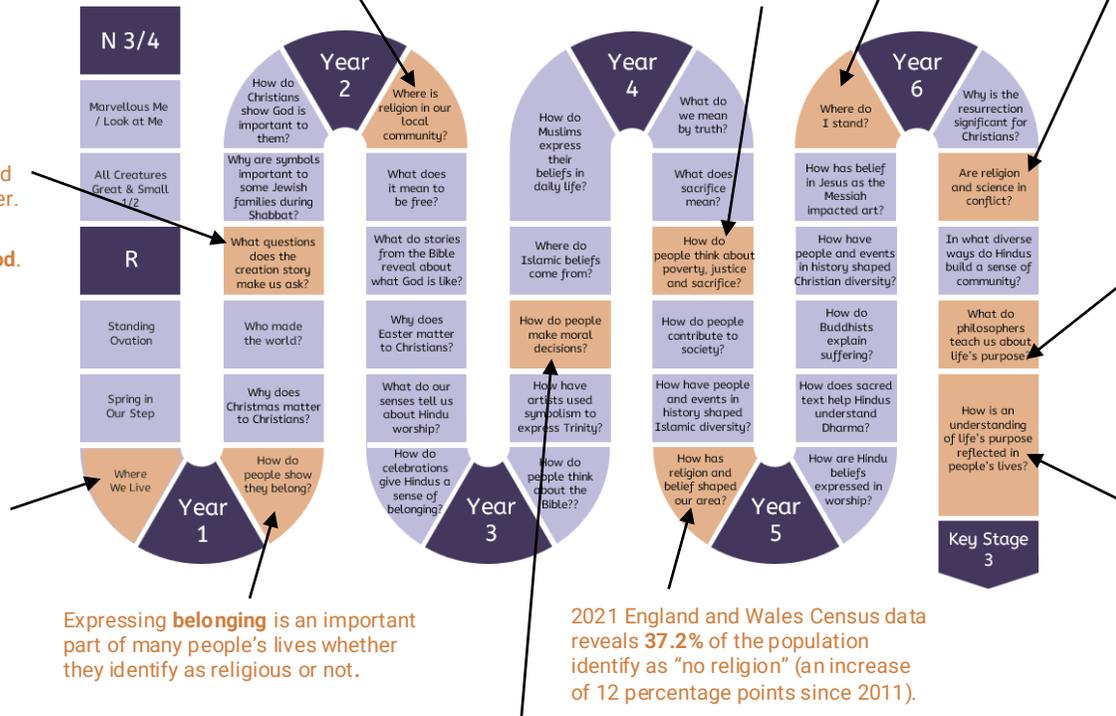
Many philosophers have argued the body and soul (or self) are separate and the soul may live on in some way, possibly as part of a divine plan (Ibn Sina, Socrates, Plato, Hypatia).

Others have argued that the soul (or self) ends with the body and meaning (if there is any) must be found in life. E.g. Democritus (hedonism) and Nietzsche (nihilism).

Simone de Beauvoir (1909-86) argued humans are born free, without a divine plan; that freedom is a blessing and a burden.

Many humanists advocate for living the best life we can, as we don't get a second chance.

Many humanists believe we have a responsibility to look after the world for future generations.



Expressing belonging is an important part of many people's lives whether they identify as religious or not.

2021 England and Wales Census data reveals 37.2% of the population identify as "no religion" (an increase of 12 percentage points since 2011).

A person who believes in God is called a **theist**, a person who does not believe in God is called an **atheist**, a person who is not sure about God's existence is called **agnostic**. These are all different **worldviews**.

Humanism is one example of a **non-religious worldview**. Humanists believe that they have **one life**, and the **purpose of life is to be as happy as possible**. This includes **making other people happy**.

Many humanists use the **symbol** of the **Happy Human** to represent their beliefs.

Many humanists believe that people should **choose to be good without God's influence on their lives**.

Progression: Substantive Knowledge



Hindu Dharma

Many Hindus believe **Brahman** (Ultimate Reality) is in everything and everyone. The **aum** symbol is widely used to represent Brahman and in **mediation**.

Murtis are representations of the **deities**. They have **symbols** that represent what the deity - and that aspect of Brahman - is like. They help Hindus focus their **worship**. **Trimurti** means '**three forms**' and includes **Brahma, Vishnu and Shiva**. They each show some of the aspects of the Brahman.

Hindu **worship** takes many forms in the home or **mandir** and may include **puja**, **appealing to all the senses**.

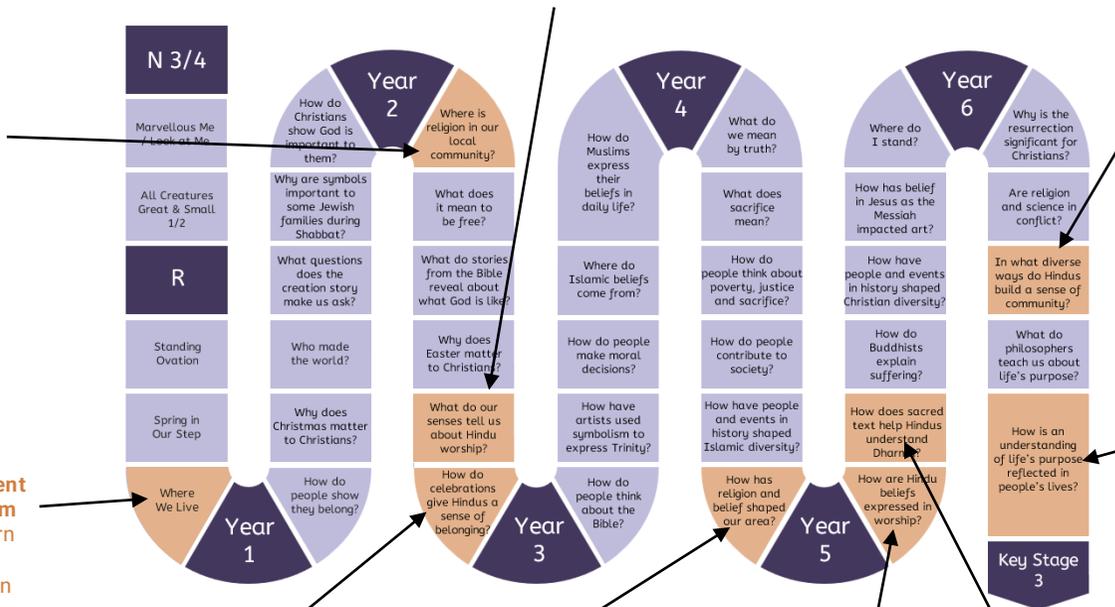
Many Hindus connect in diverse ways **through celebrations and festivals**, at home and in the wider community. How a community celebrates depends on where they are in the world. Local Hindu communities may connect through celebrations of **Diwali** and **Holi**.

Some Hindus make **pilgrimages** to places of **spiritual significance**.

Case study: The Ganges runs through **northern India and Bangladesh**. The river has huge significance in Indian and Hindu culture. The **Kumbh Mela** is a 55-day festival that takes place every twelve years on the river.

Many Hindus believe that a person must fulfill their personal **dharma**, they may do this by pursuing **Purusharthas**, four Hindu goals for living. The aim is to **break out of the cycle of reincarnation (samsara)** so the soul (atman) **can reach oneness with the divine (moksha)**.

These beliefs may have a significant impact on how a Hindu lives their life, especially that **living a good life will lead to a better next life**.



There may be evidence of Hindu Dharma in **local communities**.

People today have **different beliefs and celebrate them in different ways**. We learn about different religious festivals and how they can be celebrated by families.

Many Hindus express **belonging** through diverse family and community celebrations including **Jatakarma, Raksha Bandhan and Diwali**.

2021 England and Wales Census data reveals 1.7% of the population identify as "Hindu".

Hindu Dharma is a **pantheistic** religion. This is a belief that 'God' exists in, and is the same as, everything – an **ultimate reality**, known as **Brahman**.

Worship is important to many Hindus as a way of **connecting with the reality of Brahman within themselves**.

Many Hindus believe their **dharma** includes **duty** to: themselves, their family, the world around them, God and other people.

The **Ramayana** exemplifies how dharma is different for different people.

A person's dharma depends on which stage of life they are at. Ancient Hindu teachings suggest there are **four stages of life** called **ashramas**. These are student; householder; retirement and sacred pilgrim (traveller).

Progression: Substantive Knowledge



Islam

Many **Sunni Muslims** express their beliefs by following the **5 Pillars of Sunni Islam** (obligations). These impact **daily life** in different ways.: The **Shahadah** (declaration of faith - Tawhid); **Salah** (prayer); **Zakat** (charity); **Sawm** (fasting during Ramadan); **Hajj** (pilgrimage to Makkah)

Islamic diversity may be due to **traditions** and culture or **interpretation** of the Qur'an. **Ijtihad** is the struggle to understand the Qur'an's words in today's context.

The Qur'an teaches **modesty** in dress, and this is interpreted in differently particularly in an **individual's choice of hijab**. Wearing a hijab has significance to some Muslim women, such as Olympic fencer **Ibtihaj Muhammad**.

Ritual animal sacrifice to make amends with God originates from ancient Jewish tradition illustrated in the Biblical story of Abraham and Isaac and the similar Qur'anic story of **Ibrahim and Ishmael**. Many Muslims remember this story at **Eid-ul-Adha**.

Judaism, Christianity and Islam are often called the **Abrahamic faiths**, tracing common lineage and beliefs, such as **monotheism**, back more than 3000 years to Abraham/Ibrahim.

Many Muslims see **injustice** in the **suffering** of others and believe they should follow the teachings of the Qur'an and the example of Muhammad and make **personal sacrifices** both to **please God and help others**.

Case study: Dr Hany El-Banna and Islamic Relief charity.

Most Muslims believe in **life after death**. They believe they must live **morally in submission to the will of Allah**. If this is life's purpose, then it influences what happens after death.

For many Muslims this is a motivation to **follow the teachings in the Qur'an and live a good life**.

In practice, most Muslims believe they do **good things because they are right, not just for the reward in Jannah (paradise)**.

There may be evidence of Islam in **local communities**.

People today have different beliefs and celebrate them in different ways. We learn about different religious festivals and how they can be celebrated by families.

Islam is a **monotheistic religion**, which **Muslims** believe reached its completion through **revelations** received by the **Prophet Muhammad** in present-day Saudi Arabia, in the years 610-632. These revelations were later written down and form the **Qur'an (considered the word of Allah)**.

Prophet Muhammad's wisdom is also respected in the form of the **Sunnah and Hadith**.

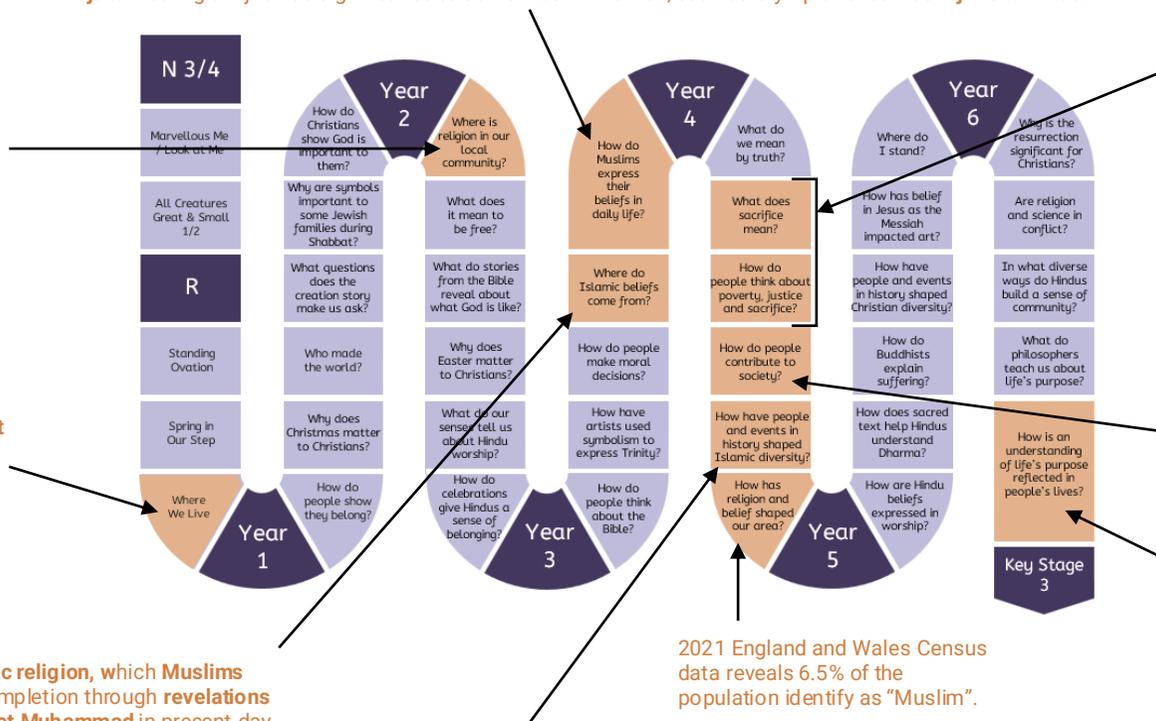
The city of **Makkah** and the **Kaaba** (God's house) are important places in Islamic history.

During the life of **Muhammad** there was **unity within Islam**. After his death, disagreements over succession led to **diversity within the religion**, including **Sunni, Shi'a and Sufi schools of thought**.

Khadija, Aisha and Hafsa are **important women** who influenced the **development of early Islam**. **Khawlah bint al-Azwar** was a **female warrior** in the early battles of Islam.

Diversity of Islamic expression may be shown in: **Prayer, observance, worship, tradition and celebration**.

2021 England and Wales Census data reveals 6.5% of the population identify as "Muslim".



Progression: Substantive Knowledge



Buddhism



(Sikhi)

Sikhi is not an explicit focus in the core United Curriculum, although additional resources are supplied in some units for schools who wish to include it due to their local community or pupil cohort. Please contact katie.gooch@unitedlearning.org.uk if you wish to discuss further opportunities in your school's context.

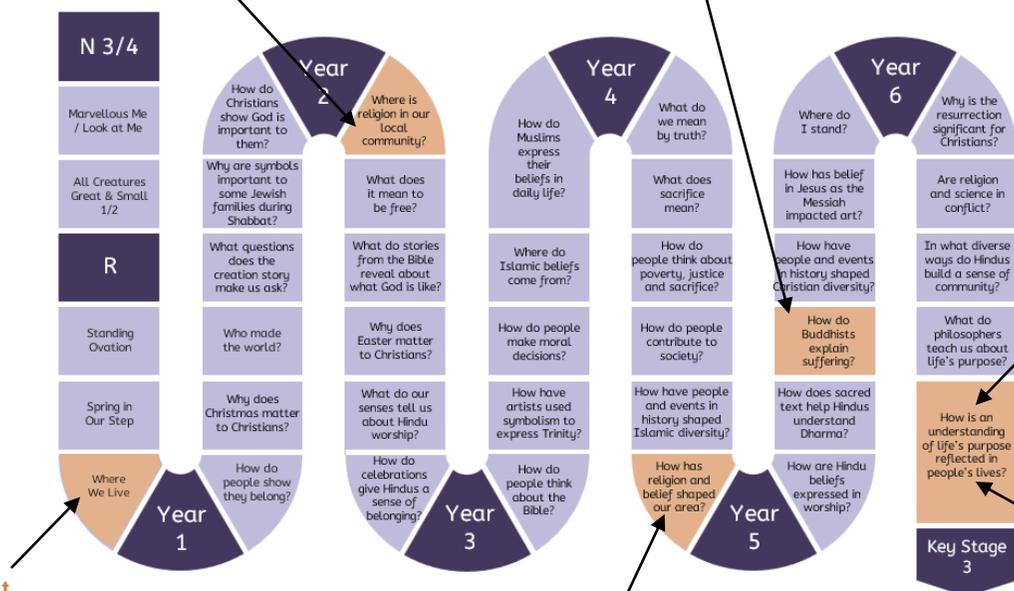
People today have different beliefs and celebrate them in different ways. We learn about different religious festivals and how they can be celebrated by families.

There may be evidence of Buddhism and Sikhi in local communities.

Spiritual journey of Siddhartha Gautama (the Buddha).

The teachings and philosophy for life of the Buddha including the Four Noble Truths and the Eightfold path with the aim of ending suffering and reaching enlightenment. The Eightfold Path has three elements of morality, meditation and wisdom (the Threefold Way).

Some Buddhists feel the idea of a creator God is not relevant to humanity. Some say this means that Buddhism is not strictly a religion but a philosophy.



2021 England and Wales Census data reveals 0.5% of the population identify as "Buddhist" and 0.9% identify as Sikh.

Many Buddhists believe that the Buddha taught that we are in a cycle of rebirth because we have attachments in life through bad actions.

Good actions in life can lead to a higher level of rebirth.

Being human is a gift, if it is wasted your next cycle of rebirth may be lower.

Buddhists aim to break the cycle of rebirth and attain Nirvana through enlightenment.

NB. Additional Option in Year 6 Summer 2 to include Sikhi.

Many Sikhs believe that Waheguru (God or eternal being) exists in everything.

The soul must be reincarnated through many cycles of life in order to purify itself and become one with Waheguru and escape from the cycle of death and rebirth (mukti).

The cycle of life and death can take animal or human form, but only in the human form can a soul understand right and wrong and decide on "intentional action" (karma).

Many Sikhs believe they can gain merit and achieve Mukti by following the teachings of the Gurus and the 3 Principles of Sikhi: Remembering God, Honest Work and Selfless Service.

Progression: Disciplinary Knowledge



Theology

Year 1 – 3

Theologians link that Christians and Jewish people share the same story of how the world was created by God, found in the Bible and the Torah.

Theologians connect that the story teaches Christians and Jewish people that they have a responsibility to look after God's creation.

Theologians consider the belief that the Creation story shows that God had a special relationship with humans, but human beings make mistakes.

Theologians retell stories about Jesus and link with Christian ideas about God and how to behave.

Theologians retell parables and suggest what they reveal about God and how to behave.

Theologians infer how Islamic beliefs developed based on events.

Theologians understand the significance of the Qur'an being considered the word of God revealed to Muhammad as the Final Prophet.

Theologians recognise there are differences within Islam, such as Sunni & Shia.

Theologians interpret the Bible to try to understand the concept of God as Trinity: Father, Son & Holy Spirit. One but also three.

Theologians recognise that the Trinity is inherently mysterious, and Christians try to make sense of it in different ways.

Theologians link the story of the Nativity with Christianity.

Theologians understand that Christians believe Jesus was a special baby, the incarnation of God.

Theologians recognise that Christians show how important Christmas is by getting ready during Advent.

Theologians link events of Holy Week with Christian beliefs about Jesus.

Theologians link concepts and vocabulary of incarnation, sacrifice, resurrection and salvation.

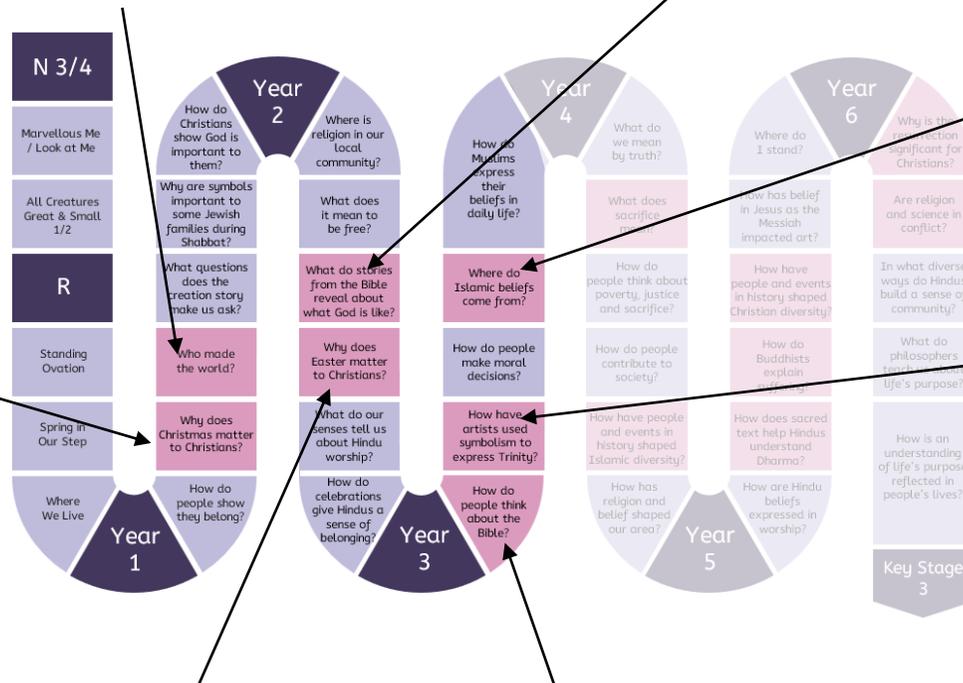
Theologians understand that beliefs about Easter are expressed in diverse ways.

Theologians consider how some Christians might interpret Biblical text.

Theologians infer how Christian beliefs developed based on events.

Theologians consider that questions of the reliability of scripture are complex influenced by authorship, audience, purpose, genre, translation and history.

Theologians recognise there are differences within Christianity, such as versions of the Bible.



Progression: Disciplinary Knowledge



Theology

Year 4 – 6

Theologians recognise how believers might interpret different texts in different ways.

Theologians identify the influence of historical events of Easter on Christian worldviews.

Theologians identify similarities and differences within and between the Abrahamic faiths.

Theologians identify how beliefs in God as most important might influence a person's life, how they view the world and other people.

Theologians describe the influence of historical events on Buddhist worldviews.

Theologians describe theological similarities and differences within and between worldviews.

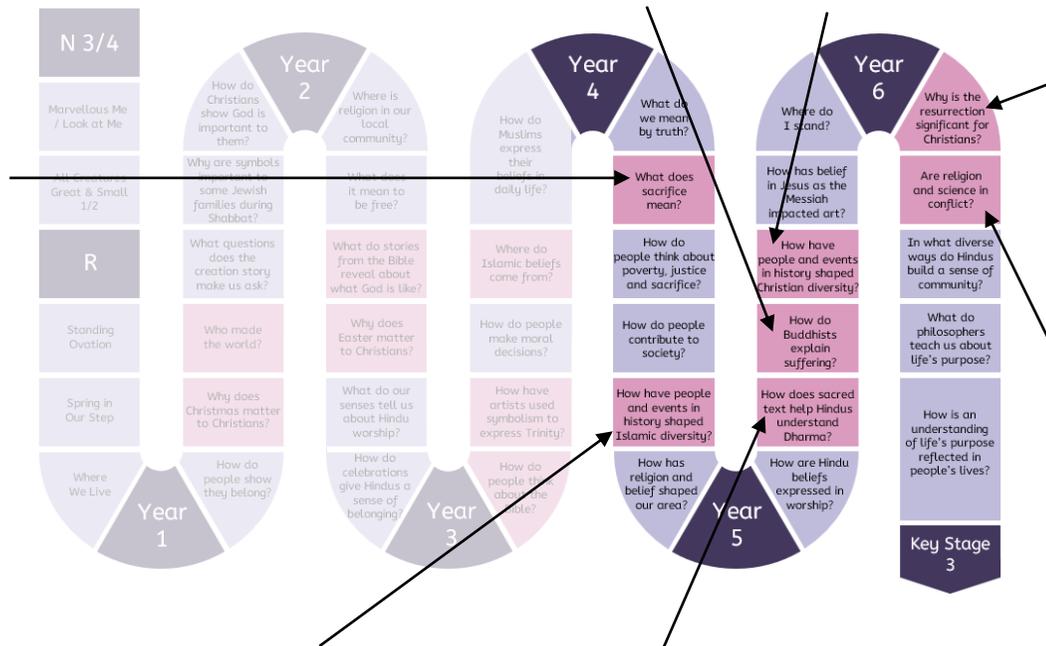
Theologians describe how Buddhist beliefs might influence a person's life, how they view the world and other people.

Theologians interpret Biblical text.

Theologians describe the influence of historical events on divisions in the Christian Church.

Theologians describe theological similarities and differences within Christian worldviews.

Theologians describe how beliefs might influence a Christian's life.



Theologians explain how the Gospels connect with Christian beliefs and discuss their reliability.

Theologians explain the influence of belief in historical events on Christian worldviews.

Theologians explain theological similarities and differences within Christian worldviews.

Theologians explain how beliefs in Jesus' resurrection might influence a Christians life, how they view the world and other people.

Theologians explain how the Genesis text connects with beliefs and discuss the reliability of the source.

Theologians explain that religious texts can be interpreted in different ways by different believers.

Theologians explain theological similarities and differences within and between worldviews.

Theologians explain how beliefs about creation and scientific evidence might influence a person's life, how they view the world and other people.

Theologians identify the influence of historical events on the development of Islam.

Theologians identify similarities and differences within Islamic schools of thought

Theologians consider how beliefs might influence a Muslim's life, how they view the world and other people.

Theologians describe different interpretations of the Ramayana.

Theologians consider if sources of Hindu sacred text are reliable.

Theologians describe the influence of historical events on worldviews.

Theologians describe theological similarities and differences within and between worldviews.

Theologians describe how beliefs about Dharma might influence a Hindu's life, how they view the world and other people.

Progression: Disciplinary Knowledge



Philosophy

Philosophers ask questions about the story of Moses. Philosophers suggest a reason why a Jewish person might believe elements of the story.

Philosophers connect the story of the enslaved Jewish people being freed with ideas of right and wrong. Philosophers consider why freedom is important and how it is expressed in the Seder meal.

Philosophers think about what it means to “know” something.

Philosophers discuss concepts of knowledge, belief and opinion. Philosophers consider philosophical ideas of truth, doubt and reality.

Philosophers understand some reasons why people answer philosophical questions in different ways.

Philosophers begin to decide whether religious reasoning is clearly expressed.

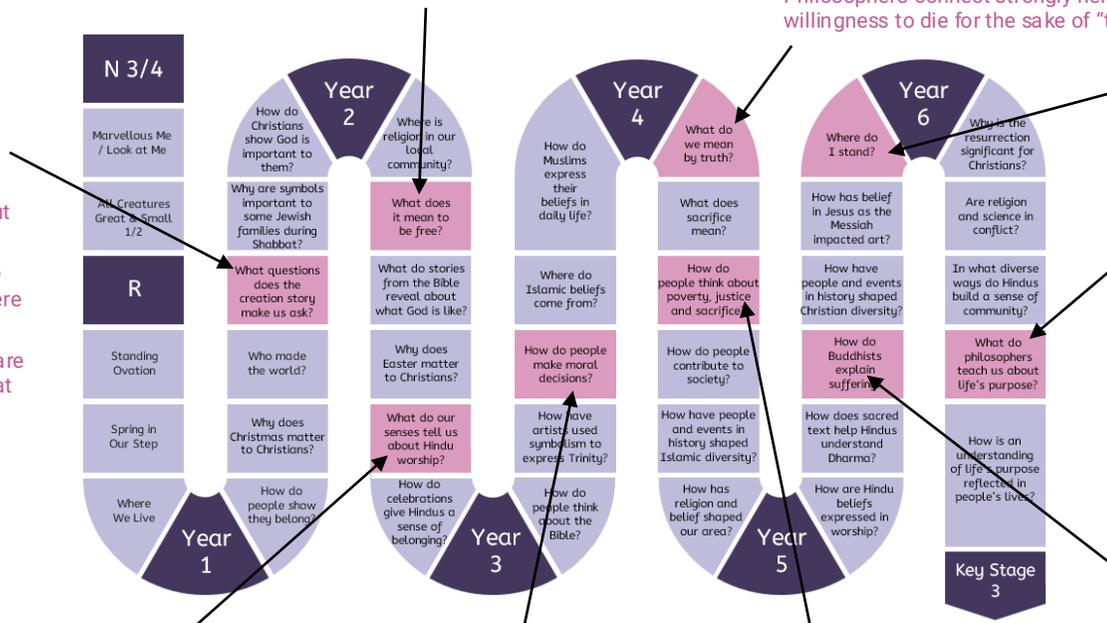
Philosophers connect strongly-held beliefs with human behaviour including a willingness to die for the sake of “truth”.

Philosophers can think about whether the Genesis story of Creation makes sense.

Philosophers ask questions about things that are puzzling.

Philosophers look for answers to questions about belief about where the world came from.

Philosophers question if stories are real or made up and link with what people might learn from a story.



Philosophers explore how and whether things make sense.

Philosophers engage with conversations about the human quest for knowledge and meaning.

Philosophers begin to evaluate some philosophical approaches to abstract concepts such as meaning and existence.

Philosophers begin to analyse if an argument is logical and show awareness of divergent opinions.

Philosophers use appropriate evidence to support or counter an argument.

Philosophers begin to explain connections between beliefs and behaviour.

Philosophers explain the Buddha’s philosophical answers to questions about the world.

Philosophers explain the Buddhist answers to ethical questions and show awareness of diversity of opinion.

Philosophers ask questions about practices from Hindu communities.

Philosophers consider how we can find out about something using our senses.

Philosophers recognise how many Hindu communities express their ideas about Hindu Dharma through the senses.

Philosophers identify philosophical questions.

Philosophers decide if a Christian belief about morality makes sense and give reasons why.

Philosophers recognise that ideas of right and wrong are difficult to define.

Philosophers consider that people have different answers to questions about the world.

Humanists believe they can still be “good without God.”

Philosophers describe different philosophical answers to questions about poverty, justice and sacrifice.

Philosophers begin to decide whether religious reasoning is expressed clearly and suggest more than one point of view.

Philosophers consider ethical and moral ideas about poverty and justice from differing viewpoints, considering why there are differences.

Progression: Disciplinary Knowledge



Social Sciences

Year 1 – 3

Social scientists recognise that people look at the world in different ways.

Social scientists link that many Jewish people remember the story of creation by resting on the 7th day.

Social scientists recognise that Jewish families celebrate Shabbat in diverse ways.

Social scientists link artefacts, words and practices during Shabbat as a way of expressing belief and belonging.

Social scientists recognise that people look at the world in different ways.

Social scientists recognise that people choose to belong to different groups. Some people choose to belong to a religion.

Social scientists link that Christian and Jewish people use symbols, artefacts and actions to show they belong.

Social scientists recognise that people look at the world in different ways.

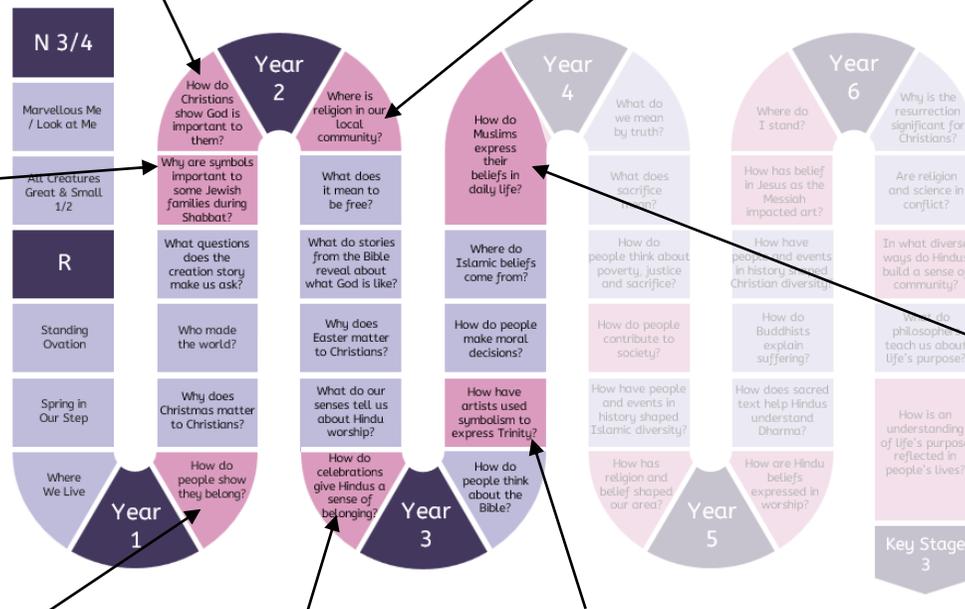
Social scientists recognise how Christians express God's importance in their lives.

Social scientists use vocabulary of Prayer, Praise and Worship and recognise these are shown in different ways.

Social scientists connect correct vocabulary with religious groups.

Social scientists recognise evidence of belief in the local community.

Social scientists identify how beliefs impact peoples' choices of in everyday life, including local special places.



Social scientists identify how belief can be expressed in similar and diverse ways depending on individual worldview within Islam.

Social scientists recognise that the Islamic belief in Allah as one is called Tawhid and is expressed in different ways including the Call to Prayer, whispered in a baby's ear and the Shahadah.

Social scientists consider evidence of the influence of the 5 Pillars of Sunni Islam on daily life.

Social scientists recognise that there is diversity within Islamic schools of thought e.g. Sunni & Shia and in Ijtihad, interpretation of text.

Social scientists use correct vocabulary to name items and celebrations important in Hindu Dharma.

Social scientists link beliefs with evidence in the community.

Social scientists identify how artifacts and practices are used in everyday life to show belonging.

Social scientists identify similarities and differences in how artists have tried to express the Trinity.

Progression: Disciplinary Knowledge



Social Sciences

Year 4 – 6

Social scientists describe similarities and differences in how people contribute to society in Islam and Christianity (locally & nationally).

Social scientists recognise ways beliefs about giving impact peoples' choices in everyday life, community & society.

Social scientists recognise that individual and community action can shape beliefs.

Social scientists recognise that conversations about religion and belief are complex in relation to Abrahamic understandings of Messiah.

Social scientists explain how belief has been expressed in similar and different artistic forms within Christianity.

Social scientists explain ways beliefs impact choices in individuals' lives, community & society.

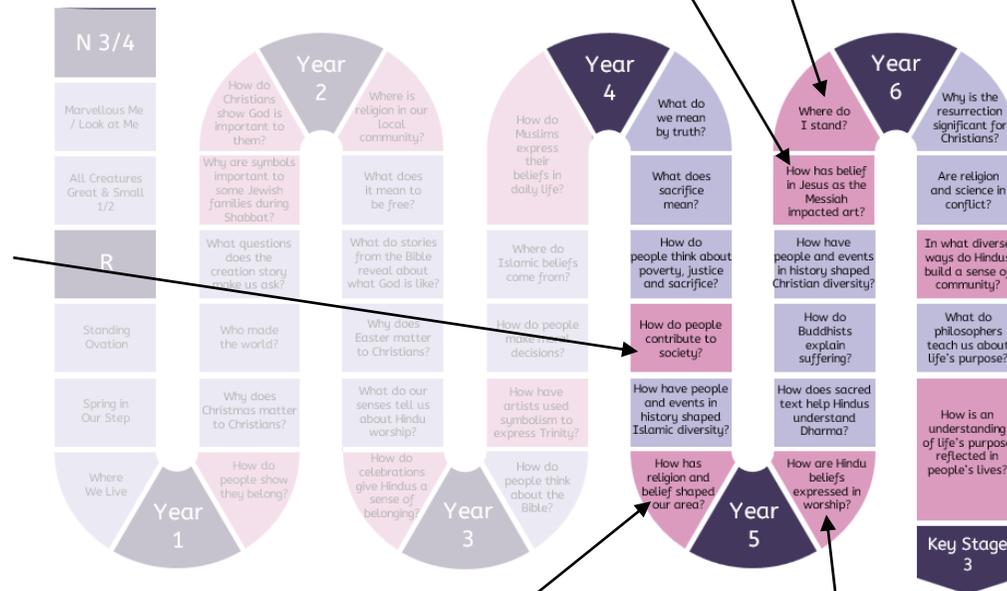
Social scientists describe how individuals, community & society can shape beliefs.

Social scientists engage in conversations about the complexities of religion and belief

Social scientists explore how belief can be expressed in similar and different artistic forms.

Social scientists explain ways beliefs impact choices in individuals' lives, community & society.

Social scientists express a consciousness of what influences their own worldview.



Social scientists begin to evaluate similarities and differences of forms of expression within Hindu worldviews (locally, nationally & globally)

Social scientists describe how beliefs impact choices in individuals' lives, community & society.

Social scientists explain how the context of individuals, community & society can shape beliefs.

Social scientists begin to evaluate how 'religion' and 'belief' mean different things depending on people's religious or non-religious worldview.

Social scientists recognise that conversations about religion and belief can be controversial.

Social scientists begin to evaluate similarities and differences of forms of expression between and within worldviews (locally, nationally & globally)

Social scientists describe how beliefs impact choices in individuals' lives, community & society.

Social scientists explain how the context of individuals, community & society can shape beliefs.

Social scientists consider what data can tell us about religion locally, nationally and internationally.

Social scientists recognise that the reliability of data must be considered.

Social scientists seek evidence of lived religion in our local area.

Social scientists describe ways beliefs impact peoples' choices in everyday life, community & society.

Social scientists recognise that individuals, community & society can shape beliefs.

Social Scientists recognise that 'religion' and 'God' mean different things in Dharmic and Abrahamic faiths.

Social Scientists recognise that conversations about religion and belief are complex

Social Scientists explain similarities and differences of forms of expression within Hindu Dharma (locally & nationally).

Social Scientists explain ways beliefs impact choices in individuals' lives, community & society.





The careful sequencing of the curriculum – and how concepts are gradually built over time – is the progression model. If pupils are keeping up with the curriculum, they are making progress. Formative assessment is prioritised and is focused on whether pupils are keeping up with the curriculum.

In general, this is done through:

- Questioning in lessons. Teachers check understanding so they can fill gaps and address misconceptions as required.
- Pupil conferencing with books. Subject leads and SLT talk to pupils about what they have learnt – both substantive and disciplinary knowledge – and how this connects to learning in previous years and other subjects. **For example, pupils in year 4 may be asked to talk about examples of sacrifice and ways it may be significant to different Christians, Muslims and Humanists.**
- Post-learning quizzes at the end of each unit. These give teachers an understanding of the knowledge that pupils can recall at the end of the unit, and can be used to identify any remaining gaps to be filled. **These are generally simple recall questions, such as the meaning of key terms or symbolism, or some of the reasons why people, places, events, artefacts, stories and practices may be seen as significant.**
- Pre-learning quizzes at the start of each unit. These assess pupils' understanding of the prior knowledge that is required to access the new content in the unit. These are used to identify gaps to be filled prior to teaching the new unit. **For example, in a unit about the significance of the resurrection to Christians, pupils need to recall Christian teachings about the significance of the life and person of Jesus as well as the concept of sin. This knowledge is assessed in the Pre-Learning Quiz, and teachers can plan to fill any identified gaps.**



Parental Right to Withdraw



RE is provided for all pupils, and is objective, critical and inclusive. Parents have the right to withdraw their children from all or part of religious education.

For any requests to withdraw your child from religious education, please contact the school to discuss arrangements with the head teacher.

