

Northamptonshire Agreed Syllabus (2025-2030)



North
Northamptonshire
Council



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Northamptonshire
Council

Acknowledgments

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The Clerk to the SACRE

The Members of the Northamptonshire SACRE

The School Effectiveness Teams in North Northamptonshire Council and West Northamptonshire Council

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Northampton School for Boys
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Southend Junior School
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Warmington School
Wellingborough School
Whitefriars Primary School

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1. Shared Vision Statement

We are all on a spiritual journey called life. We can all experience love, grief, suffering, joy and awe of the universe. We can all wonder and ask "Why?" Many people have found answers in Faith, Philosophy, or other World Views; we can explore the wisdom found in any or all of these human experiences as we learn, grow and travel on life's journey. The word spiritual in its widest sense refers to anything that gives our lives meaning and purpose. Increased understanding of different perspectives, traditions and beliefs allows us to move from toleration to full respect; that each human being is worthy and on their own spiritual journey alongside us and that we all share responsibility for our actions. We may find the beliefs of others challenging but engaging in a fully respectful exchange of thought will enrich us all.

Russell Atwood - SACRE Member representing the Baha'i faith

2. Forewords

The Northamptonshire Agreed Syllabus for Religious Education was first introduced to schools and other Educational establishments for young people many years ago. It was written to reflect the fact that although Christianity was the main religion of Great Britain account had to be taken of the teaching and practices of other main religions that can be found in Great Britain.

Many faiths and beliefs are studied but the law (Education Reform Act 1988) states that it must reflect the "predominantly Christian" issue. The place of Religious Education in the lives of children and young people consistently changes but some things remain the same. Every individual growing up finds their own beliefs and values by which to live. Differences are both fascinating and creative for most of us but at times can cause conflict.

The place of Religious and non-religious worldviews in our world is influential and challenging, controversial and significant in our communities. For these and many other reasons it is very important for children and young people through schools and other educational establishments to be helped to develop their own ideas and ways of living. It will also support them to learn to be respectful to those who see the world differently, to be reasonable about beliefs and learning how to clarify their own world views. As a subject, religious education introduces children and young people to the ways faiths and beliefs can influence millions of people, as it has done over thousands of years.

This Agreed Syllabus has been created through collaborations between faiths and non-faith groups, teachers, unions and democratically elected members. The Local Authorities have also been part of this journey.

We hope that children and young people within our Local Authorities through the Agreed Syllabus find plenty of material to excite and stimulate them, also giving them the opportunity to think positively and deeply, helping them to play their part to build a better community.

We would like to thank all those who were involved in making this Syllabus and all the teachers and support staff who will turn the text on the pages of the Syllabus into great learning about religious, non-religious and worldviews for our children and young people.

Morcea Walker MBE, DL
Chair of Northamptonshire SACRE



This new Northamptonshire Agreed Syllabus for Religious Education will build upon the positive work taking place in all our schools and continues to emphasise the importance of Religious Education for all young people growing up and being educated in West Northamptonshire.

Religious Education (RE) has an important place in the curriculum of all schools. It provides the opportunity for young people to develop their understanding of people, cultures, faiths and relationships. The syllabus emphasises the importance of religious education in helping pupils become well-rounded individuals who can positively contribute to society.

In West Northamptonshire inclusion means that all children and all young people are welcomed and accepted in their local communities, schools and other services that support them. The syllabus will support this by providing teachers with clear guidance on how to approach and deliver engaging RE across all key stages.

Melanie Barnett
Director Children's Services



3. Language and Terminology

The terminology and language in this syllabus are chosen to more accurately align with the perspectives and worldviews they describe, as well as acknowledge the diversity of beliefs within worldviews.

For example, 'Hindu Dharma' is used to describe the religion of Hindus (ancient text refers to it as Sanatan Dharma). The term Sikhi is used to describe the religion of Sikhs. Where possible, this syllabus refers to the followers of a worldview rather than the religion, e.g., 'Christians' rather than 'Christianity,' this encourages the focus on the believers, acknowledging the diversity of beliefs within worldviews.

Terms such as 'most' or 'some' Christians are used within the suggested units of this agreed syllabus. Again, this enables the diversity of beliefs to be acknowledged within worldviews. This approach can also provide more inclusive conversations within the classroom.

The term worldview is used throughout the agreed syllabus, this term is inclusive of religious worldviews as well as non-religious worldviews.

4. A Worldviews Approach

The Report from the Commission on RE in England, set up by the REC (Religious Education Council of England and Wales), in 2018 recommended a new vision of the subject, part of that being reference to RE as 'Religion and Worldviews'. The change in language to 'worldviews' captures the "complex, diverse and plural nature of worldviews."¹ Furthermore, the term worldview is inclusive of the growing demographic of those that do not identify as religious in Great Britain. It also highlights the academic study of Religion and Worldviews, as opposed to traditional connotations of the subject that it aimed to make people more religious.

¹ What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018)

What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018):

"The English word 'worldview' is a translation of the German weltanschauung, which literally means a view of the world. A worldview is a person's way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person's worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term 'personal worldview' for an individual's own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews."

5. Demographics

Religion and worldviews in North Northamptonshire and West Northamptonshire: Census data from 2021.² Use data to teach pupils the demographics of religion and worldviews locally, in the UK and globally. Explore how they are changing over time.

	Total population	No religion	Christian	Buddhist	Hindu	Jew	Muslim	Sikh	Other religions	Not answered
England	56,490,000	36.7	46.3	0.5	1.8	0.5	6.7	0.9	0.6	6.0
North Northamptonshire	359,500	42.6	47.9	0.3	1.3	0.1	1.2	0.5	0.5	5.6
Corby	68,200	42.9	48.8	0.2	0.6	0.1	1.0	0.4	0.4	5.6
Kettering	63,100	41.1	46.8	0.4	1.2	0.1	2.1	1.6	0.5	5.9
Wellingborough	54,400	37.3	47.0	0.4	5.0	0.1	3.1	0.3	0.9	6.0
West Northamptonshire	425,700	38.2	49.5	0.4	1.3	0.1	3.5	0.4	0.6	6.1
Northampton	243,500	35.9	48.4	0.4	1.9	0.1	5.6	0.6	0.6	6.5
Daventry	27,800	43.3	47.7	0.4	0.6	0.1	1.1	0.4	0.4	6.1
Brackley	16,200	44.8	48.3	0.3	0.1	0.1	0.3	0.3	0.5	5.5

² Census data on population by religion, Office of National Statistics (2021), data for your local area can be found here [Build a custom area profile - Census 2021, ONS](#)

6. Legal Requirements

What schools must do:

The national curriculum states the legal requirement that:

'Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- Promotes the spiritual, moral, cultural, mental, and physical development of pupils; and
- Prepares pupils at the school for the opportunities, responsibilities, and experiences of later life. All state schools ... must teach religious education ... All schools must publish their curriculum by subject and academic year online.'³

All maintained schools must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. All maintained schools therefore have a statutory duty to teach RE. Academies and free schools are contractually required through the terms of their funding agreement to make provision for the teaching of RE.

"In brief, legislation requires that:

- In maintained community, foundation, or voluntary schools without a religious character, RE is taught in accordance with the local Agreed Syllabus;
- the requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain';
- academies and free schools must teach RE within the requirements for a locally agreed syllabus, set out in section 375 (3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998;
- for foundation and voluntary controlled schools with a religious character, RE must be taught according to the Agreed Syllabus unless parents request RE in accordance with the trust deed of the school; and
- In voluntary aided schools RE must be taught in accordance with the trust deed.

³ National Curriculum in England: Framework Document, DfE, September 2013, p.4

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools;
- any person aged nineteen or above for whom further education is being provided at school; and
- Any person over compulsory school age who is receiving part-time education.”⁴

Right to withdraw from RE: Parents and pupils:

In 1944, the curriculum for RE was introduced as "Religious Instruction," which carried connotations of introducing pupils to the Christian faith. However, RE has evolved significantly since then to become a more inclusive subject, which explores various religious and non-religious worldviews with the aim of helping pupils understand the world they live in. In the UK, parents still have the right to withdraw their children from RE as do pupils over the age of 18. They can do this without giving any explanation and schools must comply with the request:

Guidance from the Department of Children, Schools and Families (2010), Religious education in English schools: Non-statutory guidance:

“Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost.”

⁴ Legal Requirements for Religious Education (RE) in the UK, National Association of Teachers of Religious Education, (Legal Requirements for Religious Education in the UK | NATRE) last visited November 2024

Below is guidance from a joint publication from NATRE and NAHT on how to manage withdrawal requests from parents:

1. Ensure information on your school website provides detailed information about what RE in your school looks like. Parents Include a short statement about RE being inclusive in your prospectus and on your website. Inclusive RE is essential.
2. Give information about withdrawal on your website after positive explanations about what RE in your school is. Parents are often trying to withdraw from something you don't do.
3. Use parents' evenings, assemblies and displays to showcase what goes on in RE lessons and to promote religious literacy, cultural diversity and visits to places of worship.
4. Parents have a right of withdrawal from all of RE or part of RE. Some schools choose to state that they are not supportive of selective withdrawal from part of RE. This does not override a parental right to withdraw from part of RE – if requested, this partial withdrawal must be granted.
5. Ask parents considering withdrawal to contact the head teacher to arrange a discussion.
6. Ensure that parents who wish to withdraw their children are met with quickly.
7. Discuss the religious issues the parents would object to their child being taught about.
8. Show parents the kinds of things you do in RE by showing the locally agreed syllabus, aims of RE, learning objectives and examples of lessons.
9. If a parent has withdrawn their child from RE it is good practice to review this with the parent every year.
10. Parents can only withdraw their child from RE, not other curriculum areas. For example, pupils can't be withdrawn from a study of religious art in an art lesson, or parts of the history curriculum such as the study of Christian conversions.

For further guidance: Dealing with Withdrawal from RE is available here: [18-15676 NAHT RE withdrawal document final.pdf \(natre.org.uk\)](#)

Teachers:

Teachers also have the right to withdraw from teaching RE. This can only apply to teachers who are not specifically employed to teach or lead RE and whose contracts show they have not been explicitly employed to teach RE. If a teacher decides to withdraw from teaching RE, they must submit a letter to the school head and chair of governors. In such cases, the school must ensure that pupils continue to receive their entitlement to RE, taking necessary measures to accommodate this need.

7. Purpose of the Agreed Syllabus

This Agreed Syllabus for Religious Education (RE) has been produced for schools in North Northamptonshire and West Northamptonshire. It provides a vision for RE in local schools from 2025 to 2030.

8. Methodology

This syllabus has been developed with the support and expertise of the SACRE and contributions from primary and secondary RE teachers involved in planning and writing units. A consultation was conducted in 2024, reaching all schools in North Northamptonshire and West Northamptonshire. Over 90 responses were received. These responses contributed to the direction and design of this agreed syllabus. Alongside this, the development process took into account the latest national guidance, including:

- What is a Worldview? Guidance from Religion and Worldviews: The Way Forward, Commission on RE (2018)
- Ofsted Research Review: Religious Education, Ofsted (2021)
- National Content Standard for Religious Education in England, RE Council of England and Wales (2023)
- Deep and Meaningful? The Religious Education Subject Report, Ofsted (2024)
- Pett, S, Developing a Religion and Worldviews Approach in Religious Education in England: A handbook for curriculum writers. The RE Council of England and Wales Religion and Worldviews Project (2024)

Disciplinary Lenses (Statutory):

This syllabus has been crafted through the foci of three disciplinary lenses to ensure a balanced approach to the syllabus, as set out in Balanced RE.⁵; these are:



Further information on these lenses can be found in section 9. Aims and Purpose (Statutory).

⁵ Balanced RE, [Balanced RE](#) last visited November 2024

Key Concepts to Develop a Spiral Curriculum:

The syllabus has also used "Developing a Religion and Worldviews Approach in Religious Education in England: A Handbook for Curriculum Writers"⁶ to align planning with the latest guidelines set out by the Religious Education Council. Each year group includes six key concepts, one for each unit, allowing knowledge of these concepts to build progressively, thus developing a spiral curriculum. By the end of their studies, pupils will have a deep understanding of these concepts. The key concepts are inspired by the following: "What are the Big Ideas for RE?"⁷ The six concepts selected for this agreed syllabus are:



⁶ Pett S, Developing a Religion and Worldviews approach in Religious Education in England: A handbook for curriculum writers. The RE Council of England and Wales Religion and Worldviews Project (2024)

⁷ What are the Big Ideas for RE? [What are the Big Ideas for RE? - Big Ideas for RE](#) last visited in November 2024

9. Aims and Purpose of the Agreed Syllabus (Statutory)

The RE agreed syllabus emphasises the importance of religious education in helping pupils become well-rounded individuals who can positively contribute to society. The following key objectives underpin the curriculum, which aims to equip pupils and teachers with the tools they need to achieve these goals:

- RE enables pupils to engage with ultimate questions around the meaning of life, morality, values, and human identity, promoting critical thinking and empathy.
- By studying a range of religious and non-religious perspectives, pupils develop a deeper understanding of different beliefs, values, and practices, both locally and globally.
- Pupils learn to evaluate the wisdom of various sources, formulating their own opinions, and responding thoughtfully to others' views.
- The RE curriculum aims to provide pupils with a broad and balanced knowledge base, enabling them to think critically, express their ideas clearly, and develop their identities.
- Through RE, pupils gain the skills to engage in respectful dialogue, and participate positively in a diverse society.

Three key priorities have been introduced in the revised RE curriculum, reflecting national developments and changes since the previous syllabus:

1. Worldviews approach in RE: This syllabus adopts the concept of 'worldviews' to encompass a wide range of beliefs and values that shape human understanding and experience, whether religious or non-religious.
2. Using disciplinary lenses: The revised curriculum highlights the importance of drawing on different lenses to teach and learn within RE; including a theological lens, a sociological lens, and a philosophical lens. This integrated approach enables pupils to gain a deeper yet balanced understanding of the subject.
3. Focus on the lived experience and diversity within worldviews: The new syllabus encourages pupils to reflect on the contemporary relevance of religious and non-religious beliefs; pupils will explore how people live out their worldviews in everyday life; Pupils will examine how different contexts can result in various interpretations of sacred texts, and traditions influence individuals; highlighting the complexities and diversity within religious and non-religious worldviews.

The disciplinary lenses:

The disciplinary lenses used to design this syllabus ensure that there is balance within the curriculum and that pupils can develop and build on knowledge consistently throughout the syllabus. These aims are inclusive of what Ofsted highlights as “substantive, disciplinary and personal knowledge (ref)”, and replace the previous attainment targets of ‘learning about religion’ and ‘learning from religion,’ as set out in the previous agreed syllabus.

Theology

Through this lens, pupils identify and understand the core beliefs and ideas that shape individuals' perspectives on the world. Pupils examine how people with different worldviews understand and interpret their core beliefs, and how various sources inform these beliefs of authority. Through this exploration, pupils develop the skills to analyse and interpret different beliefs and concepts, recognising the significance of context and perspective in shaping meaning. By doing so, they gain a deeper understanding of the complexity and diversity of worldviews.

Social Sciences

Through this lens, pupils will explore how and why individuals put their beliefs into action. Practices could include people's behaviour, actions, and moral/ethical decision-making. This will be observed in various forms within their daily routines, local communities, and the wider world. They will develop an appreciation for the varied ways people live out their beliefs, considering the contexts in which these beliefs are expressed.

Philosophy

Pupils will examine philosophical and ethical questions using their knowledge of different worldviews. They will question and consider how these ideas may challenge their perspectives and identify potential connections between the ideas and beliefs they learn about and their lives and experiences.

*The disciplinary lenses are developed using the ideas from Balanced RE.

As pupils progress through the syllabus, teachers should consider how RE in their school contributes towards pupils' progress across the three disciplinary lenses. Each unit in the optional syllabus is themed around a predominant lens, ensuring each year group experiences a balanced syllabus. Additionally, these lenses have been integrated within each unit to achieve balance and depth, as indicated by the colour-coding found in the 'Learning Outcomes' column of each unit outline.

When implementing the disciplinary lenses, there is no prescriptive method. However, many units in this syllabus typically begin by focusing on the philosophy lens and establishing connections to related concepts or aspects of pupils' own lives. This is often followed by exploring the theology lens and examining beliefs, which then leads to an analysis of their impact on people's actions and behaviour, drawing from the social sciences lens. Towards the end of the unit, the philosophy lens is revisited to allow pupils to reflect on the overarching question of the unit, encouraging them to connect it to their own experiences and/or prior learning.

10. What to Teach in this Agreed Syllabus (Statutory)

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a balanced religious education with opportunities to learn knowledge deeply.

Teachers should consider the worldview experience of the pupils in the classroom and the whole school when planning which worldviews to look at and in which order. In the suggested syllabus, careful consideration has been given to the selected content to ensure pupils have the opportunity to build on knowledge over time, with the acknowledgment that it is not possible to include all worldviews in the same level of detail. However, we encourage teachers to develop their own syllabus or adapt the suggested syllabus to suit the worldview experiences of the pupils in the classroom. When doing this, teachers should ensure that what is taught is focused on maintaining depth in learning rather than breadth.

Statutory requirements of this agreed syllabus:

- Christians will be studied in all Key Stages.
- At least two other worldviews in KS1. The recommended syllabus provides units to be taught on Jews and Muslims in a systematic way (a unit that focuses on one worldview). Schools may change this selection of worldviews to other worldviews relevant to the pupils' experiences and local demographics. Pupils can also encounter non-religious worldviews within KS1. Unit 2.2 provides an introduction to the concept of non-religious worldviews as

well as within other thematic units within the key stage (thematic units are different from systematic units in that they will look at a few worldviews throughout the unit in response to the 'big' unit question).

- In KS2, the worldviews taught in KS1 should be covered, as well as at least two additional worldviews, one of which must be a non-religious worldview. The recommended syllabus provides units on those covered in KS1, and units on Hindus and Humanists.
- In KS3, the worldviews included in KS1 and KS2 with the addition of two other worldviews, one of which must be a Dharmic worldview. The recommended syllabus provides units to teach that were covered in KS1 and KS2, as well as units on Buddhists and Sikhs.

All content in the 'What to teach' column is statutory and, therefore, must be taught if your school is following this agreed syllabus.

	What to teach (statutory):	Time allocation to deliver the agreed syllabus:	
EYFS	Pupils will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.	36 hours (e.g. sessions of 30 minutes twice a week implemented through continuous provision).	Consideration of other religions and non-religious worldviews can occur at any stage, as appropriate to the school context. Within thematic units, it is recommended (where possible) to include worldviews that have already been taught so that knowledge is deep.
5-7s Key Stage 1	Christians and a minimum of two other worldviews (Jews and Muslims in the syllabus provided). Encounters may also occur with different religious and non-religious worldviews within thematic units.	36 hours in a school year / 50 minutes per week.	
7-11s Key Stage 2	Christians, worldviews from KS1 and a minimum of two other worldviews, one of which is a non-religious worldview (Muslims, Hindus, Jews and Humanists in the syllabus provided). Encounters can also occur with other religious and non-religious worldviews within thematic units.	45 hours in a school year / 1 hour per week.	
11-14s Key Stage 3	Christians, and at least 3 other religious worldviews (at least one being a Dharmic religion), and one non-religious worldview (Jews, Muslims, Hindus, Sikh, Buddhists, and Humanists units are in the syllabus provided). Encounters can also occur with other religious and non-religious worldviews within thematic units.	45 hours in a school year / 1 hour per week.	
14-16s Key Stage 4	The study of two religions, including Christians, is required through a core course, e.g., a short or long GCSE. Whilst there is no legal requirement to sit public examinations, pupils deserve the opportunity to have their learning accredited as far as possible.	5% of curriculum time GCSE short course RS – 60-70 hours GCSE long course similar teaching time to other GCSE courses e.g., History, normally 140 hours.	
16-19s Key Stage 5	Some pupils will follow a course which may lead to a public examination in RE. Schools and colleges are to select religious and non-religious worldviews as appropriate to their setting.	Clearly identified RE, preferably taught as continuous provision where learning progress is being made.	

11. End-of-phase Outcomes: What are we aiming for Pupils to Achieve? (Statutory)

All three disciplinary lenses in which this syllabus is grounded are crucial for pupils' progress. The units in the recommended syllabus have learning outcomes related to these end-of-phase outcomes. This approach ensures a balance between Ofsted's recommended approach to knowledge in RE, substantive knowledge, and disciplinary knowledge through the theology and social sciences lenses, while the philosophy lens focuses more on the pupil's personal knowledge.

These end-of-phase outcomes are integrated into the syllabus's units:

Disciplinary Lens: Theology		KS1	LKS2	UKS2	KS3
Through this lens, pupils identify and understand the core beliefs and ideas that shape individuals' perspectives on the world. Pupils examine how people's worldviews interact with their core beliefs, and how these beliefs are informed by various sources of authority. This enables pupils to develop the skills to analyse and interpret different beliefs and concepts, recognising the significance of context and perspective in shaping meaning. By doing so, they gain a deeper understanding of the complexity and diversity of worldviews.	<i>Understanding core beliefs</i>	Be able to give some core beliefs of worldviews and describe them simply	Be able to describe the core beliefs of worldviews and what they mean	Be able to explain core beliefs using examples from texts/sources of authority	Give reasoned explanations of core beliefs and be able to explain the context of why they are important to a particular worldview
	<i>Understanding how people use stories/texts/sources of authority</i>	Be able to give some examples of stories which show people's beliefs	Being able to describe how texts/sources of authority connect to core beliefs and concepts	Being about to explain how people use texts/ sources of authority to make sense of core beliefs and concepts	Be able to explore how people interpret texts/sources of authority differently and how this impacts their beliefs
	<i>Understand how beliefs can be interpreted differently</i>	Be able to simply describe what stories and other sources of authority mean to people and why they may be special	Be able to give examples of texts/and other sources of authority and describe what they mean to people	Be able to explain the meanings of texts/other sources of authority, being able to compare this with the different ways people may interpret it	Be able to contextualise why different people may interpret texts/sources of authority differently

Disciplinary Lens: Social Sciences		KS1	LKS2	UKS2	KS3
Through this lens, pupils will explore how and why individuals put their beliefs into action. Practices could include people's behaviour, actions, and moral/ethical decision-making. This will be observed in various forms within their daily routines, local communities, and wider world. They will develop an appreciation for the varied ways people live out their beliefs, considering the contexts in which these beliefs are expressed.	<i>Beliefs into practice</i>	Be able to give some simple ways in which people use stories, texts, and teachings to guide their beliefs and practices	Be able to describe, with some examples, how people use stories, texts, and teachings to guide their beliefs and practices	Being able to explain how beliefs impact practices, both as individuals and within communities	Being able to contextualise why people may put their beliefs into practice in different ways
	<i>Using sociological evidence to explore worldviews</i>	Being able to understand that communities are made of people with different worldviews	Being able to give some examples of different worldviews when applied to a concept	Being able to use evidence to explain the range of worldviews within communities	Be able to analyse evidence to explain the range of worldviews within communities. Be able to identify trends and evaluate reasons.
	<i>Ethics and morality</i>	Be able to understand that stories can sometimes have a deeper message or meaning, and simple descriptions of these stories	Be able to describe some stories and how their deeper messages may help people make decisions about how they live	Be able to explain how teachings can impact the decisions people make about how they live	Be able to give reasoned explanations of how teachings can impact people's decision-making about how they live

Disciplinary Lens: Philosophy		KS1	LKS2	UKS2	KS3
Pupils will examine philosophical and ethical questions using their knowledge about different worldviews. Pupils will question and consider how these ideas may challenge their own perspectives and identify potential connections between the ideas and beliefs they learn about; and their own lives and experiences.	<i>Reflecting on their worldview</i>	Consider, in simple terms, how ideas and concepts learned resonate with them	To be able to describe some of their views in connection with ideas and concepts learned	Be able to apply your worldview to different contexts and questions	Be able to evaluate your worldview critically in comparison to other worldviews. Reflect on how different worldviews may or may not influence your own beliefs
	<i>Apply knowledge to answer philosophical questions</i>	Using knowledge about worldviews to give some simple ideas of what people might believe in response to philosophical questions	Using knowledge about worldviews to give some simple ideas of what people might believe in response to philosophical questions	Using knowledge about worldviews to be able to explain beliefs in response to philosophical questions, evaluating the importance to different people	Be able to use knowledge about worldviews to evaluate different responses to philosophical questions and measure the significance and implications of these beliefs
	<i>Making connections</i>	Be able to make simple connections between worldviews	Being able to give reasons for connections between worldviews	Be able to make connections and explain how ideas and concepts learned relate to other worldviews	Being able to understand connections between worldviews and be able to contextualise these connections

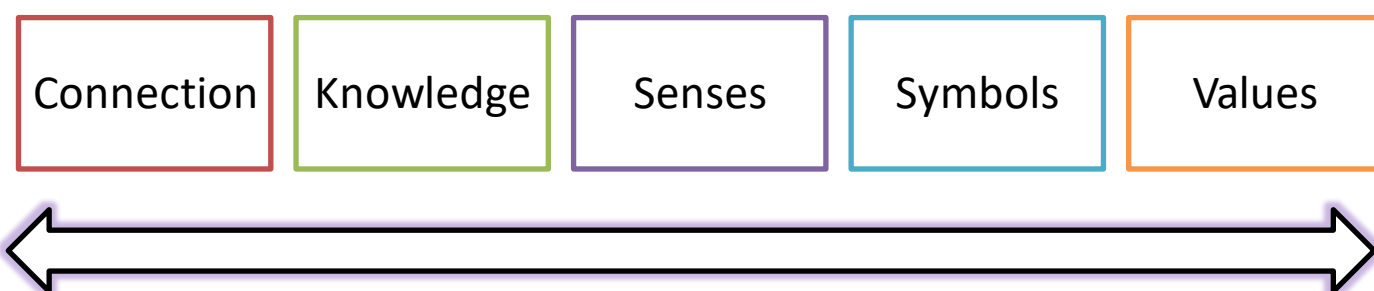
12. Adapting teaching for inclusive RE

In West Northamptonshire inclusion means that all children and all young people are welcomed and accepted in their local communities, schools and other services that support them. True inclusivity is where differences are seen as a benefit, and where perspectives and differences are shared, leading to better decisions, services and life experiences for children and young people with Special Education Needs and Disabilities and their families. At the heart of inclusion is being and feeling included; ensuring everyone is treated with equity, dignity and has fair access to resources and opportunities.

RE is an important subject for pupils with special educational needs. It helps to foster a sense of belonging and understanding of world around them, as well as supporting their personal development. Through learning about various beliefs and values, pupils are encouraged to express their thoughts and feelings in a supportive environment. Additionally, RE promotes tolerance and respect for others, helping pupils navigate their lives as well as encouraging respectful relationships with their peers. Exploring morality and ethics allows pupils to develop critical thinking skills that are crucial for their overall cognitive and emotional growth, making religious education a vital component of a balanced and inclusive curriculum.

This syllabus uses Anne Krisman's 5 Keys Into RE⁸, which help teachers to focus their planning for pupils with SEND, both in mainstream schools and Special Schools: Anne Krisman's 5 Keys into RE enable teachers to focus their planning for all pupils, including SEND pupils:

Anne Krisman's 5 Key grid:



⁸ 5 Keys Into RE - Anne Krisman - [RE:ONLINE](#) last visited 05/2025

Each key has a question for the teacher to consider written by Anne Krisman. The summaries and examples given below have been adapted to suggested activities from the Northamptonshire Agreed Syllabus:

Questions to consider:	Summary:	Examples from this agreed syllabus unit:
Connection: What links can we make with our pupils' lives?	Connecting pupils with religious concepts is important, especially for those who may have faced significant challenges and hardships in their lives. This approach not only enriches their understanding but also supports their emotional growth and personal development. It also fosters a sense of belonging, understanding, and personal development.	When pupils are introduced to new practices and beliefs e.g. what people do in difficult times, important festivals and meals etc, pupils are asked to firstly reflect on how these concepts might beliefs and/or practices may be experienced in their own lives. For example, pupils are asked to consider what types of things do they like to do when they are going through difficult times? Do they go to a special place? Or a special person? Or what celebrations have they taken part in? What did they enjoy about them? What special things did they do? How do they prepare for a special meal?
Knowledge: What is at the burning core of the worldview?	It is important to ensure that staff have high expectations of all pupils and put in place sufficient support to help all pupils to achieve their potential; resources should be made accessible to all pupils so that the learning objectives can be fulfilled. Teachers may prioritise key learning objectives and adapt knowledge statements for high needs SEN pupils. For pupils with cognition and learning difficulties it is important to be selective in which learning objectives and knowledge statements are used to avoid cognitive overload. There should be a focus on the quality, not quantity of learning that takes place.	When using units from this syllabus teachers can reduce the number of learning objectives they focus on to suit the needs of their pupils. Teachers should consider carefully which learning objectives and knowledge statements are the most important part of the unit for pupils to learn.
Senses: What sensory elements are	A multisensory approach not only make activities more engaging but helps reinforce learning and make it more likely to be transferred in long-term memory.	Teachers can look for opportunities to introduce sensory experiences including units on festivals, special meals and celebrations, rituals using incense etc. For example, when

in the worldview?	This can be done through activities such as creating physical representations of religious symbols through crafts, participating in role-play to explore stories from various worldviews, as well as incorporating music, art, and hands-on experiences during RE lessons. Additionally, pupils benefit from visiting places of worship, or meeting members of different religious or non-religious communities, where they can engage with special objects, clothing and other practices.	pupils are learning about Shabbat they could engage with elements that are important at Shabbat, e.g. matching descriptions with a reference photo, or experiencing fragrances and/or tastes, listening to music. Items could be introduced at the beginning of the day and pupils could be asked what they think the item is and what it is used for in order to increase interest and curiosity. The object can then be revisited and explored during the lesson.
Symbols: What are the symbols that are the most accessible?	Pupils benefit from using symbols in religious education. They create a real connection to an abstract idea, allowing pupils to recall and relate to religious concepts more effectively. Additionally, incorporating dual coding (combining verbal information with visual aids) reinforces learning by engaging multiple cognitive pathways.	When pupils are both recalling past learning or learning new content in the units provided teachers can incorporate dual coding strategies to aid learning. When learning about different worldviews the consistent use of particular symbols and images will enable pupils to more easily recall past learning and connect it to their current learning. When pupils are learning a new keyword, they can match them to symbolic representations of the term. Additionally, pupils could create artistic impressions of symbols that represent a concept that they are learning.
Values: What are the values in the religion that speak to us?	When pupils make connections between values in RE (e.g. like self-respect, respect for others, tolerance, and empathy) and apply it to their own lives it helps them to understand the concepts better. Pupils can think about ways in which these values can be applied to their own lives and experiences, and they can also take part in activities such as charades, Pictionary, or making collages to help understand what these values mean. This can not only be beneficial to their progress in RE, but it can also make it easier for them to see why values such	When pupils explore values such as kindness, compassion, and forgiveness in relevant units, they can engage in interactive activities such as charades, Pictionary, or creating word-clouds to act out or visually represent these concepts. Additionally, role-playing can be a powerful tool for demonstrating respect in discussions where opinions differ. By acting out scenarios that showcase these values, pupils can better understand how to apply them in their own lives.

	as respect and tolerance are important in everyday situations. Consistent modelling of such values by those that teach and support them, can help aid this.	
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13. RE for 3-5 Year-Olds within this Agreed Syllabus

Requirements of RE in the EYFS:

The early years foundation stage (EYFS) sets standards for the learning, development, and care of children from birth to 5 years old. All schools and Ofsted-registered early years providers, including childminders, preschools, nurseries, and school reception classes, must follow the EYFS.

Whilst RE is statutory for all pupils enrolled in school, including those in reception classes, it does not apply to nursery classes in maintained schools. RE can still form an important role in children's learning through this stage.

RE in EYFS			
Nursery	Reception	What to teach (statutory):	Time allocation to deliver the agreed syllabus:
RE is non-statutory. Practitioners can integrate learning about RE into children's continuous provision.	RE is a statutory component of the curriculum for all children in Reception (delivered through the EYFS statutory framework).	Children will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.	36 hours (e.g., short sessions of 30 minutes twice a week implemented through continuous provision).
The Early Learning Goals (ELGs) specify the expected achievements of children by the end of the Reception year.		Planning should consider the distinct needs and requirements of both age groups in settings where nursery and Reception children are in the same EYFS unit.	

RE in the EYFS, as outlined in this agreed syllabus, has been designed to align with the statutory Early Years Framework (2023). Three characteristics of effective teaching and learning are set out as follows:

- Playing and exploring - children investigate and experience things, and 'have a go'.
- Active learning - children concentrate and keep on trying if they encounter difficulties and enjoy achievements.
- Creating and thinking critically - children have and develop their own ideas, make links between ideas, and develop strategies for doing things⁹.

Guiding principles for RE in the EYFS in this Agreed Syllabus:

- RE should be woven into the continuous provision available for children.
- The learning should be delivered through a play-based and child-centered approach, promoting engagement and exploration while aligning with the children's interests and natural curiosity.
- Where possible, RE learning opportunities should connect to and build on the children's experiences.
- The suggested units within the syllabus are non-statutory; they have been designed to provide teachers with ideas for the teaching and learning of RE. Suggestions on the units have been given for how content can be woven within the continuous provision provided.

Suggestions of how RE can delivered in EYFS:

The non-statutory guidance set out in 'Development Matters (2023)' summarises how the following seven Educational Programmes of the EYFS Framework can be applied. Added to the summaries found in 'Development Matters' below are some suggestions for how RE can be incorporated into these areas. RE can be delivered through all areas of the curriculum:

Communication and Language

Reading frequently to children, and engaging them actively in stories, non-fiction, rhymes and poems that are related to RE content, and then providing them with extensive opportunities to use

⁹ Early Years Foundation Stage Statutory Framework, Department for Education (2003), ([EYFS statutory framework for group and school-based providers](#) last visited November 2024)

and embed new words in a range of contexts, will give children the opportunity to thrive. Through conversation, storytelling and role play, where children share their ideas with support and modelling from their teacher, and sensitive questioning that invites them to elaborate, children become comfortable using a rich range of vocabulary and language structures.

Personal, Social and Emotional Development

Children should be supported to manage emotions, develop a positive sense of self, set themselves simple goals, have confidence in their own abilities, to persist and wait for what they want and direct attention as necessary.

Through supported interaction with other children, they learn how to make good friendships, co-operate and resolve conflicts peaceably. These attributes will provide a secure platform from which children can achieve at school and in later life.

Stories and key beliefs related to RE content can be used to support this, children can explore and discuss ideas and the deeper meanings within stories, poems, songs and pictures related to RE content.

Physical Development

By creating games and providing opportunities for play both indoors and outdoors, adults can support children to develop their core strength, stability, balance, spatial awareness, co-ordination and agility. Gross motor skills provide the foundation for developing healthy bodies and social and emotional well-being. Fine motor control and precision helps with hand-eye co-ordination which is later linked to early literacy. Repeated and varied opportunities to explore and play with small world activities, puzzles, arts and crafts and the practice of using small tools with feedback and support from adults, allow children to develop proficiency, control and confidence. Stories, objects, crafts and role-plays relating to RE content can be utilised in the design of these activities.

Literacy

Enhance their language comprehension skills by discussing their surroundings with adults, including various aspects of religion and belief. Children to enjoy engaging with a variety of RE related stories, poems, songs, rhymes, and non-fiction. Develop their literacy skills through learning and practicing the pronunciation of RE-related vocabulary and religious terms relevant to different religions and worldviews. Children can express their thoughts and compose simple sentences in relation to their learning in RE related provision.

Mathematics

By providing frequent and varied opportunities to build and apply this understanding, children will develop a secure base of knowledge and vocabulary from which mastery of mathematics is built. Whilst learning about RE related content, children can develop their spatial reasoning skills across areas of mathematics including shape, space and measures. Children could also look for patterns and relationships, spot connections and matching pairs in relation to RE content.

Understanding the World

Understanding the world involves guiding children to make sense of their physical world and their community. There is ample opportunity for this within RE-related content, e.g., exploring the natural world, visiting places of worship, and welcoming visitors from religious and non-religious communities whilst making observations and asking questions. It is important to try to build on the experiences children already have of religious places and people, as well as their local area. In addition, listening to a broad selection of stories, non-fiction, rhymes and poems will foster their understanding of our culturally, socially, technologically and ecologically diverse world. As well as building important knowledge, this extends their familiarity with words that support understanding across domains. Enriching and widening children's vocabulary in relation to RE content will support later reading comprehension.

Expressive Arts and Design

Children can engage with the arts, enabling them to explore and play with a wide range of media and materials in relation to RE content. Children can respond to songs, music, stories and poems through movement, dance and role-play that are related to RE content. They can explore paint and other materials, role-plays, 'small worlds' with bricks and construction blocks in relation to RE content they have learned. Children can create their own stories and use imaginative play (RE related objects could be used) in relation to what they have learned in RE related content.

RE in Nursery settings: Non-statutory guidance

Although RE is non-statutory in nursery settings, teachers may choose to integrate RE into children's learning. It is important at this stage to build upon children's existing knowledge and experiences, ensuring that RE learning is woven into continuous provision. Below are several suggestions for how the six themes that shaped the design of this agreed syllabus could be explored in a nursery setting:

1. Belonging and believing	Looking at pictures or visiting special places in the local area, thinking about why they may be special. Sharing objects that are special to them, followed by introducing a religious artefact and discussing why these may be special to some people.
2. Words and wisdom	Sharing stories that are special to them, listening to stories including religious and secular stories and discussing the themes and meanings behind them. Thinking about and responding to “big questions” with the children as and when they occur, encouraging children to ask deeper questions and reflect on them
3. Respecting places and the world	Looking at pictures or going on a nature trail, thinking about the world around them and what they can see. Reflecting on what they may do at school or home to take care of where they live and the wider world.
4. Experience and behaviour	Role-playing and dressing up to show special times and celebrations in their lives, e.g., birthdays, weddings, festivals, and celebrations to welcome a new baby to the family.
5. Leading a good life	Children consider the people that are special to them and what makes them special. Discussing with children the positive ways we can treat one another and why this is important.
6. Continuity, change and diversity	Consider the diversity between different people when opportunities arise, thinking about how differences can make us special.

RE in Reception Class: Statutory Guidance

RE is a statutory component of the curriculum for all children in Reception. In accordance with this agreed syllabus, children will encounter Christians and other worldviews as part of their growing sense of self, community, and place within it.

RE in Reception Class: Non-statutory guidance:

It is important at this stage to build upon children's existing knowledge and experiences, ensuring RE learning experiences are woven into continuous provision. The recommended units outlined in this agreed syllabus provide suggestions on how this could be delivered. Teachers may choose to implement these units or select specific elements that meet the children's needs in the setting. Not all units are expected to be covered during the reception year. The units are as follows:

0.1 What special times do we celebrate? (Social Sciences)	0.2 Why is the nativity story important to Christians? (Theology)	0.3 Where do we belong and what makes it special? (Philosophy)	0.4 What stories are special and why? (Social Sciences)	0.5 Why is Easter an important time for Christians and what special things do they do at Easter? (Theology)	0.6 What is special about the world? (Philosophy)
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Units can be delivered flexibly. Whilst these units provide around 5-6 hours of RE learning, its delivery can be adapted to meet the needs of the children, rather than being rigidly scheduled into each half term.

14. RE for 14-19 Year Olds within the Agreed Syllabus

The law requires all registered pupils to receive an education in Religious Studies, which promotes their spiritual, moral, social, and cultural development. The exceptions to this are:

- Pupil is withdrawn by their parents
- Pupils 18 or over who withdraw themselves
- Any person aged nineteen or above for whom further education is being provided at school
- Any person over compulsory school age who is receiving part-time education.

Key Stage 4:

This agreed syllabus recommends that while there is no legal requirement to sit a public examination in RE, pupils deserve to have their learning accredited as far as possible. Accreditation in RE could

be through a short course or a long course provided by an accredited exam board. Pupils who are not enrolled in an accredited course must be provided with an Education in RE. Ofsted has warned against providing tokenistic RE and has found that the best outcomes for pupils' learning are when RE is delivered regularly.

In addition to the guidance above, the 2024 Deep and Meaningful Report by Ofsted made the following findings regarding Key Stage 4 provision of RE:

- In schools where RE examinations are not taught, the RE curriculums were “weak and did not typically build on the knowledge that pupils had gained in key stage 3.”
- In schools where RE examinations were not taught, most schools combined RE with PSHE on the timetable. Inspectors considered these curriculums and found that “RE formed a very small proportion of the content. Schools had not clearly defined what pupils should be able to do and know in RE by the end of key stage 4. In some cases, it was indiscernible. These sessions were typically taught during tutor time. In a very few cases, it was part of a clearly planned curriculum. In most, it was not. It was not clear how pupils would get better at RE during these sessions.”¹⁰

Key Stage 5:

Whilst there is no legal obligation to sit an examination in Religious Education in Key Stage 5, it is good practice to offer pupils an opportunity to enroll in an RS A-Level. This agreed syllabus requires schools and colleges to select religious and non-religious worldviews as appropriate to their setting, considering their prior learning in Key Stage 4. Preferably, RE is taught as a continuous provision and it should be clearly identifiable with clear learning outcomes.

In addition to the guidance above, the 2024 Deep and Meaningful Report by Ofsted made the following findings regarding Key Stage 5 provision of RE:

- RE was sometimes built into other parts of the curriculum, and in some cases, it was built on earlier learning, although sometimes “there was little content that was identifiable as RE.”
- In other cases, RE was taught during tutor time; “however, there was very little evidence that demonstrated how these sessions developed pupils’ knowledge in RE.”

¹⁰ Deep and Meaningful Report, Ofsted (2024), [Deep and meaningful? The religious education subject report - GOV.UK](#) last accessed November 2024

- They found that “curriculums in examination classes were better planned, and those who taught RE in the sixth form demonstrated secure subject knowledge. Pupils who were studying for A-levels in religious studies or philosophy made secure links with their prior learning.”¹¹

Recommendations made in this Agreed Syllabus for 14-19 Provision of RE:

In consideration of the 2024 Deep and Meaningful Report by Ofsted, this agreed syllabus makes the following recommendations for teaching RE to 14–19-year-olds:

- An accredited course in RE is provided to all pupils where possible in KS4
- An accredited course in RE is provided as an option of study for pupils where possible in KS5
- RE, where possible, is taught as a continuous provision by specialist RE teachers where pupils have regular opportunities to deepen their learning and receive feedback.
- Where pupils are not enrolled in an accredited course, learning outcomes for pupils should be clearly identifiable.
- Learning should link to and build on prior learning.

Whilst this guidance is endorsed by Northamptonshire SACRE, we acknowledge the shortage in teachers of RE nationally, with the number of RE teachers remaining stagnant since 2011¹².

¹¹ Deep and Meaningful Report, Ofsted (2024), [Deep and meaningful? The religious education subject report - GOV.UK](#) last accessed November 2024

¹² The shortage of subject specialist teachers for religious education, Culham St Gabriel's, [FINAL-Shortage-of-RE-Specialist-Teachers-2-23.pdf](#) last accessed November 2024

Below are some examples of RE enquiries that 14–19-year-olds could carry out in RE:

	Year 12	Year 13
Term 1	What can we know? (Philosophy) Pupils are introduced to the subject by looking at different philosophical responses to epistemological questions such what knowledge is and how do we know what is true?	How is belief changing locally, nationally and globally? (Social Sciences) Pupils can analysis and evaluate local, national and global trends of adherence to religious belief. Pupils can investigate the reasons behind trends and changes and what impact this has on society.
Term 2	Climate Change: Whose responsibility, is it? (Social Sciences) Pupils can look at the different beliefs of religious and non-religious worldviews on whose responsibility it is to care for our planet, and how this impacts people’s actions in different ways. Pupils could look at the challenges and opportunities to affecting change.	Why do some people believe in the existence of God? (Theology) Pupils can explore the philosophical question of the existence of God and how belief in the existence of God can support people in their lives. Pupils can explore the counter arguments that people with non-religious worldviews put forward around the existence of God and how non-religious worldviews can also support people in their lives.
Term 3	What are the ethical implications of AI for society? (Philosophy) Pupils to consider the rise of technology and AI and what ethical questions this throws up for contemporary society and in the future.	Are we truly free? (Social Sciences) Pupils can look at the philosophical and sociological arguments around determinism versus free will, as well as evaluating theological teachings and beliefs that centre on this question.
Term 4	What is human nature? How should we behave? (Philosophy) Pupils can look at the concept of good and evil and whether it is a choice that people make about how they live their lives. Pupils could evaluate different sociological and theological responses to these questions.	What ethical implications does medicine pose for society? (Philosophy) Pupils will consider the ethics of medical issues in contemporary society. Pupils can evaluate different religious and non-religious worldviews approaches to these issues as well as developing their own views. Pupils can

		look to the future and consider the ethics of medical issues that we may face.
Term 5	Religion as a force for division or healing? (Theology) Pupils will consider the impact of religion on people's behaviour and whether it is a source of good both historically and in the contemporary world.	Reflection: What is your own worldview? (Social Sciences) Pupils can reflect on their own worldview and the factors that have been influential in shaping it.

15. Guidance on Curriculum Planning

The consultation that was undertaken in preparation for developing this agreed syllabus suggested that many schools wish to use the suggested syllabus and the units that sit beneath it. With this in mind, the agreed syllabus has been developed with consideration to the local, national and global demographics; however, we welcome schools to further adapt and plan their religious Education (RE) curriculum with consideration of their schools' cohort and local demographics.

While the syllabus undergoes significant changes to align with national guidance, schools can review their existing curriculum and keep what they consider to be outstanding and strong RE. The next step is to consider how this fits with the statutory requirements of the new syllabus and plan the rest of the curriculum accordingly.

If you would like to write your own units or review units in your existing curriculum, the guidance below may help in this process:

Steps to planning units in RE:

Step 1: Developing a 'big' unit enquiry question that is compatible with the end-of-phase learning outcomes	Select your own question or adapt a question from this recommended syllabus; ensure that you can explain where the unit leads on from previous learning, what pupils will gain from the unit, and that it is compatible with the (statutory) end-of-phase outcomes (you may also want to look at the unit learning outcomes column in within the suggested units and see how they can be adapted to your enquiry question).
Step 2: Select specific content and knowledge to learn	Consider what content and knowledge pupils should learn in this unit. Consider how the content and knowledge build from previous learning. Ensure that the content provides opportunities to cover the three disciplinary lenses. Design 4-6 smaller questions that help pupils to answer the 'big' enquiry question and deliver the content you have selected. At this stage, you may wish to create 3-6 core knowledge statements.
Step 3: Writing learning outcomes	Thinking back to the ideas you had in step 1 about the learning outcomes, develop them further by using the three disciplinary lenses to categorise them and ensure that they are compatible with your content and delivery. You can also turn them into pupils-friendly statements, which will help pupils understand what they will have learned by the end of the unit.
Step 4: Designing delivery	Design the delivery of the unit using a range of activities. You can use ideas from the recommended units in this syllabus, activities you already deliver, and suggestions from elsewhere. Ensure that these activities enable pupils to learn the core knowledge statements. Ensure that there are secure and regular opportunities for pupils to recall, recap and gain new knowledge in each lesson to ensure knowledge is remembered.
Step 5: Designing an assessment	Depending on your school's approach, you may wish to carry out an assessment of pupils' progress. Select one or more learning outcome statements and use them to develop assessment criteria and a method for measuring pupils' progress. Assessment can take place at any stage of the unit. Pupils can be assessed not only on their current learning but also on what they have previously learned, which supports their ongoing progress.
Step 6: Key vocabulary and connections to prior learning	Consider the key vocabulary you want pupils to learn/use within the unit and clearly state it in the planning. Make explicit links to prior learning in planning to enable teachers to extract connections from pupils. Keywords could be provided at the beginning of each unit to pupils so that they can reference back to them when needed. In KS3 keywords would be provided for pupils to find out definitions as an initial homework activity.

16. Guidance on Assessment

Assessment refers to how teachers check the extent to which pupils have learned the curriculum. In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. Ofsted state in the 2024 'Deep and Meaningful' report on RE; 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." Ofsted states, "We focus on the kind of assessment that checks whether pupils have learned the content of the RE curriculum. Approaches to assessment that do not check whether pupils have learned the curriculum are not very useful in determining pupils' progress in RE. In RE, assessment does not have to be used excessively."

Teachers have the option to require pupils to complete an assessment task to demonstrate their learning within the units taught, but it is not always necessary. In terms of assessment in RE it is not required to assess every pupil every term or unit formally. The purpose of RE assessment is to:

- Help pupils learn, retain information
- Apply their knowledge effectively in rich and varied ways
- Provide opportunities to recall learning from previous units to show they are making progress throughout the curriculum.

Schools should develop assessment methods that align with these objectives. It is up to each school to decide how assessment in RE is monitored and communicated to parents in line with their assessment policies. However, head teachers must send parents a written report on their child's progress for the academic year, including RE.

Each unit in the recommended syllabus has assessment suggestions that link to one or two of the learning outcomes and knowledge statements for the unit. These assessment suggestions are provided as examples and are not required as part of the syllabus; they are there to provide suggestions and ideas.

The following considerations for assessment in RE have been compiled in relation to the recent findings in the Ofsted Report of RE 'Deep and Meaningful' (2024):

- High-quality RE uses assessment 'sufficiently, but not excessively.'
- Good-quality assessment in RE relates assessment expectations precisely to the RE curriculum.

- Focus on assessing what pupils know and the knowledge they have learned rather than on personal knowledge (personal qualities, beliefs, and values). This aligns more with the theology and social sciences lenses used to ground this syllabus.
- Consider incorporating prior knowledge within assessments to see how much knowledge pupils remember over a longer period rather than just that particular unit. *"The curriculum maps out the journey of what it means 'to get better' at RE. So, teachers want to know whether pupils have made progress in RE and need to ask as a summative question: Have pupils learned and remembered the RE curriculum? If pupils have learned this curriculum, then they have made progress."* This can be achieved by sampling from the knowledge that teachers expect pupils to retain from earlier parts of the curriculum, as well as checking what has most recently been taught.
- Assessments should capture pupils' understanding of specialist vocabulary, as well as capture pupils' range of substantive knowledge by asking summative questions, e.g., Changing assessment questions from questions like 'What are the Five Pillars of Islam?' to questions like 'How might the Five Pillars of Islam impact the lives of Muslims today?' The former question is more limited in scope and less oriented toward the kind of meaningful questions that scholars might ask about religion and non-religion than the latter. The latter question enables pupils to apply a range of substantive knowledge and consider the kind of knowledge that would be needed to answer the question appropriately.

How one school used assessment effectively?

"In one infant school, the RE curriculum was very clearly defined. Teachers knew precisely what knowledge they expected pupils to have before they left for the junior school. This included important words which pupils would need to know, the stories that they would recall and the conceptual knowledge that they would gain through listening to stories, thereby learning about the ways in which believers lived in a range of countries.

Teachers used assessment tasks that checked important vocabulary. They also used discussions to check what pupils could explain during lessons. Teachers made sure that they listened to what pupils with SEND and those who were disadvantaged could tell them. Swift verbal explanations from teaching assistants helped pupils who had not understood something, or who had missed a lesson, to catch up. Teachers also checked pupils' written work.

This gave teachers deep knowledge of what pupils had and had not remembered. For example, they identified that pupils were able to explain the importance of Shabbat to Jews. But they also knew that pupils found it difficult to recall a symbolic meaning of the Chanukiah."

Additional Key stage 3 findings from Ofsted's report 'Deep and Meaningful?' (2024)

- Ofsted found that at key stages 3, 4 and 5, a common assessment task is for pupils to construct an argument. When teachers are unclear about what is appropriate evidence, purpose and backing for that specific argument, this assessment practice is not as effective as it could be.
- Summative assessments in key stage 3 were typically written by teachers to assess the knowledge that pupils had secured. They checked pupils' use of specialist vocabulary and knowledge of important concepts. These assessments usually took place at the end of the unit. However, they rarely included prior knowledge from previous units. In this way, few schools revisited this in subsequent assessments to see what pupils had remembered over a longer period. This meant that assessments did not actually check how much of the curriculum pupils had learned over time. Therefore, in most cases, assessments were unlikely to provide valid information about pupils' progress through the curriculum.
- Further, there are significant limitations and problems with applying exam-style questions (such as GCSE religious studies exam questions) in non-qualification contexts, including key stage 3. First, pupils will not have had the opportunity to learn the domain of the programme of study. Second, the specific RE curriculum cannot be assessed effectively by generic exam skills. Finally, these types of questions too often promote a narrow 'oppositional' approach to thinking about religious and non-religious traditions.

For more information and complete guidance, please refer to [Deep and Meaningful? The religious education subject report - GOV.UK \(www.gov.uk\)](#).

17. Guidance on RE visitors and visits

It is desirable that all pupils visit a church or other Christian place of worship, and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and worldviews should be encouraged to visit all schools. When neither visits nor visitors are possible, virtual tours and resources are recommended.

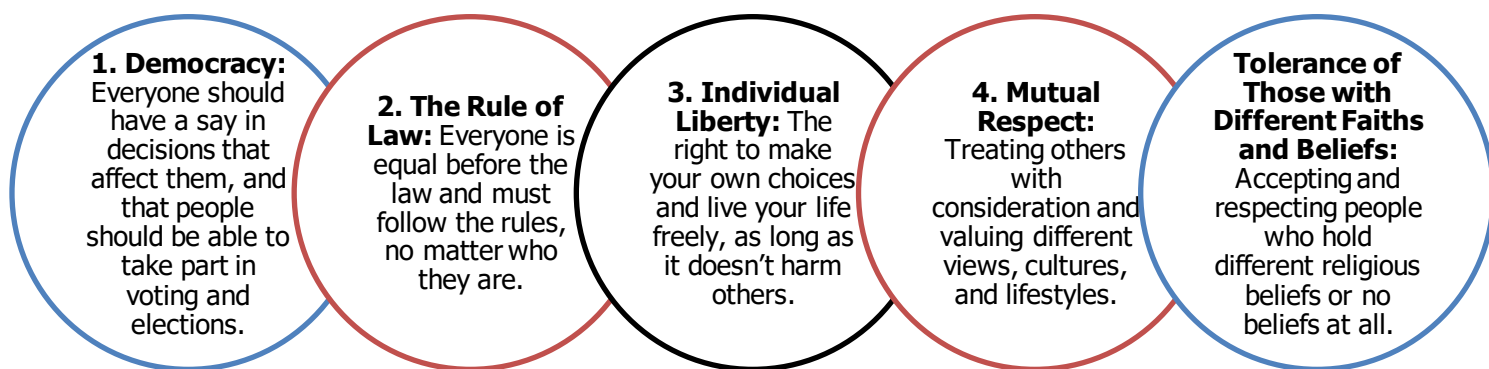
The RE Hubs project, which supports Religious Education, teachers, and practitioners in the UK, has a website that provides contact details of guest speakers to schools and school Speakers ([re-hubs.uk](#)). RE Hubs require speakers to have undertaken a 1.5-hour accreditation to gain an 'RE Hubs kite mark.' For more information on the accreditation please visit RE Hubs Kite mark training ([re-hubs.uk](#)).

As with any visitors to your setting, please follow your school's safeguarding measures. Any unregulated activity should be supervised by staff at all times.

18. British Values in Religious Education

Importance of British Values in Religious Education

British values are key ideas that form the foundation of life in the UK. These include democracy, the rule of law, individual liberty, mutual respect, and tolerance of different faiths and beliefs. In RE, these values help pupils understand how to live together peacefully and respectfully and they promote moral and ethical reasoning in relation to religious and philosophical teachings.



Connecting British Values to RE Themes

In RE, pupils can learn about British values and how they connect to religion and belief. These values can be explored through the teachings and stories of different religions, helping pupils think about how worldviews promote respect and fairness in society.

- *Democracy and Belief Systems:* Pupils can explore how religions support fairness, justice, and equality. This can help them understand how these ideas connect to British values, like having a voice in decisions that affect society.
- *The Rule of Law and Religious Teachings:* Many religious and non-religious worldviews teach the importance of following rules and acting ethically. In RE, pupils can make connections between these rules and the rules within UK laws to see how both aim to make society fair and peaceful.
- *Individual Liberty and Religious Freedom:* Pupils can look at how different religious and non-religious worldviews support freedom of choice and belief and why this is important in the UK.
- Pupils can also reflect on what it means to have freewill to these different worldviews.

- *Mutual Respect:* RE helps pupils understand and respect different worldviews, beliefs, practices, and cultures. By discussing and learning about different worldviews pupils can not only appreciate diversity but also what unites humanity. These discussions in themselves help pupil's role-model respective dialogue.
- *Tolerance of Those with Different Faiths and Beliefs:* Through exploring different religious and non-religious worldviews, pupils can learn about the value of accepting and respecting others.

How do make connections to British Values in RE

There are many ways British values can be woven into an RE syllabus, and the following are just a few suggestions for integrating these important principles into teaching and learning:

- *Classroom Display:* Create a display of British values which can be referred to at various points of a unit or lesson.
- *Unit Reflection:* At the end of each unit, guide pupils to reflect on how the topics they've studied connect to British values.
- *Discussion and Debate:* Incorporate debates or discussions on how religious teachings support or challenge British values, encouraging pupils to think critically about both.
- *Role-Playing and Scenarios:* Use role-playing activities where pupils must apply British values in different contexts, helping them understand how values work in real-life situations.
- *Case Studies:* Present real-life examples of how different people contribute to British society, showing how the principles such as respect and tolerance are put into practice.
- *Relating Texts to Values:* When studying religious texts, highlight passages or teachings that reflect British values, helping pupils connect faith-based principles with societal values.
- *Personal Reflection:* Encourage pupils to reflect on their own values in relation to what they are learning.
- *Interfaith Learning:* Use interfaith dialogue or guest speakers to show how various worldviews contribute to the diverse British society, promoting mutual respect and understanding.
- *Linking to Current Events:* Relate current events or news stories to themes in RE, discussing how British values are upheld or challenged in religious contexts in the UK.

19. Unit Mapping for Suggested Syllabus

Please note the suggested syllabus and accompanying units are not a statutory requirement of this syllabus, schools are welcome to use them and modify as appropriate to their settings. The first number of the unit refers to the year group (e.g. 4.6 is year 4, unit 6).

EYFS & KS1: <i>Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept it is from.</i>					
0.1 What special times do we celebrate? <i>(Social Sciences)</i> 1	0.2 Why is the nativity story important to Christians? <i>(Theology)</i> 2	0.3 Where do we belong and what makes it special? <i>(Philosophy)</i> 3	0.4 What stories are special and why? <i>(Social Sciences)</i> 1	0.5 Why is Easter an important time for Christians and what special things to they do at Easter? <i>(Theology)</i> 2	0.6 What is special about the world? <i>(Philosophy)</i> 3
1.1 How do people know how to treat each other? <i>(Philosophy)</i> 5	1.2 What do Christians say God is like? <i>(Theology)</i> 1	1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? <i>(Social Sciences)</i> 2/4	1.4 How can we care for the world? <i>(Theology)</i> 3	1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live? <i>(Social Sciences)</i> 2/4	1.6 Why are holy books special to Christians and Jews? <i>(Philosophy)</i> 6
2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? <i>(Theology)</i> 2/4	2.2 Is Christmas only special to Christians? <i>(Philosophy)</i> 6	2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? <i>(Social Sciences)</i> 2/4	2.4 How do festivals bring people together? <i>(Social Sciences)</i> 1	2.5 What do different people believe about forgiveness? <i>(Philosophy)</i> 5	2.6 Why are holy places special to some people? <i>(Theology)</i> 3

KS2: *Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept it is from.*

3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? <i>(Theology)</i> 2	3.2 How and Why are people welcomed into different communities? <i>(Philosophy)</i> 1	3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? <i>(Social Sciences)</i> 4	3.4 Why is Jesus a special person to some religious people? How might this help Christians lead a good life? <i>(Theology)</i> 5	3.5 What do Jews learn about Passover? What special things might they do? <i>(Social Sciences)</i> 6	3.6 How do beliefs and ideas about land shape the way human beings live? <i>(Philosophy)</i> 3
4.1 Part 1: What is a Humanist? What matters most to a Humanist? <i>(Theology)</i> 1	4.2 What do different people do in difficult times? What impact might it have on them? <i>(Theology)</i> 6	4.3 Part 2: What is a Humanist? What do they believe about leading a good life? <i>(Social Sciences)</i> 5	4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? <i>(Philosophy)</i> 2	4.5 What are the five pillars of Islam and how do Muslims live by them? <i>(Social Sciences)</i> 4	4.6 What do different people believe about the creation of the world? <i>(Philosophy)</i> 3
5.1 What is a worldview? What are the worldviews of people where I live? <i>(Social Sciences)</i> 1	5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? <i>(Theology)</i> 3	5.3 Is Easter a commemoration or a celebration for Christians? <i>(Theology)</i> 2	5.4 What are Jewish food laws (Kashrut) and How do these beliefs impact Jewish people in different ways? <i>(Philosophy)</i> 5	5.5 Why is Prophet Muhammad so special to Muslims? How might this help Muslims lead a good life? <i>(Social Sciences)</i> 4	5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? <i>(Philosophy)</i> 6
6.1 Are science and religion in conflict when it comes to creation? <i>(Philosophy)</i> 2	6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? <i>(Social Sciences)</i> 5	6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? <i>(Theology)</i> 1	6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives? <i>(Social Sciences)</i> 4	6.5 Should we be able to use the natural world as we wish? <i>(Theology)</i> 3	6.6 What does it mean to be a Christian? Exploring diverse beliefs and practices. <i>(Philosophy)</i> 6

KS3: Colour-coding relates to the disciplinary lens they focus on. The number relates to which key concept in is from.

7.1 What is religion? What counts as knowledge? <i>(Theology)</i> 1	7.2 How important was it that Jesus was human? <i>(Theology)</i> 6	7.3 Animal Rights: Do we have the right to exploit animals? 3	7.4 Is Hindu Dharma a monotheistic or polytheistic religion? <i>(Social Sciences)</i> 4	7.5 Who is Buddhist and how do they account for suffering in the world? <i>(Social Sciences)</i> 2	7.6 Is causing conflict ever justified? 5
8.1 What did early societies believe about creation? <i>(Theology)</i> 3	8.2 What do Sikhs learn about acts of charity? How might it impact the way they live? <i>(Theology)</i> 2	8.3 Diversity within Judaism: What does it mean to be Jewish? <i>(Social Sciences)</i> 6	8.4 How do Humanists decide what to believe? How does this impact the way they live? <i>(Social Sciences)</i> 4	8.5 What do different people believe about death and the end of the world? 5	8.6 Introduction to Philosophy: What does it mean to be human? 1
9.1 What are different types of worldviews? Why do people see the world differently? <i>(Social Sciences)</i> 1	9.2 Should the morality of life ethics be strict or flexible? 5	9.3 Problem of Evil: Why is it difficult to believe in God? <i>(Theology)</i> 2	9.4 Was the Holocaust religiously motivated? How have Jews responded differently to persecution? <i>(Social Sciences)</i> 6	9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may this impact their lives? <i>(Theology)</i> 4	9.6 Was Jesus the Messiah? How do Abrahamic views differ? 1

EYFS Units



20. EYFS Units

0.1 What special times do we celebrate?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why is a birthday special and how do we celebrate it? 2. Why is Bonfire night special? 3. What is Diwali? Why is it special to Hindus? 4. What is Hanukkah?	Can recognise that people have different beliefs about celebrations. Can begin to understand what different people do to celebrate special times. Can talk about a celebration they have been involved	1. Can pupils talk about their own Birthdays or special celebration? What did they do, and how did they feel? Watch Topsy and Tim's Birthday Topsy and Tim - Series 2: 28. Birthday Party - BBC iPlayer. Was that like your own birthday? E.g. presents, cards, game, cake, candles/ lights, friends and family. Pupils can draw a picture/ bring in photos of their own birthdays or other celebrations and talk about what they did. Pupils can plan a birthday celebration for a special class toy. 2. Explain to pupils that Bonfire night is a British festival, involving food, fireworks and a party. Ask pupils if they have seen fireworks and/or been to a Bonfire night display. Watch https://www.bbc.co.uk/cbeebies/watch/my-first-festivals-bonfire-night and discuss why people celebrate bonfire night in this	Talk about my own birthday or a celebration. Birthdays usually involve candles, food and presents. Explore the story of bonfire night (Guy Fawkes) and its significance to Northamptonshire; It is celebrated with fireworks and food. Diwali is a Hindu festival. The story of Diwali is about

Why is it a special festival for Jews? 5. Why is valentine's day special for some people? 6. Why do some people get married? How do people make a wedding special?	in and what they did to celebrate.	country. Pupils could also explore the significance of Northamptonshire in the Gun Powder Plot (Sir Everard Digby, a key conspirator, living there and using his estate, Drayton House in Titchmarsh to plan and discuss the plot). Learn the poem; Remember Remember the 5th November. Pupils could paint or create a fireworks display. 3. Pupils recap Bonfire night and explain that other celebrations involve light e.g. Diwali. Explain that Diwali is known as the festival of lights because it shows good over evil (you may want to draw comparisons here to Jesus being the light of the world for Christians), when Rama and Sita's return home. Create a special Diwali area in the classroom with lights, Indian music, Rangoli patterns, and photos of celebrations. Pupils could act out making special Diwali food in play kitchens. Pupils could make Diva lamps out of clay, decorate them with colourful paints and add tea light candles and/or practice decorating Rangoli patterns. If possible, this would be a good opportunity to invite a Hindu visitor to discuss how and why they celebrate Diwali, or watch https://www.bbc.co.uk/cbeebies/watch/lets-celebrate-diwali. Discuss with pupils what the special message of Diwali for Hindus is. 4. Show the pupils a Menorah and see if they can work out what it is. Explain that Hanukkah is a festival of lights for Jews. Pupils	light and the victory of goodness. Jews celebrate Hanukkah. By having a party, playing games and lighting a special candle. Valentine's day is a celebration of love where people give cards and gifts to one another. Many people choose to get married as a celebration of their love. Connecting to Continuous Provision: Birthday boards.
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		can watch https://www.bbc.co.uk/cbeebies/watch/my-first-festival-hanukkah and discuss the different ways in which Jews celebrate Hanukkah. Explain to pupils that it is a festival of light because Jews remember the number of days the Menorah stayed alight for. The candle only had enough oil for one day, so it was very special. Pupils could be given a template of a Menorah and number each candle then decorate it. 5. Explore Valentine's Day with pupils, explaining it is a celebration of love, where you can find hearts and candles in shops, and sing songs about loving people that are special to you. Pupils can make their own Valentine's cards or create a class heart bunting to display. Explain that Valentine's Day is a very old festival celebrated around the world. You may want to explain that some festivals are religious and related to a belief in God whereas some festivals are not. 6. Explain that an important celebration around the world is when two people get married and it is a celebration of love. Discuss with pupils if they have been a guest at a wedding. Where was it? What did you see (e.g. food, cake, special clothes, flowers, bright colours)? The pupils can dress up and re-enact a wedding in the home corner or a local church. Explain that people that believe in a God/Gods might get married in a religious place like a	Enhancements to the role play area e.g. celebrating at home the festivals. Creative workshop area - tools and techniques. Cards, posters, and gifts to support the celebration. Visit to local place of worship. Wedding pictures/albums. Videos of celebration if pupils haven't got first-hand experience. Stage area: dances and dressing up according to the celebration. Books to support fiction and non-fiction.
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		church and pray to God for a happy marriage whilst others may get married in a town hall or a place that is special to them.	Pattern making and repeating patterns. Experience foods from the celebrations cooking, snack and tasting.
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>		Links to future units:
Celebrate, Festival, lights, Diwa, Diwali, Rama, Sita, Valentine's Day, Hanukkah, Menorah, wedding, marriage			0.2 Why is the nativity story important to Christians? 0.3 Where do we belong and what makes it special? 1.2 What do Christians say God is like? 1.6 Why are holy books special to Christians and Jews? 2.2 Is Christmas only special to Christians where we live? 2.4 How do festivals bring people together? 3.4 Why is Jesus a special person to some religious

		people? How might this help people lead a good life? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree?
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0.2 Why is the nativity story important to Christians?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. How do people prepare for the birth of a baby? 2. What happened in the Christmas story? 3. How do Christians prepare for the special day of Christmas? 4. What types of things do Christians do at Christmas?	Can begin to understand that Jesus is a special person to Christians. Can simply describe what happened in the nativity story. Can recall some simple descriptions of what Christians may do to prepare for Christmas. Can make simple connections to special days or events that they may prepare for in the lives.	<i>Alongside this unit pupils could prepare for a nativity performance.</i> 1. Discuss with pupils what happens when a new baby is welcomed drawing on their own experiences where appropriate. Pupils could watch CBeebies: My First - Baby Brother - YouTube. You could discuss the types of gifts a new baby might receive; pupils could create a playdough model or drawing of a gift they would choose for a new baby. 2. Introduce to pupils that they are going to be learning about a person called Jesus who is special to Christians and Christians celebrate the day he was born, Christmas Day. Watch The Christmas Story for Kids Bible Stories with Sarah & Simon Animated Bible Story for Kids - YouTube which outlines the Christmas story. Discuss with pupils the three wise men travelling to bring Jesus gifts, showing that Jesus was special. Storyboard the Christmas story; pupils could put pictures into the correct order or use puppets/small world toys to recreate the story, or link to oracy; pupils can rehearse telling the story	The nativity story is about the birth of Jesus, a special person to Christians. The Angel Gabriel visited Mary (and Joseph in a dream) to tell them they were going to have a baby, called Jesus. Jesus was born in a manger, a place to keep animals and good. He was visited by three wise men and shepherds. Christians prepare for Christmas with advent calendars, candles and wreaths.

		off by heart in groups with pictures or objects to help them remember key points. 3. Ask pupils how they may prepare for a special day, e.g. their birthday. Introduce pupils to idea that Christians celebrate Jesus' birth on Christmas day and that many Christians will countdown to Christmas; this countdown time is called Advent and is a special time of waiting and preparing for Christmas. Pupils could each get assigned a day to design a drawing for a giant floor advent calendar; they can draw their assigned day and decorate with something that Christians might have to prepare for Christmas or may think about; (suggested pictures can be provided; purple cloth, a wreath, advent candles, cards, special meal, wrapping presents, an angel, Mary, Joseph and baby Jesus, Christmas trees and decorations). Pupils take turns laying their numbered day down in order and may describe simply what they have drawn and how it connects with Christmas. 4. Pupils to think about what types of things people may do to celebrate Christmas. Pupils could look at popular Christian carols (which were often songs written for children that evolved into carols) which are sung at Christmas e.g. Away in a Manger (Away in a Manger Song and Lyrics The Good and the Beautiful (youtube.com)); pupils could have images of different	Christians do many things to celebrate Christmas, including singing carols. Connecting to Continuous Provision: Link to baby clinic in role play Act out the Christmas story using costumes and props Christmas linked hymns and songs add instruments actions
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		symbols/pictures that they have to hold up when they hear the world mentioned in the story; e.g. Jesus, manger, stars, and cattle, stopping the song to discuss the significance of each symbol. Discuss with pupils why people enjoy singing songs together.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Special, Christmas, God, Jesus, Mary, Joseph, gifts, manger, shepherds, wise men, advent calendar		0.1 Who are the people in sacred (special) stories and why might they be important to people today?	2.2 Is Christmas only special to Christians where we live? 2.4 How do festivals bring people together? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.3 Is Easter a commemoration or a celebration for Christians?

		6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices.
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0.3 Where do we belong and what makes it special?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. & 2. Where do you belong? 3. What is special about where we belong? 4. What groups do religious people belong to? 5. How do we show people they are welcome?	Can understand that people who share beliefs about the world can be part of a religion. Can understand that people who are part of a group, including a religion, may do similar things. Can recognise some religious or non-religious	1. Share a story about being part of a family and explore how everyone's families are different. Pupils can bring in a photo of their family from home and can recreate the photo through drawing/painting/playdough, or they could draw a simple family tree of their family. Discuss with pupils some of the great things about being part of their family, as well as some of the challenges (e.g. having share with siblings, tidying up etc...). Lastly discuss what it means for families to care for each other and to love one another, how can these be shown? 2. Recap with pupils the discussion around being part of family and explain that each family is a group of people, of which they belong to. Ask pupils what other groups they may belong to (e.g. a sports team, swimming club, church or other religious group etc.). Ask pupils if they have any special clothes they have to wear as a member of this group, do they have a special and unique symbol (logo)? Explain to pupils that they are also part of a table group, class group and a school group. Pupils could be given a selection of symbols that they may be familiar with (or they could bring in a symbol from a group they are a member	People can belong to different groups, such as a family, a classroom, a school and/or a local community. Belonging to something helps people feel cared for, loved, safe. Religions use symbols such as the cross for Christianity or the Star of David for Judaism. Ideas for continuous provision: Making family books or shoe boxes and have in the provision to refer to.

	worldview symbols. Can reflect on the groups that they belong to. Can reflect on what belonging means to them, and to others.	of) and could draw one of the symbols or create it with playdough or they create a symbol for the table they are on. Ask pupils how belonging to these different groups makes them feel, finishing the sentence 'Belonging to a group makes me feel...' 3. Recap with pupils what it means to belong. Explain that they also belong to a local community. On a large roll of paper pupils could work together to create a roadmap of the local area using photos of local buildings and landmarks (e.g. the school, post office, places of worship, shops, park, memorial, community centre/library, swimming pool etc...). They could then place the picture they draw of their family in lesson 1 and add them to the roadmap to show that they also belong there (Alternatively, photos of local buildings and landmarks could be cut up as jigsaws and pupils could put together the puzzle pieces). Pupils could then discuss what the different pictures are of, and what makes the area special to belong in. 4. Explain to pupils that some people belong to groups that relate to what they believe about the world and who or what created it, some of these different groups are called religions, and they normally believe the world was created by a God (pupils could also be told that many people do not believe in a God, and they can be part of groups too, but they are not part of a religion). Ask pupils if they have any of their own experiences of being part of a religion; what types of things will they do or go to as part of that religion? Try to draw out that people in a religious group will	Lots of photos of the pupils in the provision. Visits from family members. Ensuring resources reflect diversity.
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		often believe and do similar things. Remind pupils of the symbols they looked at in lesson 2 and provide images of symbols from different religious or non-religious worldviews (these could be images of someone wearing the symbol as jewellery or on their clothes, or it could be on a building, a card, a book). Let the pupils look at the different symbols (see key vocabulary section of this unit plan for suggestions) and ask them what they notice, or if they recognise any of them. Discuss with pupils that symbols not only remind people of the group they belong to but help to identify special books and buildings that might be important to the group too. Talk through the symbols with pupils and explain what religion or worldview they represent. Pupils can then pick a symbol to recreate. 5. Ask pupils how they felt when they first arrived in the classroom at the beginning of the year, were they scared, excited? What helped them to feel comfortable? Explain to pupils that it is important to make people feel safe and comfortable when they join a new group because it can be difficult to join something new. Ask pupils if they can remember what religious group the cross symbolises and explain that when many babies are born to Christian parents, they have a welcoming ceremony called a baptism. Pupils could look at different objects (or photos) of objects from a baptism (e.g. invitation, a card, certificate, baptismal gown, cross, children's bible, baptismal candle and baby presents given at a baptism, images of; a church, the baptism taking place, a font, and a christening cake). Discuss with pupils what the objects are used for.	
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		Explain to pupils that Baptisms help welcome the new baby into the church and the Christian faith, to which they belong to. Think back to the pupils first day of school and how they felt. If a new pupil was to join their class, what could they do or give them to feel welcome and to help them feel they belong (e.g. smiles, shown around the classroom, given a draw, a book bag, a label, a photo on the hook etc...)?	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Family, group, belonging, symbol, religion, god, beliefs, symbol, cross (Christianity), star of David (Judaism), Star and crescent (Islam), Aum (Hindu Dharma), Happy Human (Humanism).		0.1 What special times do we celebrate? 0.2 Why is the nativity story important to Christians?	1.1 How do people know how to treat each other? 1.2 What do Christians say God is like? 1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? 2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.6 Why are holy places special to some people? 3.1 Diversity within Hindu Dharma: What do Hindus

		believe and how may they live? 3.2 How and Why are people welcomed into different communities? 4.1 Part 1: What is a Humanist? What matters most to a Humanist? 5.1 What is a worldview? What are the worldviews of people where I live?
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0.4 What stories are special and why?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why can stories be special? 2. How do people look after special objects and books? 3. How do Christians and Jews look after books that are special to them? 4. How do Bible stories show that Jesus is	Can discuss simply some religious and non-religious stories and the meanings behind them. Can recognise some religious words, e.g. God, Bible, Torah, Jesus. Can identify some sacred books e.g. Torah and Bible and be able to describe simply	1. Discuss with pupils what makes something special, explain to pupils that they today will look at stories that are special to them. Prior to the lesson pupils could bring in a book that is special to them or they could select a favourite book from the classroom. Ask the pupils to discuss the book they have chosen; Are these books special because the pupils really enjoy the story/information inside? Do they have interesting pictures inside? Where did the book come from, was it given to them by someone? Does the book tell you or teach you something? Explain that some books contain messages which we can learn from. You could play 'Here we are' https://youtu.be/cPPQdDwTUvE?si=7jIjsX9PFgTxdhEb and pupils can think about what can be learned from this story e.g.; being equal, kindness, looking after the world. Pupils can think of some examples where they might use these attributes to help them in their daily lives. 2. Recap with pupils what makes a book special and think about how things that are special are cared for; provide pupils with the outline of a house with an appropriate number of windows pre-drawn on. In	The Bible is a special book to Christians; whilst the Torah is special to Jews. Stories can contain messages that help people lead their lives; e.g. being kind. Connecting to Continuous Provision: Shoe-box activity of special items to the pupils. Special stories available within the provision e.g. interactive display, book corner.

special to Christians? 5. How can a story from the Bible show a Christian how to treat other people?	how they may be looked after. Can talk simply about how some of the stories and messages behind them. Can identify a book that is important to them and be able to simply explain why. Can reflect on some of the meanings from the stories and how they may apply to their own lives.	each window, ask pupils to draw a special book or object they have in their home that a passer-by might see if they peeped in through the window. Discuss where the book or object is kept? How is it kept safe? Look at the area where books are kept in the classroom or the library and discuss how they are looked after in school; a list of expectations could be created and given to pupils as a bookmark to decorate and keep for their books. 3. Recap with pupils how they keep special objects/books safe. Explain that some books are special to groups of people; such as the Bible to Christians and the Torah to Jews and they are looked after carefully because they are special to them (<i>Bibles can be kept elevated in the house or church to show it is special, it might be covered by an ornate cloth to protect it and show that it is special, Torah scrolls which are in a synagogue; are handwritten, kept in a special cabinet called an Ark, and a pointer called a Yad is used to help people read them without touching the scroll</i>). You could share relevant pictures with the pupils of sacred books and texts and discuss how they are looked after. 4. Introduce pupils to a story is special to Christians, this could be the Jesus Calms the Storm (Jesus Calms the Storm Miracles of Jesus Animated Bible Story for Kids [Matthew 14] (youtube.com)) Create a picture map of the story which pupils have to put in the correct	Visit to the school library. Visit to a local place of worship and point out special books/texts. Bringing in special stories to school to share with other pupils. Modelling how to treat special objects and books.
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		order, or pupils could act out the story. Pupils can be asked to take on the roles of Jesus, disciples, waves, wind. Discuss with pupils what happened in the story and how it shows that Jesus is special to Christians. 5. Ask pupils to think about how we should treat each other at school. Then tell the story of the Good Samaritan (<u>KS1 Religious Studies: The Christian Story of the Good Samaritan and the Lost Sheep - BBC Teach up to 2 mins 40.</u>). Discuss with pupils what happened in the story and think about the other people may not have wanted to help the injured man? What did the Samaritan do that was different? What does it mean to be a good neighbour? Who is a neighbour? Can they think of a situation in school where they could show kindness to other people?	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Special, story, book, Bible, Christian, Jewish person, Torah, God, Jesus		1.1 How do people know how to treat each other? 1.2 What do Christians say God is like? 1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live?	

		1.6 Why are holy books special to Christians and Jews?
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0.5 Why is Easter an important time for Christians and what special things to they do at Easter?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do we know about Christianity? 2. Why do Christians celebrate Pancake Day? 3. What does the palm leaf remind Christians of? 4. Why do Christians	Can begin to understand and retell simple details about the Easter story. Can understand some of the reasons behind the importance of Easter to Christians. Can simply describe ways in which Christians may celebrate	1. Show pupils something relating to Easter, e.g. a bulb growing, a hot cross bun, an Easter bunny or an Easter egg and ask pupils if they have seen any of them before or had any experiences. Explain to pupils that they will be looking at a Christian festival called Easter which symbolises new life. Ask pupils to reflect on any other festivals they have experience of and what happened when they celebrated it. Explain that there are festivals around the world which welcome in spring and new life. Ask pupils to recap and recall stories that they have already learned or heard about in previous units or in assemblies. Use objects or photos to prompt pupils. At the end of the lesson pupils could play pass the parcel with the objects or photos they have looked at and when the music stops the pupil who is holding the object can recall the name of the object and anything they can recall the object or Christianity in general.	Easter is in the Springtime and celebrates new life. Pancake Day marks the beginning of Lent which is 40 days before Easter. Christians give something up for Lent. On Palm Sunday, Jesus road through Jerusalem on a donkey, where people greeting him waved and laid down palms. Jesus died on a cross on the Good Friday then rose on Easter Sunday.

celebrate Easter?	Easter in different ways.		
5. Why do Christians eat chocolate eggs at Easter?	Can reflect on festivals that they may have experiences of.	2. Explain to pupils that in the Bible it tells a story of Jesus going into the desert for 40 days to fast and pray in preparation for doing some important work for God. This is why Christians will give up something they really like, or particular foods in order to test themselves. This is called Lent and happens for the 40 days before Easter. Pupils could watch What is Lent? - BBC Bitesize . Explain to pupils that Christians like to use up the things they have in the cupboard at home before Lent, on Shrove Tuesday (known as Pancake Day, and the beginning of Lent). What common things do people have in their cupboards? Pupils to then pull out the different ingredients from a bag and try to name them, e.g. Flour, Egg, Milk, Sugar, Lemon. You could cook some pancakes or bring some ready-made pancakes in for pupils to taste or they could practice some pancake flipping with ready-made pancakes. Following Shrove Tuesday pupils could learn that on Ash Wednesday Christians may burn Palm Crosses given on Palm Sunday the year before, and people receiving the sign of the cross in the ash from the burnt crosses which reminds them of Jesus.	The cross is an important symbol for Christians.
6. What are the symbols of Easter?	Can understand that other religions and cultures around the world often have festivals that celebrate the coming of spring and new life.	3. Recap learning from last lesson and explain during the last week of Lent Christians remember a special day, called Palm Sunday. The day celebrates Jesus's arrival in Jerusalem riding on a donkey. Crowds of people came out of the city to greet him as they hoped Jesus would come as a King and save them from	Connecting to Continuous Provision: Have experiences that are related to new life e.g. nature walk looking at the Spring bulbs and blossom, handling chicks, farm visits etc... (Could be linked to life cycles in other seasons e.g. tadpoles and butterflies in summer). Pancake ingredients boxes and frying pans available in the home area, immersive experience making pancake batter and decorating them with fruit. Pupils could take part in pancake races. Link to Math's by tallying pupil's favourite toppings. Easter egg hunt, pupils could decorate eggs with different

		people who were controlling them, called the Romans. As Jesus came through the city, people threw down palm branches on the road. Pupils could watch Jesus enters Jerusalem (Mark 11:1-10) to see how the Palm leaves were laid before Jesus and waved them. Pupils could also look at some photos of how Christians today celebrate Palm Sunday. Pupils could colour in their own palm leaf and create a palm leaf bunting for the classroom. 4. Recap with pupils when Lent and Palm Sunday takes place. Explain that a week later, Christians celebrate Easter over four days. Tell pupils that Christians believe that Jesus died on Good Friday, on a cross, and then rose on Easter Sunday (focus more on the resurrection rather than the death with younger pupils). This is why they celebrate new life at Easter, and why the cross is an important symbol for Christians. Watch What is Easter? - EYFS - Reception - BBC Bitesize and discuss the different things that Liberty's family do at Easter and why. 5. Recap with pupils how Liberty decorated eggs at Christmas (from the previous lesson). Can pupils they remember why Christians decorate eggs and eat chocolate eggs? Explain that eggs represent new life and rebirth, just like Jesus when the rose of Easter Sunday. Pupils could go on a nature trail (if it is spring time) and see how many signs of new life they can find in nature (plants, trees, animals). Also, eggs and chocolate may be	patterns (link patterns to Math's). Pupils could be shown an egg dropping and then could design a basket or similar to carry their home.
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		something they have given up in Lent, which they celebrate by eating them. Alternatively, they could decorate eggs and then hide them around the playground, to go on an Easter egg hunt to find them. 6. Pupils can create a class 'Easter Garden' to consolidate their understanding that Christians believe that Jesus came to life again after his death (there are examples online). Ask pupils what could be included in the garden (e.g. new shoots of plants, baby animals, the cross, hot cross buns, eggs, Easter eggs, Jesus, palm leaves, donkey. Each pupil can make a component of the Easter Garden which can then be displayed. The items could be made with playdough or drawn and added into a table display.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Bible, God, Jesus, Easter, Lent, fasting, new life, Spring, palms, cross, Jerusalem, rose, Shrove Tuesday, Good Friday, Easter Sunday.		0.1 What special times do we celebrate? 0.2 Why is the nativity story important to Christians?	1.2 What do Christians say God is like? 1.6 Why are holy books special to Christians and Jews? 2.4 How do festivals bring people together? 4.4 What do Christians learn about the incarnation of

		Jesus? Do all Christians agree? 5.3 Is Easter a commemoration or a celebration for Christians?
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0.6 What is special about the world?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What natural things do you enjoy? I wonder how they got there. 2. What can you see in the sky? I wonder what is up there. 3. How do you think the world began? 4. What do different people believe about	Can begin to understand people have different beliefs about the world and its creation. Can simply retell the Christian story of creation. Can simply describe ways in which we can take care of the world. Can explore their own thoughts and	1. Read a book that captures the world around us, such as Here We Are by Oliver Jeffers (Here We Are (youtube.com)) or God's Quiet Things by Nancy Sweetland (Storybook Reading - God's Quiet Things by Nancy Sweetland (youtube.com)), and discuss with the pupils the things in nature and around us that they enjoy. And/or take the pupils on a nature walk, encourage them to look and listen closely. Draw out with the pupils: How wonderful the natural world is; The 'uniqueness' of creation, e.g. each leaf and flower is different; The beauty in nature; The attention to detail in nature; The usefulness and purpose of the natural materials in the world, e.g. water, plants, trees, drink, food, etc. Collect leaves/ blossom for rubbings/drawing: Did you know that each of you are unique and special? The pupils could make leaf rubbings and fingerprint pictures and talk about how they are all unique. 2. Read a book that captures the wonder and awe of the sky e.g. The Little cloud by Eric Carl (Little Cloud - Animated Read Aloud Book for Kids (youtube.com)). Go outside with pupils and look up at the	The world we live in is home to many unique living things. Provide simple features of their own immediate environment and how environments might vary from one another. Know that Christians believe God created the world. The Bible says creation took seven days. Many people do not believe that a God created the world. Connecting to Continuous Provision:

how the world was created? 5. How should we treat our special world?	feelings about the natural world/ creation. Can respond to 'I wonder' questions with their own ideas.	sky (they could lie on the grass and look up at the sky); encourage pupils to wonder about what they can see and what is up there. What do they notice about what they see? Are the clouds moving? Are there shapes? What is beyond the sky we can see? Introduce the idea that some people believe there is a heaven in the sky. Encourage pupils to respond with their own ideas about the sky, pupils can use cotton wool to create their own little cloud picture (My little cloud turned into a.... Because...). 3. Talk with the pupils about how they begin their day, checking their understanding of the word, beginning. Ask pupils what other things have a beginning? Encourage pupils to think about the world we live in. How do you think the world began? Explain that people have different beliefs on how the world began. Explain that many people that are religious believe God made the world. Read the Genesis creation story (which is in both the Christian Old Testament and Hebrew Bible; song version with actions; Seven Days (Creation Song with Actions) Lifespeaks Kids (youtube.com), The Christian Creation story - BBC Bitesize or The Creation Story Bible Stories for Kids (English Accent) (youtube.com). Pupils could talk about their favourite part of the creation story, encouraging them to say why or they could put pictures of each of the days in order as they watch the video again. Explain to pupils that some people do not believe that a God created the world, and some people are not sure what the answer is. Pupils could begin to think about their own	Spending time in the outdoors area and exploring and talking about seasonal changes, the weather etc. Experiences in a forest school. Bringing in their own experiences of the world with a large map and plotting where they may have visited, or where they have family members living, with their faces or name. Pupils could carry out a school litter pick or surrounding park. Have a recycling station in the classroom for pupils to use. Pupils could monitor the recycling.
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		views of how the world was created and share some of those views with each other. 4. Pupils could read together the book 'Dinosaurs and all that Rubbish' by Michael Foreman and they can think about what would happen if nobody were to look after the world. Pupils could reflect on what they have learned about how the world is special, and how we can ensure we take care of it. Pupils to think of ways they could take care of a local place, as well as living things. The pupils could plant a seed to grow into a plant and think about how they will care for it. Encourage pupils to ask 'I wonder' questions; what is going to happen to the seed? How does it grow? What will it need to grow? How are we going to look after our seeds?	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Bible, creation, God, Allah, Qur'an, Muslims, thankfulness, carefulness, kindness, new life, natural world, heaven, science. Adam and Eve, Obedience to God Non-Religious.		Christians read The Bible 0.1 0.4 Easter and new life/ birth of Jesus. 0.1 Christians believe in God and Jesus. 0.4 Some people do not believe in a God.	1.4 How do we care for our world? 1.2 What do some people say God is like?

Key Stage 1 Units



21. Key Stage 1 Units

1.1 How do people know how to treat each other?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do our differences say about us? 2. How might Christians teach people they are special? 3. How might Jews teach people they are special? 4. How does our local community	Can identify and simply describe teachings that inspire people to treat others well. Can simply describe how different people behave when showing care and kindness and consider why it is	1. Play a game to demonstrate our uniqueness such as 'swap places if you have green eyes / fast at running etc.' Pupils could conduct interviews with friends to find out what they feel makes them unique. Reflect as a class on what they found out. Why do pupils think it might be a good thing that we are all unique and different? Pupils could create a poster or fact file for themselves or a friend to show all the ways they are special and unique. Pupils need to begin to understand and value the ways in which we are all unique. 2. Select a relevant and appropriate story from a worldview already introduced to explore in this session (The Good Samaritan is a good starting point to demonstrate the importance of overcoming differences and dislike to care for others <u>The Inspiring Bible Story of the Good Samaritan [Luke 10]</u>. Or the story of the Widow's Mites (<u>The Widow's Offering Stories of the Bible</u>) – looking at giving and	Everyone is different and unique and these differences are valued. Christians use stories to teach them ways to show kindness and will give charity and help others when they need it. Many Jews believe that people are reflections of G-d; caring and good. They show this in similar ways to Christians including Tzedakah – a charity box.

help others? (2 lessons) 6. How do we help our community?	important to people to do this. Can consider why people value kindness and care for others and themselves, make simple connections to their own experiences and views. Can consider simple differences and similarities in people and why uniqueness is important.	why giving something is important, even if you can only give a little). Recap with pupils their learning around difference and uniqueness and why this is important. Introduce the story and discuss the important features; all people are important, caring for others is important, all people deserve love and kindness. Discuss with pupils what they feel people in their community might do to live out these beliefs about how we should treat others. Explore some of the ways that Christians may live out these beliefs (e.g. food banks, giving to charity, preparing a meal). 3. Review pupils learning of the Good Samaritan (or other chosen story) and what Christians and learn from it. Introduce Judaism as an older religion which is has similarities to Christianity). Discuss the key idea that Jews learn that humans came from G-d and that people are special and that people are like a mirror image of G-d. Many Jews believe that people reflect G-d, not to be G-d but to be kind, caring and good. Pupils can use mirrors to show a reflection of their neighbour. What do they notice? Explain that although their neighbour is different to themselves, many Jews believe that they still show a reflection of G-d. Ask pupils to reflect on how they think the Jewish community might show kindness to others to reflect G-d's ideas. Introducing the concept of Charity – Tzedakah, pupils could create a visual representation of Jewish ideas around either being kind or caring.	Sikh Gurdwara's have Langar – community kitchens – where members of the community will volunteer their time and skills to provide free meals to anyone, from any religion or culture. Some people are not religious, but still believe that we should be kind and caring. Many people follow the Golden Rule: to treat people how you would like to be treated. Assessment suggestions: Pupils could be assessed by describing images relevant to the unit for example using an image of the Good Samaritan helping the injured man, a person holding up a mirror to themselves, an image of the
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		4. Optional opportunity for an encounter with Sikhi: Review concept of community and that our community is made up of people with lots of different ideas, different religions and different world views. Recap the meaning of charity from last lesson. Explain in Sikhi, temples will provide something called Langar. Discuss the key parts of this and share pictures and discuss what they can see; this is a community kitchen that provides a meal for anyone, from any worldview or culture for free. The community will eat together, sat on the floor at low tables. People volunteer their time to cook, clean and organise the meals, following the example set by Guru Nanak (the founder of Sikhi and the first Guru (teacher)). Discuss what we can learn from this practice (people are all important and should be treated equally, they belong to the same human family, everyone needs caring for, by giving up our time and sharing our skills we can help others as well as ourselves). This could be an opportunity for pupils to visit the local Gurdwara and participate in Langar. Pupils could also talk and write about a time they shared a meal and how they helped/why it was special or important. 5. Review concept of community and that our community is made up of people with lots of different ideas, different religions and different worldviews. Last session we talked about Sikh Langar. Pupils should reflect on ways they have helped / cared for others in the past week. In our community, some people choose to follow a religion, and some people choose to have a non-religious	fox and stork from the Golden Rule story, which enable them to recall specific knowledge learned about why different people believe you should treat others with kindness.
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		worldview. This means people who decide how they should live based on their own ideas about the world, rather than ideas from a religion or belief in a God or gods. Most people have in common that they like to follow the Golden Rule – Treat others as you would like to be treated. What do pupils think this would look like? Pupils can watch <u>The Fox And The Stork Story Bedtime Story For Kids in English Kids Stories For Kindergarten.</u> Encourage them to reflect on ideas from the unit that demonstrate this rule as well as examples from their personal experiences e.g. Helping someone who is hurt, because if I was hurt I would want help, giving money to a charity because if I was homeless or poor or needed help, I would want to be able to go to a charity for help etc. Pupils discuss and consider ways in which they could plan to follow the Golden Rule this week. This can be linked to School values and rules. 6. Review and consolidate learning from the unit by recapping the way different worldviews believe we should treat others. Assessment Suggestion: Pupils could be assessed by describing images relevant to the unit for example using an image of the Good Samaritan helping the injured man, a person holding up a mirror to themselves, an image of the fox and stork from the Golden Rule story, which enable them to recall specific knowledge learned about why different people believe you should treat others with kindness.	
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Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Different, unique, Christian, Jew, Judaism, Sikh, Sikhi, Gurdwara, Charity, Langar, Golden Rule, Caring	0.2 Why is the nativity story important to Christians? 0.5 Why is Easter an important time for Christians and what special things to they do at Easter? 0.3 Where do we belong and what makes it special?	1.2 What do Christians say God is like? 1.4 How can we care for the world? 1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? 2.5 How do leaders inspire people to lead a good life? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life?

1.2 What do Christians say God is like?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. How do Christians learn about God? 2. What do stories in the Bible say about God? 3. Why is God and his creation important to Christians? 4. How do churches help	Can describe simply some key Christian beliefs about God. Can start to simply draw on examples of a Bible story which shows what Christians believe about God. Can give some simple ways in which Christians use Bible stories to	<i>*In preparation for lesson 6, at the end of lessons 1-5 pupils to write on post-its 3-5 key words or key terms from each lesson which is associated with answering why do Christians believe God is special and how to do they show it?</i> <i>This unit focuses on Christian views of God, however during the course of the unit pupils could explore other views of God, including non-religious views of God. Pupils could also learn that for Catholics they believe that Mary was the mother of Jesus, called the Immaculate Conception. When she was conceived to Joachim and Ann, she was sinless. This meant she could go on to be the Mother of God. Mary is not worshiped, that is a common misconception, only God is worshiped, but she is revered and honoured. Although there may be many statues, these are just a representation, a reminder, not an idol to be worshipped.</i> 1. Pupils could bring in or select a special book at school, this could be books that have been given to them/passed down through the family/books with inscriptions from giver etc.	The Bible helps Christians learn about God. Christians believe that God cares about every single person and wants everyone to be safe and happy. Christians believe that God created the world, and humans are called by God to take care of it. Going to church and/or praying to God helps Christians to feel close to God. Assessment suggestions:

Christians feel close to God? 5. How to Christians talk to God? 6. What do Christians say God is like?	guide how they live. Can start to understand that stories in the Bible have a deeper meaning which can impact the way Christians live. Can start to give simple ideas of what Christians might say in response to the question 'What is God like?'	Pupils can describe their favourite book and why it is special to them and could write a sentence that they then share in groups. Explain to pupils that Christians have a special book called the Bible which is a book with stories about God and how he cares for people, it also teaches Christians how to be kind, share with others and do good things. Pupils could be shown the school library/reading area where they can find a Bible. Explain to pupils that Christians believe God is very important, although cannot be seen; and the Bible helps Christians learn about God. Pupils could think about the important people in their life and why they are important to them, can any parallels be drawn to Christians views on God (e.g. caring, loving etc...) and the people that are important to them? 2. Recap with pupils what the Bible is and read or watch (<i>The Parable of the Good Shepherd and the Lost Sheep Bible story for kids read aloud (youtube.com)</i>) the Lost Sheep Parable from the Bible. Explain that the stories in the Bible teach Christians about God and how to be a good person. Explain that Jesus said that each person is special, just like the one lost sheep. God cares about every single person and, just like the shepherd, God wants everyone to be safe and happy. Pupils could then create a sheep with cotton wool and other features. Discuss with pupils; do our sheep all look the same?	Pupils are able to select one or more of the keywords in the word cloud to help them verbally respond to the question; What do Christians say God is like?
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		Write on the back of the sheep why they are special/what they are good at to demonstrate the moral of the parable, The Lost Sheep. 3. Ask pupils to discuss with their partner if they or anyone they knows has a pet, and what types of things they have to do to take care of them. Encourage the pupils to recall who God is to Christians and explain to pupils that Christians believe he is the creator of the world. Explain that Christians believe that they are called by God to take care of the world. Explain that Christians believe God has put humans in charge of taking care of the world, including animals. Then listen to the story "Adam names the animals" https://www.youtube.com/watch?v=TDmmjx3wazA to 5mins 20 secs) explaining that in the Bible it says that God created all living creatures. After the story, have a selection of small world animals on the carpet and encourage the pupils to select an animal that was in the story or pupils could see if they can think of an animal for each letter of the alphabet. Ask pupils why it is important to Christians that we look after the world, including animals? 4. Begin by discussing why a Christian might go to church (wedding, christening, Christmas, performance, harvest festival, remembrance, A Christian might also go to church	
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		every Sunday, or a points during the week, Many will make a special effort for these special events, but sometimes it is part of everyday life.). If they need extra scaffolding for this they could choose from a list of options. Explain to pupils that Christians go to Church to celebrate God, feel close to God and to learn about God. Ask pupils what they think Christians might do in a church e.g. sing, pray, listen to Bible stories. Watch this tour of a church (parts 1-3 only Tour of a Church - Part 1 (youtube.com)) and then provide pupils on the board images with labels of a font, a candle, pulpit, organ, alter, stained glass window, and a cross. In small groups with playdough, pupils can model these special objects that help Christians feel close to God and see if they can recall some of the purposes of each object. 5. Ask pupils how Christians may talk with God, if he cannot be seen. Introduce the concept of prayer to pupils. Explain that Christians are taught to respect God's name and use it with love and care because Christians believe that God is holy and great. In the Lord's Prayer, which Jesus taught his followers, the second line says, 'Hallowed be thy name' ('Honoured be your name'/'Holy is your name'). Discuss what this may mean to 'honour.' Explain that an important prayer can be found in Matthew 6:9–13 in the Bible, The Lord's Prayer. It is the most well-known prayer in the Christian community worldwide.	
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		Pupils can listen to the Lord's Prayer; https://www.youtube.com/watch?v=O78UfDkGhRs. To find out more about the Lord's Prayer pupils can watch <i>How do Christians show respect for God through the Lord's Prayer? - BBC Bitesize</i> and then answer the quiz questions underneath. Recap on two important themes of the prayer, forgiveness and asking for food and shelter. Ask pupils if they think these things are important not just to Christians, but to everyone, why? 6. Using the keywords that were recorded at the end of each lesson explain to pupils that they are going to create a class word cloud which will answer the question What do Christians say God is like? Collect the words and feed them into a word cloud generator, you could use this as an opportunity for pupils to spell or type out words. The word cloud can then be used as a learning log to be stuck in their books or displayed and referred back to in future lessons. Assessment Suggestion: Pupils are able to select one or more of the keywords from the world cloud to help them verbally respond to the question; what do Christians say God is like?	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Christian, God, special, the Bible, creation, hallowed, prayer, The Lord's Prayer, church, font, candle, pulpit,	0.1 Who are the people in sacred (special) stories and why might they be important to people today? 0.2 Why is the nativity story important to Christians?	1.4 How can we care for the world?	

organ, alter, stained glass window, cross, forgiveness, shelter	0.5 Why is Easter an important time for Christians and what special things to they do at Easter? 1.1 How do people know how to treat each other?	1.6 Why are holy books special to Christians and Jews? 3.4 Why is Jesus a special person to some religious people? 4.2 What do different people do in difficult times? What impact might it have on them? 4.6 What do different people believe about the creation of the world?
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1.3 Part 1: Diversity within Judaism:

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do Jews believe about G-d? 2. What is Shabbat? 3. What happens during Shabbat? 4. What happens when Shabbat ends?	Can identify some simple key Jewish beliefs about G-d. Can simply retell the Jewish Creation story. Can start to consider how beliefs in G-d shape the way Jews live e.g. how they observe Shabbat. Can start to consider how different	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 1. Show BBC teach video https://www.youtube.com/watch?v=72QaHckhjIw to introduce pupils to Judaism. Explain to the pupils that Judaism began around 2000 years before Jesus was born. Talk about how followers of Judaism believe in one G-d – and how some Jews write G-d because they do not want the name of G-d to be erased or defaced. Ask pupils to think about what they know about G-d linking back to the previous unit's learning about Christian beliefs about G-d. Remind pupils that not everyone will	That Jews believe in one G-d who created the world in 7 days. Shabbat is the most important Jewish Festival and that it starts on Friday evening and finishes on Saturday evening and is a day where Jews are supposed to rest. Know that the start of Shabbat is marked with the lighting of two candles and blessing over wine and bread

5. What would I find in a Jewish home?	artefacts are used during Jewish religious ceremonies and why they are important.	believe the same thing and it is ok to believe something different from your friend, we must respect each other's opinions and ideas. Use mystery boxes or bags with a range of items related to creation such as the sun, stars, bottle of water, soil in a container, leafy plant, fish, bird and animal figures and invite a pupil to feel and describe an object. Encourage rest of class to guess what the object is. Explain that Jews (like Christians and Muslims) believe that G-d created the world. Share with them the Jewish Creation Story explaining that this story is also found in the Bible (https://www.chabad.org/library/article_cdo/aid/246605/jewish/Creation-of-the-World.html). Discuss the story with pupils, why do they think G-d rested on the 7th day? Pupils to retell the story of creation.	That Shabbat finishes with Havdalah – which means separation.
6. What do Jews wear and why?	Can simply express their own ideas about the value of taking time to rest. Can ask simple questions about Jewish beliefs and ways of living and start to consider similarities and differences between their own beliefs and ways of living.	2. Recap on last week's learning emphasising how G-d rested on the seventh day. Pupils to reflect on whether they have days of rest. Display the days of the week and order them before asking which days are school days and which days are for resting. It's important to focus on the pupil's week as they may have experiences of adults working at the weekend and being off during the week. Explain that some Jews celebrate the seventh day of creation by having a special meal and a day of rest each week and this is called Shabbat. Talk to the pupils about how Shabbat starts at sunset every Friday night and lasts for a whole day. If possible, read "Sammy's first Shabbat" if this is available	That Mezuzah's are found in every Jewish house and contain the Shema prayer. That Jewish items of clothing are an important way of Jews showing their beliefs. Assessment suggestions: Pupils could label key artefacts from Shabbat and key items of clothing and explain their purpose.

		to introduce Shabbat or alternatively watch 123 Shabbat https://www.youtube.com/watch?v=EzmRoISUfZY or Lights Out Shabbat. https://www.youtube.com/watch?v=T4YtqxM8DL8 to introduce Shabbat. What special things are used or eaten during Shabbat? How do you think Jews might feel when they are celebrating? Why might they think it's important to rest? Pupils could think about what they do to rest on their days away from school or how they'd spend a day of rest. 3. Have the following set out to represent a Shabbat meal on a table in the classroom: 2 candlesticks, candles, challah bread, board, challah cover, bottle of grape juice representing wine. If this is not possible, use a photo of a Shabbat table. Recap on last week's lesson on Shabbat. What do pupils remember about it? Remind pupils that Shabbat is the Jewish holy day and is a day of rest. It starts on a Friday night using all of the items on the Shabbat table. Show the pupils the BBC teach video introducing Shabbat. https://www.bbc.co.uk/teach/school-radio/articles/zvsj96f Discuss the video with the pupils. Could they go 25 hours without using electronics? How would they feel having a day where they could do no writing? Look at the Shabbat table with the pupils. Pupils could sit in a circle with items placed items on the floor so they can be seen properly. Remind the pupils of how each item is used. If possible give pupils an opportunity to taste Challah bread. Using	
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		playdough/clay/junk modelling or paper nets pupils could recreate their own Shabbat kit in groups labelling the items with a brief description of how they are used. Pupils could be provided with a sensory experience by smelling a box of spices such as cloves, which are part of the Havdalah ceremony in the home to mark the end of Shabbat. 4. Recap pupils learning about Shabbat. Show the Shabbat table again and quickly play "Kim's game" with the items to ensure pupils know what is used on Shabbat. Recap on Shabbat with the pupils – pupils to reflect on what Jewish families might need to do to prepare for Shabbat - use BBC clips https://www.bbc.co.uk/programmes/p0114xpt and https://www.bbc.co.uk/programmes/p01151nt to help lead the discussion. Remove the Shabbat table and show pupils a Havdalah table (Kiddush cup, spice box, Havdalah candle, bottle of grape juice) using actual artefacts or a photo. Pupils could discuss what they think these items are used for. Explain the closing ceremony of Havdalah and how the peace of Shabbat is taken with them into the rest of the week using BBC Pathways to faith video https://www.bbc.co.uk/programmes/p01151n6 or Havdalah Sky https://www.youtube.com/watch?v=3BYhwtaxkX8 If possible, create a spice mixture (cloves, cinnamon, orange peel and cardamom - take into account allergies that pupils might have). Pass the spice box around for pupils to smell the mixture	
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		of spices. Discuss the idea of the 'fragrance' of Shabbat making the next week better. Pupils could make and decorate their own spice box and write wishes for a good week ahead, following on from making a Shabbat kit or could create a mind map about what they have learnt about Shabbat. 5. Ask pupils to think about what they do if they want to remember something important – maybe the date of a birthday party, something they've learnt etc. Talk to the pupils about the Shema, which is a prayer that is very important to Jews and is something that they want to remember. Show a picture of the Shema written in Hebrew and talk to the pupils about how the Shema is one of the first prayers Jewish pupils learn to recite and is prayed 3 times a day. The Shema is a very important statement as it details what Jews believe - that there is only one G-d, that G-d loves everybody, that they in return should love Him, that they should follow G-d's rules and that all pupils should be taught the Torah. Explain that the real Shema is too special to be touched by anyone except by the scribe so when it's placed in a Jewish home it is kept in a Mezuzah. If possible, show a Mezuzah to the pupils or show pictures. Look at some symbols/pictures found on the mezuzahs. Why are these symbols important? What do they represent? Remind the pupils of the video they watched in the first week introducing Charlie – you may want to show it again at this point. What does Charlie do when he passes a Mezuzah?	
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(<https://www.youtube.com/watch?v=72QaHckhjIw>). Talk about where mezuzahs are found and how and why they are used in the home. What do the mezuzahs remind Jewish families of? Pupils could make their own version of the Shema by writing what they believe on a paper scroll and/or make their own Mezuzah to put a scroll inside.

6. Sit pupils in a circle and show them an object that is special to you. It could be an object of religious or cultural relevance or just something that holds a significant memory. Explain that everyone has objects that are special and that they will be looking at items of clothing that are important to people of the Jewish faith. Show the pupils a Tallit (pronounced tall-eet) which is a prayer shawl. Ideally this will be an actual artefact but if one is not available, show a photo and explain that for people of the Jewish faith it has a special purpose. Allow pupils to look closely at Tallit, what do they notice about it? Discuss when the Tallit would be worn by Jews and why. Explain to the pupils that the Tallit is a prayer shawl which can be worn by Jewish men from the age of 13. It's worn every morning for prayers and is white with blue or black stripes. Draw pupils' attention to the fringes. Explain they are called Tzitzit and consist of 8 strands with five knots at the corners and they represent the 613 commandments of the Torah. Ask pupils to think back to the videos we have watched. Did they notice anything else that Jews wear? Show a

		Kippah and explain that it can be worn by Jewish men as a reminder to the Jews that G-d is above them. Some Jewish women (generally Orthodox Jewish women) wear a headscarf, or wig called a sheitel in public to cover their hair after they are married. You could use the Cbeebies "What's on Your Head" episode to further extend understanding further (https://www.bbc.co.uk/iplayer/episode/m000snhj/whats-on-your-head-series-1-9-kippah). Pupils could reflect upon something that is special to them and explain why it's special.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Blessing, Creation, Challah, Judaism, Jewish, Kiddush cup, Kippah, Kosher, Havdalah, Mezuzah, Peace, Prayer, Rest, Scroll, Shabbat. Shema, Spice Box Synagogue. Tallit		1.2 What do some people say God is like? How do people that believe in God feel close to God?	1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live? 1.6 Why are holy books special to Christians and Jews? 2.5 How do leaders inspire people to lead a good life? 2.6 Why are holy places special to some people? 3.5 What do Jews believe about kosher food? How does

		this impact Jews in different ways? 5.2 What do Jews learn about Passover? What special things might they do? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions?
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1.4 How do we care for the world?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why is our world special? 2. Where might our world have come from? 3. Why should humans care about nature? 4. How do different people show care to the world?	Can start to simply describe different beliefs about where the world came from. Can simply describe how beliefs around the world influence how people care for the world. Can simply describe ways that people find the	1. (Link to unit 0.6 if taught). Pupils to discuss things they feel are special. Adults could bring in some 'special' items and discuss the importance they hold. Reflect on how they might show care to special objects and how they would want others to treat them (introduce the idea of respect). Pupils should discuss this again in the context of the world: What do they feel makes the world special? Particularly consider aspects of beauty, health benefits we gain, experiencing diversity and difference. Explore a book or video that helps to demonstrate the awe and wonder of the world such as a parts of Blue planet or similar (Planet Earth III: Official Trailer BBC Earth). Discuss what awe and wonder means and what things cause them awe and wonder from the video. If you have access to an outdoor space, pupils could explore and select one or two nature items and then talk about why they chose it. Pupils could choose one aspect of nature that they enjoy (a place,	People have different ideas about why the world is special, some religious and some non-religious. Some people believe the world was created by God and should be cared for because of this. Some people accept the scientific theory that the world was caused by the Big Bang and that the perfect combination of events lead to a planet that sustains life.

5 & 6. What connection can you make to your own lives? (2 lessons)	world special or wonderful. Can start to explore why people value the world and how it can cause awe and wonder. Can make simple connections to their own beliefs about the world and how they can care for it.	item or experience in nature) and write or draw about it, reflecting on the importance it holds for them. 2. (If 0.6 unit was taught you want to adapt this lesson to so that it recaps on the Genesis and then explore the scientific explanations in more detail e.g. PUBLIC OriginStory EDIT 15 1080 sub.mp4 - Google Drive). Talk with the pupils about how they begin their day, checking their understanding of the word, beginning. Ask pupils what other things have a beginning? Encourage pupils to think about the world we live in. How do you think the world began? Explain that people have different beliefs on how the world began. Explain that many people that are religious believe God made the world. Read the Genesis creation story (which is in both the Christian Old Testament and Hebrew Bible; song version with actions; Seven Days (Creation Song with Actions) Lifespeaks Kids (youtube.com), The Christian Creation story - BBC Bitesize or The Creation Story Bible Stories for Kids (English Accent) (youtube.com)). Pupils could talk about their favourite part of the creation story, encouraging them to say why or they could put pictures of each of the days in order as they watch the video again. Explain to pupils that some people do not believe that a God created the world, and some people are not sure what the answer is. Some people do not believe that the world was created by God and use science to explain how the world came about.	Some people choose to hold both scientific theory and religious beliefs together. Many Christians believe that humans are Gods caretakers of the world and that they are here to protect and look after God's creation. They might volunteer or give to charity to help protect or clean up the environment. Many Jews believe that they should take part in Tikkun Olam (repair the world) and will make choices to help improve the environment such as recycling, planting trees and helping the community. Assessment suggestions:
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		Pupils could begin to think about their own views of how the world was created and share some of those views with each other. 3. Spend some time outside, or with a visual calming nature video on. What can you see, hear, smell, taste, and touch? Pupils should consider what would happen if these wondrous and beautiful things disappeared. Discuss problems in the environment (option to explore books such as <u>Somebody Swallowed Stanley</u> <u>CBEEBIES - Bedtime Stories - Somebody Swallowed Stanley - YouTube</u> and <u>Its only One! Kids book read aloud</u>  - <u>KT BudgeBooks Reads Its Only One</u>). Pupils could select a statement representing how the world is special and why we should care for it i.e. litter makes it dirty and injures animals, we can't eat fish from the oceans if its polluted, all life is important etc, and they could create a poster to accompany it. 4. Pupils should explore different religious views on caring for the world. Use and adapt <u>Christianity Stewardship KS1</u> to explore Christian beliefs around Stewardship. Pupils could also learn about the Jewish concept of Tikkun Olam (Repair the world) and could explore the festival Tu B'Shevat (New Year of the Trees). 5. Pupils to consider the question; who's responsible for the world? What could pupils do today to care for the world around us? Pupils should recall different interpretations and actions learned from the	Pupils could create a class or personal manifesto for how they are going to help and protect their world and their local environment. Make sure they reflect on how this could be similar or different to religious ideas. Pupils could participate in a community or school event making a small change or impact to help their community i.e. litter pick, recycling collection to create an informative piece of art
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		unit. Pupils could work together to make a class manifesto for how they could look after the world and the local area, or create a personal pledge, something they would do to help the world be cared for. <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 6. This lesson provides an opportunity for pupils to take action, appropriate to your school. This could be a local walk and litter pick, or perhaps creating an assembly or presentation to give to another class about what they have learned. You could also create a recycled collage or craft to demonstrate the importance of caring for the world whilst reducing the amount of recycling.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Awe, wonder, caretaker, stewardship, creation. Big Bang, science, Tikkun	0.6 What is special about the world? Ideally reviewed as part of the first lesson. 1.1 How do people know how to treat each other?	1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live?	

Olam (repair the world), responsibility, respect, pollution	1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? 1.2 What do Christians say God is like?	3.6 How do beliefs and ideas about land shape the way human beings live?
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1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Who was Moses? 2. How is Passover/Pesach celebrated? 3. What happens during Sukkot? 4. Why is Hannukah an important festival?	Can identify and simply describe some of the main beliefs that are important to Jews. Can simply describe some ways that Jews may celebrate significant festivals. Can simply discuss how different artefacts may be	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 1. Recap what the pupils remember Jews and Judaism. Scaffold a discussion about what Jews believe about G-d, Shabbat etc. Explain that today we are going to be learning about someone who is very important in Judaism. Moses. Tell the story of Moses freeing the Jews from Egypt using either a storybook. Pupils to reflect upon how the Israelites would have felt not only whilst they were working for the Pharaoh as slaves but also when Moses freed them. Would they be happy to be freed even though they had to leave quickly and they had soldiers chasing them?	That Moses led the Israelites to freedom from slavery after being commanded to by G-d. That the festival of Passover celebrates how G-d spared the Israelites during the 10 plagues of Egypt and the Seder is used to remember what happened That Sukkot celebrates the Harvest and is a time for Jews to remember the 40 years Moses and the Israelites spent in the desert.

5. How is Rosh Hashanah celebrated? 6. What do Jews believe?	used during religious ceremonies and what they each represent. Can start to make connections between stories from the Torah and how Jews live their lives. Can start to consider their own ideas about the value of remembering the past and giving thanks. Can ask simple questions about Jewish beliefs and ways of living and consider similarities	Bring the focus back to Moses. Pupils to reflect how he might have felt. Teacher to put themselves in the role of Moses and allow pupils to hot seat them. Through this activity get across how Moses did not really want the job of setting his people free as he didn't think he was a very good speaker, he was afraid of the king, and he was worried about not being good enough. The only reason he tried was not only because he was brave, but because G-d believed in him and reminded him that He was more powerful than any king and would help him to succeed. Pupils could write about what they know of Moses and what sort of person he was or retell the story of Moses freeing the Israelites from the Pharaoh. 2. Remind pupils of what they know about Moses so far – why is he special to Jews? Briefly retell the story of Moses rescuing the Israelites from Egypt. Explain to pupils that in Judaism this event is remembered during the celebration of Passover/Pesach which lasts for 8 days. Show Charlie and Blue celebrate Passover to pupils to introduce the Seder Plate. https://www.truetube.co.uk/resource/charlie-and-blue-celebrate-passover/ Show pupils Seder plate (Ideally a physical plate) and go through what each item on the Seder asking pupils to recall its significance. Pupils could try the try some Matzah if available. Play Kim's game with the Seder plate to consolidate learning.	That Chanukah lasts for 8 days and is celebrated in different ways. That the period of Rosh Hashanah is a time where Jews actions affect the new year ahead. That food eaten during festivals and celebrations have significance and meaning. Assessment suggestions: Pupils could create a very simple fact file about what they have learnt about Jews across the 2 units.
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	and differences between own beliefs and ways of living.	Pupils could either label a Seder explain what each item of food it is or draw and label a Seder plate themselves. 3. Explain to the pupils that today we are going to be learning about the Jewish “Harvest” festival called Sukkot. You could make a link to the Christian Harvest festival asking pupils to think about what normally happens and how it is celebrated. Explain that Sukkot is a festival is a time to remember Moses and the Israelites. Remind the pupils of how Moses freed the Israelites from Egypt but explain that they had nowhere to go, so when they left Egypt they wandered in the desert for forty years before they reached the Promised Land. During Sukkot, Jews remember the years that Moses and the Israelites spent in the desert and they thank G-d for providing them with food and water whilst they were there, and thank Him for the harvest of food now. Show pupils the BBC video about Sukkot (https://www.bbc.co.uk/teach/school-radio/articles/z2827yc you could also show https://www.bbc.co.uk/programmes/p0193b73). Scaffold a discussion about what happens during Sukkot and how pupils would feel spending 8 days in a Sukkah. Pupils could make their own sukkah either individually, in groups or as a class. If time permits share the story “Is it Sukkot yet?” either in the lesson or as part of a story time. https://www.youtube.com/watch?v=Esl_Hv2_f_o	
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		4. (Pupils may have some knowledge of this from Unit 0.4) Show the pupils a Chanukkiah – preferably a real one or a photo if one can't be sourced. Ask pupils to think about what they notice about it. How many branches does it have? What might it be used for? Explain to the pupils that they will learn about a Jewish festival that falls around the same time as Christmas in December called Chanukah which is the Jewish festival of lights. Share the story of Chanukah with the pupils using either a book or the BBC teach video at https://www.bbc.co.uk/teach/class-clips-video/articles/z47wxyz. Scaffold a discussion about what they have learnt. What happened in the story? Read "Sammy Spider's First Hanukah" to the pupils or share Cbeebies clip about Chanukah. https://www.bbc.co.uk/cbeebies/watch/my-first-festival-hanukkah how do Jews celebrate Chanukah? Pupils could retell the story of Chanukah, or make their own Chanukkiah. 5. Briefly recap the Jewish celebrations that the pupils have learnt about so far. Remind the pupils that during all of the celebrations, special food is eaten – pupils could try to name the ones they remember. Show pupils apples and honey and explain that these are very important in the Jewish Celebration we are going to be learning about today – Rosh Hashanah. Explain that Rosh Hashanah takes place over 2 days and celebrates Jewish New Year. It means "Head of Year" and normally occurs in the	
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		autumn. When does our New Year occur? Discuss how Jews follow the Hebrew calendar which is different to the one that we use. Rosh Hashanah is a celebration of the creation of the world and marks making a fresh start. Talk about how Jews believe their actions during Rosh Hashanah will affect the rest of the year. Share either Sammy's First Rosh Hashanah or BBC Teach video to illustrate how Rosh Hashanah is celebrated (https://www.bbc.co.uk/programmes/p02n2jc5, https://www.bbc.co.uk/cbeebies/watch/the-lets-go-club-celebrating-rosh-hashanah). Ask pupils to reflect upon how Rosh Hashanah is celebrated. If possible allow pupils to eat slices of apple dipped in honey reminding them that Jews do this to have a sweet beginning to a good new year ahead. Pupils could make Rosh Hashanah cards or write down or draw facts that they have learnt from today. Pupils could complete a Rosh Hashanah quiz at the end of the session https://www.bbc.co.uk/cbeebies/puzzles/my-first-festivals-rosh-hashanah-quiz 6. Pupils to reflect upon what they have learnt about important Jewish beliefs. Photo prompts or actual artefacts could be used to further scaffold the discussion. Pupils to think about what they have found most interesting or any questions that they might still have. Assessment Suggestion: Pupils could create a very	
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		simple fact file about what they have learnt about Jews across the 2 units.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>		Links to future units:
Chanukah, Challah, Chanukkiah Dreidel, Egypt, Israelites, Maccabees, Matzah, Moses, Passover, Pesach, Pharaoh, Rosh Hashanah, Seder, Shofar, Sukkot, Sukkah	0.4 What special times do we celebrate? 1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live?		1.6 Why are holy books special to Christians and Jews? 2.5 How do leaders inspire people to lead a good life? 2.6 Why are holy places special to some people? 3.5 What do Jews believe about kosher food? How does this impact Jews in different ways? 5.2 What do Jews learn about Passover? What special things might they do? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions?

1:6 Why are holy books special to Christians and Jews?

Suggested big questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What makes a book special? 2. What is the Christian Bible and what is inside it? 3. What do Bible stories tell Christians about God? 4. How do Jews show the Torah is special?	Can start to understand why holy books are special to different people. Can identify some important and simple beliefs within holy books. Can start to describe different ways people treat special books. Can start to identify how authoritative texts can influence	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 1. (Adapt this lesson if pupils completed unit 0.1 Lesson 1). Discuss with pupils what makes something special, explain to pupils that they today will look at stories that are special to them. Prior to the lesson pupils could bring in a book that is special to them or they could select a favourite book from the classroom. Ask the pupils to discuss the book they have chosen; Are these books special because the pupils really enjoy the story/information inside? Do they have interesting pictures inside? Where did the book come from, was it given to them by someone? Does the book tell you or teach you something? Explain Christians/Jews have a holy book which is very special to them that contains stories, rules and	Christians holy book is called the Bible (some Christians believe it God's word, some believe it is written by people to help understand God). Jew's holy book is called a Torah and is written as a scroll which is cared for in Synagogues. The Torah and Bible share some of the same stories and rules. The Ten Commandments are rules from God/G-d on how to live for Christians and Jews.

5. What are the Ten Commandments and why are they special to Christians and Jews?	people's actions and behaviour. Can start to make connections to stories that are special in their lives.	prayers which help them in their lives. They could write the names of these books (Bible, Torah) and which religion they belong to.	The Lord's Prayer is a special prayer found in the Bible, to help Christians ask for God's help.
6. What is the Lord's Prayer and why is it special to Christians?	Can start to consider the different influences people are driven by to lead a good life, including themselves.	2. Show pupils a Holy Bible and record any questions the pupils might have about it and watch https://www.youtube.com/watch?v=4zI557EGQGE (up to 1 min 8 secs) to find out more about the Bible and discuss the answers to the questions they posed. You could explain that some Christians believe the Bible is the word of God, whereas some believe it has been written by people to help understand God. Let pupils explore a children's Bible if they are available and ask them what they see. Explain to pupils what Christians will see when they read the Bible: stories that teach people how to live, hymns, rules to live by, and prayers. Pupils can use the Bibles to see if they can find examples of each of these elements. Pupils could pick a story from the Bible to end the lesson with, discussing the meaning of the story afterwards. 3. Recap what a Bible is and why a Christian would read a Bible. Look at a story in more detail, for example Noah's Ark (Noah's Ark Bible Stories for Kids (English Accent)) and explore with pupils what the story teaches Christians e.g. God is powerful, try to lead a good moral life, put your trust in God like Noah did and God will take care of you). Pupils could consolidate their learning of Noah's Ark by choosing a pair of animals and drawing them or making a	Assessment suggestions: Pupils could match words to the correct part of the Torah e.g. scroll, Yad, robe, crown, Ark and discuss why each of these are important to many Jews when caring for the Torah scrolls.

		playdough model of them, or building their own ark and/or watch The animals went in two by two - BBC Teach. 4. Recap with pupils what they have learned about Jews in the previous units this year with knowledge retrieval activity. Explain that the Jewish holy book is called the Torah. Show pupils an image of a Torah Scroll and ask pupils to draw visual comparisons between the Torah and the Christian Bible; book/scroll, English/Hebrew, reading from the right/reading from the left. Whilst they look different, explain that there are many stories in it that can be found in both books because Jews and Christians are closely connected through their past. Pupils could watch https://www.youtube.com/watch?v=o50psPRvub4; whilst some of the content is aimed at older pupils, the visuals provide an insight into how much care is taken of the Torah. Assessment Suggestion: Pupils could match words to the correct part of the Torah e.g. scroll, Yad, robe, crown, Ark and discuss the why each of these are important to many Jews when caring for the Torah scrolls. 5. Ask pupils if they can think of any rules that they have at school and why they might be important. Recap with pupils that the Bible and Torah have many similarities. One of them is the Ten Commandments which can be found in both books and are a list of rules to live by, given by G-d. Show pupils a children's version	
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		of the Ten Commandments and read through them together. Pupils could then create a class set of rules, with each pupil contributing a rule and explaining why it's important. Discuss with pupils more broadly why rules may be important to help us live together peacefully. 6. Explain that holy books also contain prayers and explain that prayer is a way that people with religious beliefs speak to their God. Explain that in the Bible, Jesus gave instructions for doing the perfect prayer, and it is called the Lord's Prayer. Pupils could watch <u>The "Lord's Prayer" simple explanation for kids - YouTube</u> or read a children's version to pupils. Whilst watching video or reading the prayer reflect on some of the things that Christians are asking for when they say the Lord's Prayer e.g. trust in God to give them what we need e.g. food and shelter, forgiveness, help to do the right thing even when it's hard. Ask pupils to then think of examples where they have done the right thing, but it's been a difficult choice (e.g. sharing their favourite food or a toy with a sibling or a friend). What made them choose the right thing to do (was it a feeling? Did someone ask them? Did they want to be kind)? Discuss the different ways in which we decide what the right thing to do is.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	

Special, holy, stories, Christians, Holy Bible, Jews, Torah, scroll, scroll, Yad, robe, crown, Ark synagogue, rules, Ten Commandments, Prayer	0.1 Who are the people in sacred (special) stories and why might they be important to people today? 0.2 Why do Christians perform the nativity at Christmas? 1.1 How do people know how to treat each other? 1.2 What do some people say God is like? How do people that believe in God feel close to God? 1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live?	3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.2 What do different people do in difficult times? What impact might it have on them? 5.2 What do Jews learn about Passover? What special things might they do? 5.4 What do different people believe about the creation of the world?
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2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do Muslims believe about God? 2. What do Muslims believe about Creation? 3. Who was the prophet Muhammed (pbuh)? 4. What is the Kaaba and why	Can start to identify some of the key beliefs of Muslims. Can start to identify what Muslims might learn from the teachings of the Prophet Muhammad (pbuh). Can start to understand how Muslims use the teachings of the Qur'an to guide their beliefs and actions.	<i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Recap on what the pupils remember about Islam from Unit 1. This could be a good opportunity to address misconceptions or consolidate learning so far. Write the word pillar on the board. Do the pupils know what a pillar is? Explain what a pillar is and show a picture of a pillar in use. Explain that in Islam, Muslims have 5 pillars of faith which are made up of 5 different actions. These actions help individual Muslims and the whole Muslim community (Ummah) to uphold, strengthen and deepen their	That many Muslims believe in one God (Allah) who they believe created the world. That the Prophet Ibrahim (Abraham) is an important figure in Islam. That Muslims believe that Prophet Muhammed is Allah's last messenger. That the Kaaba is a special place for Muslims and can be found in Makkah. That Muslims learn about Allah from the Qur'an and believe that it is their guide.

is it special to Muslims? 5. What is the Qur'an and why is it important to Muslims? 6. How does the Qur'an help Muslims live a good life?	Can start to consider the guidance given by the Qur'an to Muslims and think about the rules and guidance that they follow and how they. Can ask simple questions about Muslim beliefs and ways of living and consider similarities and differences between own beliefs and ways of living.	faith, and they are like a spiritual training. Pupils could think about what Muslims might do to please God and get closer to God when they are Muslim, based on their learning or knowledge about Islam so far. Show pupils the BBC teach video for a brief introduction to the 5 pillars of faith https://www.bbc.co.uk/teach/class-clips-video/articles/zv84jyv. Were the actions shown ones that the pupils had thought of? Pupils could think about which pillar of faith they think might be the most important to a Muslim and why. Which might be difficult for a Muslim to follow? If you have Muslim pupils in your class it may be useful to ask them these questions once you have thought about them as a class, if appropriate. Ask the pupils to think about the pillars in their life or what holds them up and helps them to be the best possible person that they can be. Pupils could draw or write about 5 actions that are important to them in their own lives. 2. Ask pupils to think about how people of different faiths might talk to God. What might they do? Pupils could think about how many times people may pray in a day and what they might pray for. Remind pupils that Salat (prayer) is a pillar of faith and that in Islam, Muslims pray (Salat) to Allah daily, praying 5 times a day. These times are: at the break of dawn, midday, late afternoon, sunset and late evening. Talk about how the times will vary each day based on the position of the sun which changes dependent on the season we are in. This means that Salat times can take place very early in the morning and very late in the evening in the summer or later in the morning and earlier in the evening in the winter. Pupils	That the Quran is written in Arabic and is read in Arabic from right to left, and has 114 chapters or surahs. Each surah consists of 3 or more verses. It is read, recited melodiously, and memorised in part or as a whole by Muslims of all ages, all over the world, in Arabic. Assessment suggestions: Pupils could complete suggested tasks at the end of each lesson which could help pupils consolidate their learning and show their understanding. This will allow teachers to assess against the knowledge statements. Pupils could complete an initial assessment asking pupils to show what they know about Islam at the start of the unit and then again at the end of the unit to show what they
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		could discuss what they would normally be doing at dawn, midday, late afternoon, after sunset and late evening. Show pupils a prayer mat, tasbeeh (prayer beads) and a qibla (pronounced kibla) compass (some mats already have compasses built into them and apps are now available to use). Pupils to think about how Muslims might use these to pray. Talk about how the purpose of the compass is to find the direction of the city of Makkah as Muslims face the Kaaba when they pray. Pupils could use the qibla compass to find the direction of Makkah in the classroom at this point. Explain how the purpose of the mat is to provide a clean surface on which to pray and how they are decorated with geometric patterns and objects from the natural world but not people or animals. The tasbih forms part of the prayers and is made up of 99 beads – this reflects Al Asma ul Husna but to also keep count of certain prayer phrases (Dhikr). If time permits look briefly at Salat (this will be covered again in the KS2 pillars of faith unit) and explain that Salat consists of set words and movements. The BBC Teach video not only demonstrates this well but also consolidates previous learning from the unit https://www.youtube.com/watch?v=q_WEa9IobmI. <i>Please note pupils should not at any point be asked to perform the prayer movements themselves, however each movement can be discussed.</i> Pupils could label a diagram of a prayer mat with the key elements learned in the lesson. 3. Ask pupils to think about who/what is special to a Muslim – Can they remember who is special, what the holy book is called, and the name of the special place that Muslims pray towards? Explain to the pupils that whilst Muslims believe they can pray anywhere (providing that it is clean and they have the intention to pray), lots of Muslims like to go to their special place of worship especially on a Friday which is their holy day. You could show a picture of a Masjid (Masjid is the Arabic word for Mosque)	have learnt and understood about Islam.
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		and ask them what they notice about it? It is important to note some masjids may look different if they have not been purpose built, so not all Muslim pupils will have the same experience of a masjid dependent on where they attend. Explain that just as Muslims have rules or manners for how to handle the Quran, they also have rules or manners for going into a masjid. Muslims who enter a masjid must cover their hair. This is not only a mark of respect to God, the angels and the Muslims in the mosque, but also due to the need for hair to be covered when they pray, so females wear a scarf, and men may wear a special hat. Modest dress while worshipping is a way to help everyone to focus upon God. Everyone must also remove their shoes before entering (this is regardless of whether you are Muslim or not) to ensure that the masjid is kept clean for prayers. Using either the BBC video below share information about a masjid https://www.bbc.co.uk/bitesize/articles/zfwphcw. If possible, take the pupils to visit a local masjid or but if not take them on a virtual tour; https://www.youtube.com/watch?v=jIayrLEKlzo https://www.youtube.com/watch?v=p1U7MrluhOY. If time permits share the story "In my Mosque" https://www.youtube.com/watch?v=ruggySjk5XM. Pupils discuss differences and similarities between a masjid and places of worship that they might be familiar with. Pupils can label the features of a masjid or design one for their local community ensuring they include the features they have learnt about (This could be added to gradually through the lesson). 4. Discuss how people might celebrate a baby being born – how might a family celebrate? Link back to any previous learning about welcoming babies. Explain that in Islam they have things they must do to welcome a baby to the world and to the religion. As soon as a baby is born the Adhan (Azaan) the Muslim prayer call is whispered into the baby's right ear, and the Iqamah (the second prayer call) into the left ear. This is	
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		usually done by the father. Explain that these are the first words a baby hears. Pupils could discuss why this is. Talk about how this shows the parents want the pupils to grow up as a Muslim. After the reciting of the prayer calls, a small piece of softened date or honey is rubbed into the roof of the baby's mouth (gives energy to suck the breast). Discuss why this might happen. Explain that this also shows they wish the child a sweet and happy life. Introduce the Aqiqah (Ak-kee-ka) to the pupils which is the special ceremony that takes place usually 7 days after the baby is born. Note if this can't be done on the 7th day, it is done on the 14th or 21st day and so on. The Aqiqah is an opportunity to introduce family and friends to the baby. Traditionally, a family would also sacrifice an animal, such as a sheep or goat (in Britain this is done through the butcher or the mosque). A large part of the meat is made into a meal which is shared with relatives and friends, especially with the poorer members of the family and community, and some of the meat that is left can be given to poorer members of the wider family and friends. Explain that a baby's head hair is shaved off very carefully around the time of the Aqiqah and that the hair is then weighed. This weight is then given in gold or silver to charity again as a thank you to Allah. Giving charity is one way to thank God (Allah) for the birth of the baby. Emphasise that for Muslims giving to charity and to the poor is extremely important and makes up a big part of their faith and is also one of the 5 pillars that they must follow (Zakat). It is a duty towards the needy and a way to purify the wealth and the heart and soul of those who give. Ask pupils to think about what they would do to celebrate a new baby being born? Would they give presents, do kind things for others, give something to charity? Pupils to reflect upon this. Create a knowledge quiz on the content learned to today to assess pupils learning. 5. The Qur'an (meaning recitation) is a very special book for Muslims. Do pupils have a book that is very special to them?	
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		What is it about? Why is it so special? How do they look after it? Pupils to think about what rules they would have for their special book if they were to lend it to a friend to make sure it is looked after. Talk to pupils about what the word "Prophet" means. Explain that Muslims believe that Noah, Moses and Jesus were all prophets but regard Prophet Muhammad as the last of the prophets and that he was Allah's special messenger. Discuss what a messenger is and how messages might be sent. Explain the Qur'an was revealed through angel Gabriel (Jibril in Arabic) to Prophet Muhammad over 23 years, starting in the year 609 BCE, and it was Prophet Muhammad's friends who scribed the Qur'an, at times when he recited a new part to them. Talk to pupils about the first revelation of the Qur'an to Prophet Muhammad or show the clip at BBC Teach The Qur'an Religious Studies - My Life, My Religion: Islam or BBC Two - Pathways of Belief, The Bible and the Qur'an: The Revelation, The Qur'an is revealed to the Prophet Muhammad (pbuh). Talk to pupils about how the Qur'an has 114 chapters which are called "Surahs" and that the Qur'an is divided into 30 parts (or 30 Juz) which are equal in length, and it is written in Arabic. Explain that Muslims have to learn how to read Arabic (which normally starts when they are children) so that they can recite and memorise the Qur'an for their obligatory prayers (Salat). Some Muslims (including pupils) may memorise the whole Qur'an by heart. Pupils could reflect about the difficulty this may pose and why Muslims may choose	
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		to learn it off by heart. Looking again at the Qur'an, talk about how the Qur'an differs from books the pupils read as it opens from right to left and that Arabic is also read in the same way. If time permits you could show the following videos to help pupils understand the importance of the Qur'an and how it should be treated https://www.bbc.co.uk/programmes/p0115flt or What's in Your Bag – Imam - https://www.bbc.co.uk/iplayer/episode/m001ld4b/whats-in-your-bag-series-1-8-imam. If possible, show pupils a physical copy of the Holy Qur'an or a photograph. Discuss how Muslims have rules as to how to treat the Qur'an. Take suggestions from pupils as to what those rules might be. Explain the etiquettes that need to be observed when Muslims read it (e.g. wash hands, cover head, Holy Qur'an must be respected and not placed on the floor). It is important to note that out of respect hands should be washed before handling the Qur'an if you are using a physical copy and if the Qur'an is being stored it must ideally be on a high shelf and somewhere clean. Pupils could complete a word fill or match symbols with descriptions of the content they have learned this lesson. 6. Share your classroom/school rules with pupils. Why do we have them? What do they help us to do? What would school be like if no one followed the rules? Allow time for pupils to think about rules that they encounter outside of school. Talk about how that lots of the rules we follow help us keep ourselves safe and happy	
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		and allow us to be kind to others. Remind pupils of the Qur'an. What can they remember about it and the rules Muslims follow when handling it? Remind pupils that the Qur'an is a very special and sacred book to Muslims. Why do they think that is? What might the Qur'an tell Muslims about? BBC clips from Pathways to Belief about the Qur'an may be helpful here. https://www.bbc.co.uk/programmes/p0114bxh. Explain that the Qur'an guides Muslims and tells them how Allah wants them to live their lives – for example it tells them how to treat their parents, friends, strangers, and animals, how to pray, what sort of food and drink they can eat and what they can't. Discuss some teachings from the Qur'an and whether these teachings are important for only Muslims or everyone regardless of whether they believe in a God or not. • Be kind to your parents, particularly in their old age. • Be honest and speak the truth all the time. • Do not tell lies about other people. • Stand up for justice in all situations. • Be fair and kind towards everyone you meet and get to know them • Make peace whenever possible but defend the weak and yourselves from oppression because of your beliefs • Do not take advantage of others who are not as fortunate as you. • Spend your money wisely and help those who need it. • Be thankful for what you have • Do not be greedy or wasteful.	
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		Pupils could think about what rules they'd have for others to make sure they lead a good life. Would they keep some of the ones from the Qur'an or would they have completely different ones? Pupils could use this opportunity to reflect upon what they have learnt in this unit about how Muslims believe that they should treat Allah's creations.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Allah, Al- Asma ul-Husna, Arabic, attributes, created, creator, crescent moon, God, Ibrahim, Islam, Kaaba, Makkah, messenger, Mullah Nasreddin, Muslim, natural world, Prophet Muhammad (pbuh), Qur'an, respect, sacred, surah	1.2 What do some people say God is like? How do people that believe in God feel close to God? 1.4 How can we care for the world?	2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? 2.5 How do leaders inspire people to lead a good life? 2.6 Why are holy places special to some people? 4.6 What do Muslims learn about Prophet Muhammad? Why is he so special? 5.5 What are the five pillars of Islam and how do Muslims follow them in different ways? Why is Jerusalem a sacred place to people who follow Abrahamic religions?	

		6.3. Why is it important for Muslims to fast in Ramadan? How does it impact Muslims' lives?
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2.2 Is Christmas only special to Christians?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do people celebrate? 2. How do different people celebrate? 3. How do Christians prepare for the special day of Christmas? 4. Why is Christmas special for Christians?	Can start to understand the importance of preparation – (Advent) and make simple links to the Christmas story. Can start to recognise that other religions and those without a religion can follow Christmas traditions but do not celebrate the Birth of Jesus.	1. Introduce the topic of Celebrations. Collate pupils' ideas and thoughts of different types of celebrations emphasising some are religious, and some are secular – not associated with a religion. Using a large sheet of paper or the board, divide the sheet into 4 seasons – ask the pupils to put a list of named celebrations for the year with their dates, into the different season sections. Pupils to consider if there are any festivals/celebrations that are on the same date each year (e.g. New Year's Day, Birthdays, May Day, Halloween, Valentine's Day, Christmas day)? Pupils to consider whether there are any celebrations/festivals that are not on the same day each year (e.g. Chinese New Year, Diwali, Ramadan, Advent, Easter, Sukkot, and School Holidays)? Pupils select a celebration and design/ create and decorate their own individual invitation to the event. Pupils can write a summary sentence about their celebration and if it is linked to a religious festival or whether it is secular and when it is being celebrated this year.	Some celebrations are religious, whilst others are secular (not connected to religion or religious beliefs). Advent is a time of preparation for Christians and means the coming/arrival of Jesus. The nativity story reflects the Christian belief of incarnation, where God came to earth as Jesus. Other religions and those without a religion recognise and celebrate Christmas but do not believe that Jesus is the incarnation of God on earth.

5. Is it only Christians that celebrate Christmas? 6. What do people without a religion think about Christmas?	Can name some celebrations and how these involve their own families and the wider community. Can start to understand that communities are made of people with different worldviews. Can start to reflect on why people celebrate and the impact it can have.	2. Pupils to consider what celebrations involve? (Emphasising some are religious; some are secular and not associated to a religion and ensuring they can recall what this means). Pupils could bring in a photo of a celebration they have attended and share with their partner what the celebration was about, did they wear special clothes? What food did they eat? Was it in a special place? Did they give or receive a gift? Were there special decorations? Can pupils draw a special moment of their celebration that they have attended and write some sentences relating to the celebration and why this is important to them? Discuss of different celebrations within the class and highlighting their similarities and differences between them. 3. Introduce the term `Advent' (coming) – Ask pupils if they have heard of this word before and discuss its meaning. Discuss how you might prepare for a big trip and compare this to how Christians prepare for Christmas during Advent. Play the clip Christmas - BBC Teach and discuss some the things that Christians do to prepare for Christmas. Provide images which could be in a tradition advent calendar and discuss the different images e.g. nativity scenes, star, animals, Mary and Joseph, gifts, Advent wreath with five candles, singing carols, church services etc and discuss what they mean and how they relate to Christmas. Pupils could then create their own class Advent calendar picking something they associate with Christmas to	Assessment suggestions: Using key terms in lesson 6, pupils could prioritise these elements of Christmas in relation to a Christian compared to a person who celebrates Christmas but is not religious, discussing their choices and how they decided.
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		draw and then could lay out their pictures to create a large advent calendar, this could also be completed with chalk outside on the floor (check whether they have already completed this unit in 0.2). 4. Recap with pupils the meaning of Advent and how Christians prepare for Christmas. Share the Christmas story with pupils, playing the video clip www.TheChristmasStory.co.uk (detailed) or The Christian Story of the First Christmas - BBC Teach (shorter option) or share a book. Pause at the angel visiting the shepherds. Introduce the word 'gospel' meaning 'good news' which is the central message of the angels to the shepherds in the story of Jesus' birth. Show a Bible and locate Luke chapter 2 verses 8-20. I wonder – how did the shepherds feel? Were they frightened, excited or both? Have you ever had some very exciting news to share? I wonder who the special baby was that the angels told the shepherds about. I wonder why this baby was so special. Discuss the 'good news' of the birth of Jesus. Emphasis that Christmas is an important celebration to Christians because it means the coming of joy and peace and is when God came to earth as Jesus, Christians call this the incarnation. Christmas is an important celebration to Christians because it means the incarnation of God as Jesus and the coming of joy and peace. Connect with the story of the wise men who gave gifts to Jesus – reinforce the most important gift to Christians would be	
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		Jesus. Pupils to reflect on why Christmas is important to Christians and complete a piece of writing/a letter from the perspective of a Christian explaining it is important with some simple reasons explained. 5. Discuss how many other religions recognise Christmas, not as the celebration of Jesus' birth but as a holiday and having time to spend together and exchange gifts. Using a mind map on the board collate things associated with Christmas, and discuss why these, e.g. why do people decorate their houses with lights and Christmas trees? (Lots of people see light as good and darkness as evil/bad). I wonder why gifts are given. (To show we care about others), I wonder why people spend time with their friends and families, (to help with loneliness and support each other). Note the majority of advent calendars/Christmas cards and Christmas jumpers have little or no connection to the birth of Jesus. Play the clip Primary school assemblies: Christmas Around the World - BBC Teach. And lead into Christmas being a time to share and to recognise our differences and the diversity of people around us. Emphasise the importance of respecting differences which makes our world a more inclusive place. Play the clip Celebrations - BBC Bitesize and/or look at the slideshow of celebrations, pausing at each different country and discussing each tradition, exploring whether any of these traditions are similar to how Christmas is celebrated in this country. Discuss	
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		with pupils if everyone has a religion? Do you have to be a Christian to celebrate Christmas? Remind pupils the meaning of secular, and that some celebrations can be celebrated without a religious belief. Pupils draw their favourite Christmas tradition (or another celebration in their house) and write an explanation about the importance of this tradition to them/and or their family, or they could be provided with images of the different Christmas traditions around world and write a brief explanation of what the celebration is and where. 6. What do people without a religion think about Christmas? Revisit the Christian term incarnation (the fact that Christians believe that God came to Earth as Jesus). Revisit the concept that many people do not have a religion or worship a God from the previous lesson. Many people however follow special rules to help them lead a good life often referred to as The Golden Rule. Introduce a simple golden rule – use Disney’s Thumpers Father guidance “If you can’t say anything nice – say nothing at all.” Ask pupils to consider that Christmas might mean different things to different people. Suggestion: Using key terms below, pupils could prioritise these elements of Christmas in relation to a Christian compared to a person who celebrates Christmas but is not religious, discussing their choices and how they decided.	
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		Giving and receiving presents	family time	food	
		Decorating home	worship and prayer	baby Jesus	
		Advent calendar	incarnation	Giving to charity	
		school holiday	going to church	Christmas tree	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>			Links to future units:
Religious, secular, Christianity, God, incarnation, Bible, Advent, Christingle, Advent wreath, Advent calendars, Nativity, Jesus, belief, faith, Golden Rule, `good news`, Goodness, evil, bad, diversity, respect, inclusion.		Who are the people in sacred (special stories) and why might they be important to people today? Why do Christians perform the nativity at Christmas? 1.5 Part 2 Who is Jewish? What do Jews believe and how may they live? 1.4 Why are holy books special to Christians and Jews?			3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.2 What do Christians learn about the incarnation of Jesus? Do all Christians agree?

2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What are the 5 pillars of Islam? 2. How do Muslims pray? 3. Where can Muslims pray? 4. How do Muslims welcome a baby to the family?	Can start to understand the 5 pillars of faith. Can identify some of the main features of a mosque and understand how it is used by Muslims in daily life. Can identify objects used in worship and give a simple explanation of how they are used. Can start to consider how a new baby is welcomed into a Muslim family and	<i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Recap on what the pupils remember about Islam from Unit 1. This could be a good opportunity to address misconceptions or consolidate learning so far. Write the word pillar on the board. Do the pupils know what a pillar is? Explain what a pillar is and show a picture of a pillar in use. Explain that in Islam, Muslims have 5 pillars of faith which are made up of 5 different actions. These actions help individual Muslims and the whole Muslim community (Ummah) show their faith.	That Islam is based around 5 pillars of 5 that help a Muslim lead a good life. That Muslims pray set prayers 5 times a day and face Makkah when they do. That a masjid (or mosque) is a clean place where Muslims go to worship God (Allah) and 'The house of God' That Muslims perform an Aqiqah ceremony to welcome a new baby to Islam. That Muslims mark the end of Ramadan (a month of fasting) by celebrating Eid-ul-Fitr.

5. What is Eid ul Fitr and how is it celebrated? 6. What do Muslims believe and how might they live.	compare with their own experiences of a baby being born. Can ask simple questions about Muslim beliefs and ways of living and consider similarities and differences between own beliefs and ways of living.	Pupils could think about what Muslims might do to show that they are Muslim based on their learning or knowledge about Islam so far. Show pupils the BBC teach video for a brief introduction to the 5 pillars of faith https://www.bbc.co.uk/teach/class-clips-video/articles/zv84jyv. Were the actions shown ones that the pupils had thought of? Pupils could think about which pillar of faith they think might be the most important to a Muslim and why. Which might be difficult for a Muslim to follow? If you have Muslim pupils in your class it may be useful to ask them these questions once you have thought about them as a class, if appropriate. Ask the pupils to think about the pillars in their life or what holds them up and helps them to be the best possible person that they can be. Pupils could draw or write about 5 actions that are important to them in their own lives. 2. Ask pupils to think about how people of different faiths might talk to God. What might they do? Pupils could think about how many times people may pray in a day and what they might pray for. Remind pupils that Salat (prayer) is a pillar of faith and that in Islam, Muslims pray (Salat) to Allah daily, praying 5 times a day. These times are: at the break of dawn, midday, late afternoon, sunset and late evening. Talk about how the times will vary each day based on the position of the sun which changes dependent on the season we are in. This means that Salat times can take place very early in the morning and very late in the evening in the summer or later in the morning and earlier in the evening in the winter. Pupils could discuss what they would normally be doing at dawn, midday, late afternoon, after sunset and late evening. Show pupils a prayer mat, tasbe (pronounced tusbee)	That Muslims also have celebrations for birth of babies, and marriages. Assessment suggestions: Pupils could create a fact file or complete a scaffolded piece of writing using key knowledge statements and vocabulary to scaffold them into exploring questions around important beliefs held by Muslims and/or the practices of Muslims.
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		prayer beads) and a qibla (pronounced kibla) compass (some mats already have compasses built into them and apps are now available to use). Pupils to think about how Muslims might use these to pray. Talk about how the purpose of the compass is to find the direction of the city of Makkah as Muslims face the Kaaba when they pray. Pupils could use the qibla compass to find the direction of Makkah in the classroom at this point. Explain how the purpose of the mat is to provide a clean surface on which to pray and how they are decorated with geometric patterns and objects from the natural world but not people or animals. The tasbeeh forms part of the prayers and is made up of 99 beads – this reflects Al Asma ul Husna but to also keep count of certain prayers. If time permits look briefly at Salat (this will be covered again in the KS2 pillars of faith unit) and explain that salat consists of set words and movements. The BBC Teach video not only demonstrates this well but also consolidates previous learning from the unit https://www.youtube.com/watch?v=qWEa9IobmI. <i>Please note pupils should not at any point be asked to perform the prayer movements themselves, however each movement can be discussed.</i> Pupils could label a diagram of a prayer mat with the key elements learned in the lesson. 3. Ask pupils to think about who/what is special to a Muslim – Can they remember who is special, what the holy book is called, and the name of the special place they pray towards? Explain to the pupils that whilst Muslims believe they can pray anywhere (providing that it is clean and they have the intention to pray), lots of Muslims like to go to their special place of worship especially on a Friday which is their holy day. You could show a picture of a Masjid (Masjid is the Arabic word	
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		for Mosque and pronounced masjid) and ask them what they notice about it? It is important to note some masjids may look different if they have not been purpose built, so not all Muslim pupils will have the same experience of a masjid dependent on where they attend. Explain that just as Muslims have rules about how to handle the Qur'an, they also have rules about going to a masjid. Muslims who enter a masjid must cover their hair. This is not only a mark of respect also due to the need for hair to be covered when they pray so females wear a scarf, and men wear a special hat. Everyone must also remove their shoes before entering (this is regardless of whether you are Muslim or not) to ensure that the masjid is kept clean for prayers. Using either the BBC video below share information about a masjid https://www.bbc.co.uk/bitesize/articles/zfwphcw. If possible, take the pupils to visit a local masjid or but if not take them on a virtual tour; https://www.youtube.com/watch?v=jIayrLEKlzo https://www.youtube.com/watch?v=p1U7MrLuhOY. If time permits share the story "In my Mosque" https://www.youtube.com/watch?v=ruggySjk5XM. Pupils discuss differences and similarities between a masjid and places of worship that they might be familiar with. Pupils can label the features of a masjid or design one for their local community ensuring they include the features they have learnt about (This could be added to gradually through the lesson). 4. Discuss how people might celebrate a baby being born – how might a family celebrate? Link back to any previous learning about welcoming babies. Explain that in Islam they have things they must do to welcome a baby to the world and to the religion. As soon as a baby is	
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		born the Adhan (Azaan) the Muslim prayer call is whispered into the baby's right ear, and the Iqamah (the second prayer call) into the left ear. This is usually done by the father. Explain that these are the first words a baby hears. Pupils could discuss why this is. Talk about how this shows the parents want the pupils to grow up as a Muslim. After the reciting of the prayer calls, a small piece of softened date or honey is rubbed around the baby's gums. Discuss why this might happen. Explain that this shows they wish the child a sweet and happy life. Introduce the Aqiqah (Ak-kee-ka) to the pupils which is the special ceremony that takes place usually 7 days after the baby is born. Note if this can't be done on the 7th day, it is done on the 14th or 21st day and so on. The Aqiqah is an opportunity to introduce family and friends to the baby and a meal is shared. Explain that a baby's head hair is shaved off very carefully as part of the Aqiqah and that the hair is then weighed. This weight is then given in gold or silver to charity as a thank you to Allah. Traditionally, a family would also sacrifice an animal, such as a sheep or goat (in Britain this is done through the butcher or the mosque) and some of the meat is given to poor people whilst the rest is given as a gift to wider family and friends as gift again to thank Allah. Emphasise that for Muslims giving to charity and to the poor is extremely important and makes up a big part of their faith and is also one of the 5 pillars that they must follow (Zakat) Ask pupils to think about what they would do to celebrate a new baby being born? Would they give presents, do kind things for others, give something to charity? Pupils to reflect upon this. Create a knowledge quiz on the content learned to today to assess pupils learning.	
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		5. Discuss special times that pupils celebrate and why, these could be religious or non-religious. Pupils could think about what they do to celebrate these times as well. Explain that in Islam there are two significant holy days that all Muslims celebrate (it's important to note that there are other Holy days and festivals that are acknowledged and celebrated by Muslims, but not by all of them) these are Eid ul-Fitr and Eid ul-Adha and these both happen at different times of the year. Explain that the word Eid is the Arabic word for Festival and in this lesson, they will be learning about Eid ul-Fitr which means the "festival of breaking the fast." Pupils may already be familiar with the month of Ramadan, if not briefly explain more about it. Discuss how Muslims follow a calendar based on the moon so the date of Eid ul-Fitr changes every year, however it is always celebrated in the same way. Using the videos discuss what happens at Eid ul-Fitr from the BBC at <u>Ramadan and celebrating Eid al-Fitr - CBeebies</u>, pupils could note down some of the traditions of Eid ul-Fitr. Pupils could then complete the quiz on Eid ul-Fitr below the videos. Pupils could use this opportunity to compare Eid celebrations to one of their own. 6. Scaffold a discussion with the pupils so that they can think about everything that they have learnt about Islam. Pupils to think about what they have found most interesting or any questions that they might still have. Assessment Suggestion: Pupils could create a fact file or complete a scaffolded piece of writing using key knowledge statements and vocabulary to scaffold them into exploring questions around important beliefs held by Muslims and/or the practices of Muslims.	
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Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Allah, adhan, Al- Asma ul-Husna, aqiqah, Arabic, attributes, ceremony, created, creator, crescent moon, Eid ul-Adha, Eid ul-Fitr, faith, God, Hajj, Ibrahim, iqadah, Islam, Kaaba, Makkah, masjid, messenger, Mullah Nasreddin, Muslim, natural world, prayer call, Prophet Muhammad (pbuh), qibla, Qur'an, pillars, , Ramadan, rehel, respect, sacred, sacrifice, Shahadah, salat, sawm, surah, tasbih, zakat	2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live?	2.5 How do leaders inspire people to lead a good life? 2.6 Why are holy places special to some people? 4.6 What do Muslims learn about Prophet Muhammad? Why is he so special? 5.5 What are the five pillars of Islam and how do Muslims follow them in different ways? Why is Jerusalem a sacred place to people who follow Abrahamic religions? 6.3. Why is it important for Muslims to fast in Ramadan? How does it impact Muslims' lives?

2.4 How do festivals bring people together?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is a festival? 2. Why is Easter a special festival for Christians and how to they celebrate? 3. Why is Passover a special festival for Jews? 4. Why is Eid ul-Fitr a special	Can identify some simple stories and teachings behind festivals. Can simply describe some of the practices that people carry out during festivals, Can start to understand why some of these practices take place and can discuss some of the positive impacts that they have on followers.	1. Show pupils a list of different festivals that they might be familiar with and see if they can work out what they will be learning about in this unit. Ask pupils to think about the types of festivals they may celebrate and have heard of and share their experiences, what are their favourite bits and why? Do they know the meanings behind the festivals? Pupils can make a recipe or list of all the different ingredients that happen as part of the festival they are familiar with, or they could create a decoration that they may put up for the festival. 2. Ask pupils what they already know about Easter and explain to pupils that Easter is a special festival for Christians because it's when Christians celebrate the resurrection of Jesus Christ and/or new life. Watch all or parts of My First Festivals - Series 1: 7. Easter - BBC iPlayer so that pupils can learn more about what Christians do at Easter and the	Easter is a special festival to Christians because it's when they celebrate the resurrection of Jesus Christ and/or new life. Symbols of new life such as eggs, chicks, and bulbs are used, as well as the cross which Jesus died on. Passover is a special festival to Jews. On the evening before Passover starts, Jews have a special service called a Seder (Order). Passover remembers the story of the Exodus, where Israelites left Egypt for the Promised Land.

festival for Muslims? 5. Why is Darwin Day a special festival to some people? 6. Why are festivals important to many people?	Can reflect on their own experiences of festivals and what it meant to them.	reasons behind them. The class could then create a memory box similar to Liberty's, drawing different elements of Easter to add to it. Discuss with pupils the symbolism behind the different elements e.g. Eggs, chicks, bulbs, donkey, and cross as they put their drawing in the box. 3. <i>This lesson builds on lesson 2 in unit 1.5. If pupils have not completed this lesson then they can complete it here.</i> <i>If pupils have completed Lesson 2 in Unit 1.5 pupils can complete the following lesson:</i> Pupils could firstly recap any knowledge they can remember of Passover and the Sedar plate using the video and Sedar plate section on What is Passover? - BBC Bitesize. Following this, pupils can start to explore the deeper meaning behind Passover by telling the story of Exodus (see 11 Goodbye Pharaoh Bible for Children » Free Bible Stories to Download which provides a number of different formats to deliver the story or watch The Exodus: Moses - BBC Teach). Pupils could discuss the story and think about what the hidden meaning behind the story of Exodus is and what Jews learn from the	The story tells of the Ten Plagues that were inflicted by G-d onto the Egyptians. Eid ul-Fitr is a special festival to Muslims because it marks the end of the hardship experienced during Ramadan, it's a time where all Muslims around the world can celebrate together, Prophet Muhammad first celebrated Eid in 624AD, and Muslims give to charity. Some people celebrate Darwin Day, which is celebrated on February 12th of each year. It is a non-religious festival that commemorates the birthday of Charles Darwin, one of the most influential scientists of all time. People who celebrate it try to reflect and act on being curious about the world, just, as Charles Darwin was in collecting evidence and proposing the theory of evolution of
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		story. Pupils could also create poster which sets out the 10 plagues (there is a summary here What is Passover? - BBC Bitesize). <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 4. Recap with pupils what they can remember about Eid from Unit 2.3 Lesson 5 by through a quiz or true and false statements. If they did not complete this lesson they could complete it instead of this lesson. Explain to pupils that they will be learning about Eid in more detail today and thinking about why it is special to Muslims around the world. Show pupils Eid al-Fitr: What is it and why is it celebrated? - BBC Newsround and/or Eid al-Fitr: What is it and why is it celebrated? - BBC Newsround and ask pupils to record all the different ways that the children celebrate Eid. Pupils can then discuss why Eid ul-Fitr is important to Muslims (it marks the end of the hardship experienced during Ramadan, it's a time where all Muslims around the world can celebrate together, Prophet Muhammad first celebrated Eid in 624AD, Muslims give to charity). Assessment Suggestion: Pupils	plants and animals (including humans) by natural selection. Festivals have a positive impact on people, their families and the community; e.g. feeling a part of something bigger, spending special time with one another, strengthening one's beliefs. Assessment suggestions: Pupils could then be provided with a list of the reasons why Eid is important to Muslims along with some incorrect statements which they need to identify.
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		could then be provided with a list of the reasons why Eid is important to Muslims along with some incorrect statements which they need to identify. <i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 5. Recap on the festivals that pupils have learned about so far and ask how they are all similar. Explain to pupils that festivals are not all religious in nature. Some people celebrate Darwin Day, which is celebrated on February 12th of each year. People who celebrate it try to reflect and act on the principles of curiosity, the search for truth, and bravery as demonstrated by Charles Darwin. Explain to pupils or they could read some information about Charles Darwin's achievements (Darwin's Birthday Teaching and Event	
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		Information - Twinkl and Darwin Day). Pupils can then think about what it means to be curious about something in the world, what does it mean to be curious? Pupils could write or draw an image that represents something they would like to be curious about and find out more about. They could think about how they might go about it and where they would look to find out more. They could also discuss why they think it may be important for humans to be curious and how it has helped us. This discussion could be supported by resources from Understanding Humanism, such as the short film 'Philip Pullman on curiosity' https://understandinghumanism.org.uk/res_films/philip-pullman-on-curiosity/ and the activity 'Asking Questions' https://understandinghumanism.org.uk/wp-content/uploads/2021/10/Asking-questions.pdf. 6. Get pupils to think about all the things they have learned that people do during festivals and then discuss how these different actions have a positive impact. First on the individual, then family and friends, then the wider community. Pupils can then discuss what they think are the most important positives from celebrating festivals. Pupils could then design and plan their own festival. What type of activities would they take part in in order to have a positive impact?	
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Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Festival, Easter, resurrection, Passover, Pesach, The Ten Plagues, Exodus, Eid ul-Fitr, Ramadan, fasting, charity, Darwin Day.	0.1 What special times do we celebrate? 0.5 Why is Easter an important time for Christians and what special things do they do at Easter? 1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live?	3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 3.5 What do Jews learn about Passover? What special things might they do? 4.1 Part 1: What is a Humanist? What matters most to a Humanist? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.3 Is Easter a commemoration or a celebration for Christians? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?

2.5 What do different people believe about forgiveness?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What does it mean to be friends with someone? 2. What do Christians believe about forgiveness? 3. What do Jews think forgiveness is more than just saying sorry? 4. Why do Muslims believe	Can start to identify some of the key teachings around forgiveness. Can simply describe some of the ways these beliefs impact people's lives and the action they take when seeking or giving forgiveness. Can start to reflect on their own perspectives on forgiveness and	1. Pupils in this lesson will understand the value of forgiveness in relationships and friendships; Ask pupils to make list of the important characteristics of being a good friend (e.g. being kind, listening, having similar interests, forgiveness). Ask pupils to think about a time when they made a mistake or hurt a friend's feelings. Discuss how they would feel if their friend forgave them and how that would make them feel better. Introduce the concept that forgiveness is like making peace with someone and starting fresh. Discuss how friends can still be friends even if they disagree or make mistakes; for example: "Just like how you would want your friend to forgive you if you accidentally broke their toy, you should try to forgive your friends when they make mistakes too." If time allows they could write a definition of what it means to forgive, providing an example of when this may happen.	Forgiveness is like making peace with someone and starting fresh. Christians believe that God forgives them for their mistakes and loves them no matter what. Jews believe in "teshuvah" (repentance). This means not only making amends, but also thinking about how you can change so that you avoid repeating that mistake. Muslims believe in seeking forgiveness from Allah and from others. They believe it can be very powerful to forgive; it can help heal wounds, build

forgiveness is a super power? 5. How can forgiving help people let go of anger? 6. What is your perspective on forgiveness?	what it means to them in their lives.	2. Firstly, ask pupil how it feels if they share a problem or something they are feeling bad about with a trusted person (e.g. weight lifted advice sought etc...). Explain that Catholics ask their priest for forgiveness, who is standing in God's stead. This happens during something called Confession. Ask pupils what this suggests about whether God can forgive Christians for mistakes? Explain to pupils that they will understand the Christian concept of forgiveness through a Bible story. Recap with pupils the meaning of forgiveness and why it is important as friends we can forgive. As a class read or watch the story of the Prodigal Son from the Bible (Luke 15:11-32, number 45 on Bible for Children » Free Bible Stories to Download, and/or watch The Prodigal Son Bible Stories for Kids). Explain that the father in the story represents God and that he loves his son no matter what he does. Discuss how the father forgives his son and welcomes him back home. Explain that for Christians, they believe, that just like the father in the story, God forgives them for their mistakes and loves them no matter what. Ask pupils to think about how they would feel if their parents or family members forgave them for something they did wrong. How do they think the son felt when his father forgave him and welcomed him back? If time allows, pupils could draw a picture of the Prodigal Son	friendships, and make the world a better place. The Power of Gratitude is a non-religious practice which says that if people focus on what they are grateful for, this will allow them to forgive and move on and lead a happier life. Assessment suggestions: Pupils could show their understanding of teshuvah by being given examples of things that somebody might want to be forgiven for and they have to suggest how they could change their ways to be better person e.g. I lost someone's pencil case....try to be more careful with people's things.
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story and write the keywords from the lesson around the image; forgiveness, love, welcoming home, father, son, God.

3. Pupils to understand the Jewish concept of forgiveness through learning about Yom Kippur. Recap with pupils what they have already learned about Judaism in units 1.3 and 1.5. Explain that in Jewish tradition, Yom Kippur is a special day for people to ask for forgiveness from others and from G-d, explain that how Jews believe that forgiveness is an important part of being a good person and getting closer to G-d. Introduce the concept of "teshuvah" (repentance) and explain that it means making amends, as well as changing one's ways. Ask pupils to think about how making amends as well as changing one's ways after a mistake is an important part of the process of forgiveness, what benefits do they have? **Assessment Suggestion:** Pupils could show their understanding of teshuvah by being given examples of things that somebody might want to be forgiven for and they have to suggest how they could change their ways to be better person e.g. I lost someone's pencil case....try to be more careful with people's things.

Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not

be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.

4. Introduce the concept of forgiveness in Islam and explain that Muslims believe in seeking forgiveness from Allah and from others and believe it can be very powerful. Share the story of "Khaled and the Robbers" [The Power of Forgiveness Islamic story | English Story](#) which is part of Islamic tradition. After pupils have watched the video discuss with pupils What Khaled what emotions he must have been feeling when he got angry at the old man. Ask them to then think about how he felt after he had asked for forgiveness. Which emotions would the pupils prefer to have? Explain to pupils that forgiveness can be powerful, not only for the person who has been wronged but also for the person receiving it, it has the power to change the way we think and feel and it enables people to heal, build friendships and make the world a better place. Pupils could then interview each other as Khaled, and the older man and ask them about how giving or receiving forgiveness has affected them.

		<i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 5. Pupils will look at a non-religious perspective on forgiveness called The Power of Gratitude. Explain that some people believe that forgiveness is not just about forgetting what happened, but also about being grateful for what we have. Explain that when we forgive, we can let go of negative feelings and focus on the good things in our lives, it can help people forgive and move forward. Ask pupils to think about three things they are grateful for today. When they think about these things, how does it make them feel? Explain that some scientists argue that if you think positively, you are more likely to feel happier. Therefore, forgiving people and focussing on the positives not only lets people heal, but it could also increase their happiness! Pupils could complete	
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		the lesson by drawing their own diagram/interpretation of The Power of Gratitude. 6. In this lesson pupils will reflect on their own understanding of forgiveness and why it's important. Ask pupils to think about a time when they forgave someone and/or someone forgave them. How did it make them feel? How did it make the other person feel? How did they communicate it? Here, pupils could imagine a world where no-one forgives, what might happen? How would they feel living in a world like that? Following this, provide pupils with a selection of quotes about forgiveness. Ask pupils to discuss which quote they like the best. Ask them to draw a picture or write a short story about what forgiveness means to them, including the quote they have chosen about forgiveness.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Forgiveness, peace, Yom Kippur, teshuvah (repentance), making amends, changing one's ways, emotion, anger, The Power of Gratitude, scientists.	1.1 How do people know how to treat each other? 1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live?	3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.2 What do different people do in difficult times? What impact might it have on them?	

	2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live?	5.5 What do Muslims learn about Prophet Muhammad? Why is he so special? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? 7.6 Is causing conflict ever justified? 9.3 Problem of Evil: Why is it difficult to believe in God?
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2.6 Why are places of worship special to some people?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What makes a place special? 2. What makes a church special to Christians? 3. What special things can be found in a Synagogue? 4. What special things take place in a Mosque?	Can start to identify the names of some places of worship from different religious worldviews. Can simply describe some of the beliefs about the places of worship and the objects and/or spaces within them. Can simply describe some special things that happen in places of worship.	1. Begin by asking pupils about places they consider special and ask them why; possible examples could be the family homes, parks, schools, places they have visited in the holidays etc... One option here is to visit a special place in the local community or walk around the local area and see what they can find in terms of special places and buildings. Alternatively, pupils could create a 'Special Places' collage using pictures from the local area or drawings created by them. Pupils can then reflect on their collages and share what makes these places special. Explain to pupils that in this unit they will be looking at places that are special to some people with religious beliefs, called places of worship. Can pupils name any places of worship? 2. In this lesson pupils will learn about the significance of churches to Christians. Start with a recap of last lesson and ensure pupils are secure with the term places of worship,	Churches are important to Christians because they can come together and worship God. The bread and wine are blessed for Communion on an altar. This is part of the service when Christians remember how much Jesus loves them, stain glass windows may tell an important story from the Bible, the steeple is shaped so that it is pointing towards heaven. Synagogues are important to Jews, not only to come together and worship (especially on a Saturday for Shabbat) but also

5. & 6. How would you design a special building?	Can begin to identity special objects or structures within places of worship and describe why they are important to some people. Can make some simple reflections on the values that underpin the significance of a special place they have designed and consider how these values can be reflected in design.	and worship (link to prior learning regarding prayer, worship; showing love/giving thanks to God, interacting with God through prayer). Start by showing pictures of different churches and discuss their architecture and features (e.g., steeple, altar, stained glass windows) and what the purpose of the features are (e.g. alter is a table where the bread and wine are blessed for Communion (Different types of Christians will have different names for a communion service. Usually, they mean similar things: Mass, Eucharist, Communion). This is part of the service when Christians remember how much Jesus loves them, stain glass windows may tell an important story from the Bible, the steeple is shaped so that it is pointing towards heaven). Pupils could use this lesson to visit a local church and look around the church to see receive a guided tour, pupils could then go on treasure hunt to find other elements of the building. Alternatively, pupils could watch a church tour e.g. A visit to a church - KS1 Religious Education – Primary Y1 & Y2 - BBC Bitesize After watching ask pupils to discuss why the church is an important feature to a Christian community. Assessment Suggestion: Pupils could be given a diagram of church which they can then label with the correct terms. 3. Briefly recap with pupils what they can remember about Judaism from previous learning. Introduce the term	because it is a place of learning about Judaism. Pupils could learn 1-2 of the following: Torah Ark: This special closet holds the scrolls of the Torah, which is like a very special book with stories and rules from G-d, and it's special because it keeps the book safe and shows respect. Torah Scroll: This is a large collection of books that has the story of creation and special rules from G-d, and it's special because it's handwritten onto a scroll and is very precious to the community. Yad: Is a special pointer used when reading the Torah. Menorah: This special lamp has seven branches, just like the
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		"synagogue" and tell pupils that synagogue comes from an ancient word meaning 'a place of assembly'. Ask pupils about their own experience of school assemblies and highlight the similarities and differences between their experiences compared to what happens in a synagogue. What do they think might happen in a synagogue? Tell pupils that many Jews refer to synagogues as a 'shul', ask pupils what word this sounds like (school), and why they may refer to it as this (because the synagogue is also a place of learning). It could also be explained that Jesus was a Jew and that he would have worshipped in a synagogue. Watch a tour (e.g. A visit to a synagogue - KS1 Religious Education – Primary Y1 & Y2 - BBC Bitesize) of a synagogue (or visit a synagogue if possible) and highlight special objects (see suggestions below), explaining why they are special to Jews. Pupils could then choose an object and recreate it using playdough, to be put together at the end to create a mini class synagogue. Assessment Suggestion: As pupils introduce their special object, they can be prompted to explain why they are special. <i>Torah Ark: This special closet holds the scrolls of the Torah, which is like a very special book with stories and</i>	ones that were lit by the Israelites in the desert, and it's special because it reminds them of the miracles and the importance of light and faith in G-d. The Ten Commandments: These are the 10 rules that G-d gave to Moses for the Jews to follow. They are read aloud in the synagogue. Shabbat Candles: These special candles are lit before the Sabbath (the Jewish day of rest) starts, and they're special because they remind people of the importance of taking a break from work and spending time with family and friends. Mezuzah: Some synagogues may have a special mezuzah (like a little box) on the wall, and it's special because it has special
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		<i>rules from G-d, and it's special because it keeps the book safe and shows respect.</i> <i>Torah Scroll: This is a large collection of books that has the story of creation and special rules from G-d, and it's special because it's handwritten onto a scroll and is very precious to the community.</i> <i>Yad: Is a special pointer used when reading the Torah.</i> <i>Menorah: This special lamp has seven branches, just like the ones that were lit by the Israelites in the desert, and it's special because it reminds them of the miracles and the importance of light and faith in G-d.</i> <i>The Ten Commandments: These are the 10 rules that G-d gave to Moses for the Jews to follow. They are read aloud in the synagogue.</i> <i>Shabbat Candles: These special candles are lit before the Sabbath (the Jewish day of rest) starts, and they're special because they remind people of the importance of</i>	words and blessings that remind people to be kind and to respect others. A mosque is the place of worship for Muslims. Learning also takes place in a mosque. Pupils could learn 1-2 of the following: The mosque has a big room for prayers, called a prayer hall. There's usually a minaret (or tower) where people can call out to the community for prayer time. In the centre of the prayer hall, there's often a mihrab (a niche) that indicates the direction of Mecca, which is the most sacred place for Muslims.
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		<i>taking a break from work and spending time with family and friends.</i> <i>Mezuzah: Some synagogues may have a special mezuzah (like a little box) on the wall, and it's special because it has special words and blessings that remind people to be kind and to respect others.</i> <i>Note: Some objects might not be present in every synagogue, but these are common objects that you might find in many Jewish places of worship.</i> <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 4. Briefly recap with pupils what they can remember about Islam. Explain to pupils that in Islam, a mosque is a special place where people go to pray and learn. Show (or visit) photos (or watch A visit to a mosque - KS1 Religious Education – Primary Y1 & Y2 - BBC Bitesize) of mosques pointing out important features such as:	Beautiful tiles, carvings, and decorations are used to make the mosque look beautiful and peaceful. Assessment suggestions: Pupils could be given a diagram of church which they can then label with the correct terms. As pupils introduce their special object, they can be prompted to explain why they are special.
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		<i>The mosque has a big room for prayers, called a prayer hall.</i> <i>There's usually a minaret (or tower) where people can call out to the community for prayer time.</i> <i>In the centre of the prayer hall, there's often a mihrab (a niche) that indicates the direction of Mecca, which is the most sacred place for Muslims.</i> <i>Beautiful tiles, carvings, and decorations are used to make the mosque look beautiful and peaceful (Explain that Muslims don't believe in using images of God or Prophet Muhammad, as they do not believe that physical objects or forms should be worshipped).</i> Pupils could then some mosaic art inspired by Islamic architecture that inspires beauty and peace. Pupils could do this on a piece of paper with small tiles or mosaic pieces in different colours. Explain that we're going to create a design that resembles the beautiful tiles and patterns found in mosques. Encourage pupils to use geometric patterns, shapes, and	
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different colours, reminding pupils that images of God or Prophet Muhammad are not permitted in Islam.

Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.

Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.

5. & 6. In these lessons pupils will consider the values that they would like to underpin a building that they will design. Firstly, provide pupils with a list of keywords that could describe the values that underpin the places of worship that have been learned in this unit, along with some incorrect terms, so that pupils can select the correct keywords (e.g. reflection, peace, beauty, community, respect). Talk about these values and what they mean. In small groups, pupils to discuss what values they would want in a building that is special to them, and why (explain to pupils that the building will be non-religious/secular and is a chance for them to

		think about what values are important to them). Share ideas as a class then select three ideas to then mind map in more detail e.g. how a certain value (e.g. peace, happiness, kindness etc.) could be shown in the design (think: colour, light, shape, special areas etc.). Ask pupils to select the ideas that resonate with them and then they can design their own building. This could be done on paper, or if time allows they could make something in 3D.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Places of worship, worship, Christians, Church, steeple, altar, stained glass windows, communion, Jews, Synagogue, Shol, Torah Ark, Torah Scroll, Yad, Menorah, Etz Chaim (Tree of Life), Chuppah (Wedding Canopy), Shabbat Candles, Mezuzah, Muslims, Mosque, prayer hall, minaret (tower), mihrab (a niche), Mecca, mosaics, geometric patterns.		0.3 Where do we belong and what makes it special? 1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 1.6 Why are holy books special to Christians and Jewish people? 2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live?	4.2 What do different people do in difficult times? What impact might it have on them? 5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? Do Hindus experience the Mandir differently depending on the culture? 4.5 What are the five pillars of Islam and how may Muslims live by them?

		6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 7.2 How important was it that Jesus was human? 8.3 Diversity within Judaism: What does it mean to be Jewish?
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Key Stage 2 Units



22. Key Stage 2 Units

3.1 Diversity in Hindu Dharma: What are the important beliefs to Hindus and how do they help them live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is Hindu Dharma and how important is it as world religion? 2. Do Hindus have sacred texts? Why are they important?	Can identify key terms e.g. Dharma, Karma, Samsara, Ahimsa and describe what they mean. Can describe how Hindu's beliefs impact the way they live in different ways. Can reflect on Hindu Dharmic beliefs and make connections and	<i>Many British Hindus prefer the term Hindu Dharma for their religion (as opposed to Hinduism) as this term includes Dharma which is at the heart of the religion.</i> 1. Introduce Hindu Dharma by playing this introductory video at the top of What is Hinduism? - BBC Bitesize https://www.bbc.co.uk/bitesize/articles/zmpp92p. Print or show images of 'Pictures of Hinduism' which is further down the link above and get pupils to discuss in small groups what the pictures and captions tell us about Hindu Dharma. Ideas can be captured afterwards and then using this information, any prior knowledge, and additional demographical information (Hindu population globally is 1.2 billion; 15%, GB	Hindu beliefs originate from India and is one of the oldest religions with many followers around the world. Hindus believe in one God (Brahman) who is everywhere in the universe, and that God can take different names and characteristics. Hindus show their faith in God by worshipping at home and at a Mandir (pupils should be able to

3. What do Hindus believe about God? 4. How do Hindus show their faith in God? 5. How is Dharma important to the way Hindus live? 6. What is Ahimsa and how does it help Hindus live?	draw comparisons to their own beliefs.	population is over 1 million; 1.7%, and 12,000 people across North and West Northamptonshire (1-2%). Pupils could create an infographic or newspaper article demonstrating key information about Hindu Dharma as well as why it is an important global worldview. 2. Get pupils to reflect on special or sacred texts from other worldviews they may have learned about, or books that are important to them. Explain to pupils that Hindus have many special texts and they are divided into Smriti (heard and remembered by ordinary human beings) and Shruti (heard by earthly sages and of divine origin) and are written in Sanskrit, an ancient language from India. Many of the stories found in Hindu sacred texts were passed down by spoken tradition. Get pupils to understand the concept spoken tradition by getting them to remember a short story and then pass it on to other pupils from memory. Discuss how the story has changed, why did this happen? Watch Story of Sri Krishna and Sudhama Animated Video Kids Stories in English (youtube.com) which is a story about a God called Krishna. Afterwards, explain to pupils that some Hindus may take this story as truth, whereas many Hindus believe that the story may have changed over time but that the deeper meaning is what is important to take from the story. Ask pupils to think about what the deeper meaning of this story	provide an example of a practice for each). Dharma is way of life for many Hindus and is the duties they should follow in their lives. Ahimsa is the practice of non-harm and can be demonstrated by how you treat other people, animals and the planet. Assessment suggestions: Assessment suggestion in Part 2 (3.3)
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		was (true love does not distinguish between rich and poor, value of true friendship). Pupils could then complete a true or false statements which summarises the learning from the lesson. 3. Watch the video KS2 Religious Studies: Meeting two young British Hindus - BBC Teach whilst pupils make a note of what they are learning about Hindu Dharma. Pupils can also pose questions that they would like to find out more about. Explain to pupils that today's lesson will focus on what Hindus believe about God, and introduce an important saying in the Rig Veda, 'Truth is One but the wise call it by various names'. Pupils can discuss this quote and think about what it may mean to Hindus (Hindus believe there is only One God (Brahman) but this God can take different names, forms and images. The ability to see God in different ways helps Hindus be respectful of different beliefs, philosophies and religions as we believe that everyone is different, and diversity should be celebrated). Explain to pupils that Hindus see Divinity everywhere (Hindus believe that God (Brahman) is everywhere and manifests as everything in the universe) and therefore everything should be respected (ties into Ahimsa in lesson 4). Due to this belief, Monks like Swami Vivekananda preached, 'service to humanity is service to God.' Hindus revere anything that sustains life such as Trees, Planets, the	
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		Sun, Wind, Rain, Rivers, and Mountains etc... The Earth is viewed as a Goddess (Bhumi Ma). Pupils to think about the quote 'service to humanity is service to God', and what this may mean to Hindus. Pupils to pick one of the two quotes looked at in this lesson and capture their learning through writing a scaffolded paragraph with the keywords provided. 4. Pupils to find out how Hindus may show their faith within their homes and at the Mandir (there is a unit on the Mandir which goes into more detail in Year 4). You may like to show this video as an introduction to the lesson; KS2 Religious Studies: Inside a Hindu temple - BBC Teach. Concepts and objects that could be explored in the home; Aum symbols, murtis, family shrine, deities and pictures of deities, arti ceremony (can also be performed at home), puja tray including incense, fruit, bells, flowers, candles, sacred texts e.g. Bhagavad Gita. Concepts and ideas that could be explored in the Mandir (temple); prayer, singing hymns/songs (bhajans), offerings before the murtis; sharing and receiving prashad (an apple or sweet). For each concept pupils can think about what the object or concept is and why it is important to Hindus. Pupils could go on a treasure hunt to find information on each object or concept to help them label images of the concepts and objects with brief	
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explanations of what it is and why it is important to Hindus to consolidate their learning.

5. *The Hindu tradition is rooted in Sanatana Dharma which loosely translates as 'eternal truth' or 'eternal order'. Dharma is concerned how human conduct can maintain/sustain/uphold a peaceful and harmonious world for all living beings.* Dharma is the duties a Hindu should follow in their life. There are right and wrong ways to behave and part of Dharma is to try and always choose the right way to behave so that they will feel happy. Dharma or duties are expected of all Hindus, and Hindus should live their lives with these in mind. Pupils to develop a definition of the meaning of Hindu Dharma. Pupils to then consider what the Dharma would be for different people; e.g. a police officer's Dharma would be to protect others, a pupil's Dharma would be to work hard at school (other suggestions; nurse, doctor, firefighter, teacher, parent or carer, prime minister, friend, a judge, a mechanic, a builder etc...). This activity could be completed on a worksheet with images of each occupation. Complete the lesson with pupils discussing and presenting as a groups what their own Dharma or duties may be (e.g. a good friend, a kind family member, trying their best at school etc.)

		6. <i>An important way to practice Hindu Dharma is through Ahimsa; 'non-harm'. Trying to cause the least harm to all living things in thought, word and action is fundamental. Ahimsa affects the way many Hindus lead their lives including promoting a vegetarian or vegan lifestyle, caring about animal welfare & the environment and generally trying to be kind, polite and responsible citizens. Ahimsa is also connected to the belief that God (Brahman) manifests as everything in the universe.</i> Introduce the concept of Ahimsa to pupils and ensure they have a definition. Explore a parable or story that has a deeper message about the importance of Ahimsa (Gandhi Inspired Stories - 7 (gandhistory.in), and/or https://youtu.be/P_WoSAKyPFM?si=OAFs9DvRm47FM0Vv) ask pupils what they think the deeper meaning of the stories in relation to Ahimsa. Pupils to then write a diary entry or create a podcast of a day in a life of a Hindu child who is trying to consider all the things they did that day that they tried to achieve Ahimsa using suggested ideas as prompts (e.g. vegetarian or vegan lifestyle, caring about animal welfare & the environment, trying to be kind, polite, responsible citizens).	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	

Hindu Dharma, Brahman, Dharma, Ahimsa, Smriti, Shruti	1.1 How do people know how to treat each other? 1.6 Why are holy books special to Christians and Jews?	3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives?
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3.2 How and why are people welcomed into different communities?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Do we all belong to something? 2. What is baptism and why is it important to Christians? 3. How do are babies welcomed into Islam and why is it important to Muslims? 4. How are babies welcomed	Can give some examples of important beliefs and practices in relation to welcoming babies into communities. Can describe some examples of ways in which people express their identity and belonging within different communities. Can begin to reflect on why being part of	1. Play a game of 'would you rather...?' to get pupils thinking about their own preferences e.g. 'would you rather...' be good at running or jumping, a deep-sea diver or an astronaut, be a kitten or a puppy, etc. Talk about how all these choices are about who we are, what we like, and that we are all different. Pupils to write or draw three things inside a cut-out person template that makes them who they are; family, siblings, hair colour, name, likes, skills, etc. I wonder - how do I feel? Consider the feelings we all have and what inspires them. Discuss what makes them happy. Add a happy face to their person cut-out and write what makes them happy (one word or a picture is fine), add what makes them feel upset. The teacher may share his/her own sad times. I wonder – what does it feel like to be lost? What if pupils got lost at the shops, the seaside, park or a busy place? What words can they give you to describe this feeling of being lost? Write them all on the board. Add an emoticon	Being part of a community is important to many people, and it gives people a sense of identity. Some communities are religious in nature, whilst others are not. Christians baptise babies to welcome them to the church; water is used to draw a cross three times on the baby's head: Water symbolises a new beginning, and it is put on the baby's head three times to symbolise the way that Christians understand God. Muslims welcome babies in Islam by whispering a prayer in

into Hindu Dharma and why is it important to Hindus? 5. What a Bar/ Bat Mitzvah and why is it important to Jewish children? 6. Do you need a religion to be part of a community?	communities is important to different people. Can begin to explore the concept of the community and what similarities and differences they share.	for each one or ask pupils to design one. Show pupils a symbol of belonging e.g. things from their life that tells the pupils something about who or what they belong to e.g. a family photo, a wedding ring, tickets to a play or gig they went to with a friend, mementoes from a holiday with friends, objects from a club they belong to, etc. Ask the pupils to talk about what each thing shows about the teacher. If two adults can do this together, it is fun to have the pupils guess who owns each object. Talk about how this shows all the things the teacher belongs to; family, friends, clubs, hobbies. Ask pupils to talk in pairs or threes about all the people, places and groups they belong to. Write some common words on the board to help them; family, brother, sister, friends, church, mosque, swimming, Rainbows, Beavers, football, etc. pupils write the two most important things they belong to on the outside of their person and creatively decorate the outside using symbolism if appropriate. 2. Can pupils remember anything about being a baby, their first word, the first food they ate, etc? Do pupils' families have mementoes of when they and their siblings were younger - such as framed scan images, photos, baby books, little hand or footprints? Why do people keep these mementoes? Talk about how when a new baby arrives it is a very special time,	the baby's ear to show their faith in Allah. Muslim families shave a baby's head and weigh the hair. This weight in gold is then given by the family to the poor, to show the importance of being kind and generous. Hindu families have a naming ceremony called a Namkaran. It involves the father placing an offering of ghee-soaked wood onto a fire, announcing the name and the priest putting holy water onto the baby's head. Often the priest places a liquid called amrit onto the baby's tongue too. Jewish children have a Bar/Bat Mitzvah, which means that when a Jewish child has reached the age of 13, they take on the same responsibilities as an adult
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		and for many Christians they mark this occasion with a baby being baptised, which is a way to welcome them to the church and Christian community. Ask if any pupils have been baptised or christened or have attended a baptism/Christening? Watch this clip of a church community preparing to baptise baby Jamie: BBC Two - Pathways of Belief, Places of Worship - Christianity, A Christian baptism (pt 1/3) - what is a baptism? If you can, fold a sheet of paper like the vicar to explain what baptism means; first she folds the paper into a house shape, then a book shape, and finally she tears off one edge to create a cross. As you tear, talk about what the house means to Christians (the family of the church and the family at home), the book (you can read about God and Jesus in the bible) and the cross (means God loves Jamie very much). Draw these items on the board and write one or two words inside each, such as 'church family', 'Bible' and 'God'. Do the class know what baptism will actually involve? How can we show something new and exciting is about to start? Christians show it with water- symbolising new beginnings. Watch this second clip where Jamie is baptised: BBC Two - Pathways of Belief, Places of Worship - Christianity, A Christian baptism (pt 2/3) - promises made by the font. After watching the clip, talk about the water. How many times was water poured on Jamie's head? Three times; for the father, the son and the Holy Spirit, the three ways	within the Jewish faith' they are now responsible for their own decisions and actions. Humanists may have a baby naming ceremony, parents will choose symbols, readings, and songs which hold personal meaning. During the ceremony, there is no sense of the child being labelled as a Humanist. The focus is on promising to support them to decide for themselves what they believe and how they want to live. Assessment suggestions: Ask groups to draw a picture of the thing they would keep, the candle, some water from the font, the white robe etc, and getting pupils to match the images to explanations of the
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		Christians understand God. You could also talk about the candle, symbolising the way a new baby is like a shining light. Return to the conversation at the beginning of items the pupils' families have kept reminding them of when they were younger. Talk about what a family might keep from these baptism ceremonies to remember this special day. Alternatively, clergy of the local church may be willing to welcome pupils into church and perform a "mock baptism." Assessment Suggestion: Ask groups to draw a picture of the thing they would keep, the candle, some water from the font, the white robe etc, and getting pupils to match the images to explanations of the significance of each item during the ceremony. Finally, ask pupils why they think some Christians may wait until they are adults to make their own choice to be baptised? 3. Spread items over a table; a razor (in a case) and shaving foam, a pair of kitchen scales, a gold necklace or ring and a print-out of Islamic calligraphy saying 'Allah'. Give pupils time to look at them all. Explain these are going to help them understand how a baby is welcomed into Islam. Draw on any pupils' experiences of this ceremony. Ask pupils what they think the most important thing about being a Muslim might be? The most important thing at the centre of all Muslim life is faith in Allah. Because of this a new baby has a prayer	significance of each item during the ceremony. Pupils could write a diary entry from a Bar/Bat Mitzvah point of view of what the ceremony was like and how their lives are now changed – as they are now responsible for their own decisions and actions.
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		whispered in its ear. The most important words of the prayer are 'Allahu Akbar' God is great. The whole prayer is called the 'Call to Prayer' as it calls Muslims to worship Allah. Search for 'Call to Prayer' on YouTube, there are lots of soulful examples, such as Beautiful Islamic Call To Prayer. You could play this softly as the pupils explore the artefacts on the table. A Muslim should be generous and share what they have with others; ask pupils how a tiny baby could share what they have? It is possible? In order to show that they expect the baby to grow up as a loving and generous adult, Muslims gently shave the baby's hair. They place it in scales and whatever its weight, they give that weight in gold to the poor. As you explain this process hold the razor, foam, scales, gold etc. Ask the pupils to tell you what the gift of gold means, even though the baby doesn't know about it. Pupils could practice weighing cotton wool on scales and seeing what that weight looks like in silver or gold jewellery and finding out the current worth of those weights. Ensure pupils understand that two important aspects of being Muslim are performed when a baby is born; faith in Allah and being generous and kind. Additionally, pupils could learn about Tahneeq, which is an Islamic ceremony of rubbing the palate of a newborn baby with honey, sweet juice or pressed dates. Pupils could try and taste these flavours	
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		(check allergies); the purpose of this ceremony is to provide the newborn with energy. <i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 4. Show an image of a Hindu Mandir – I wonder which religious building this is? I wonder who would worship here. Can anyone remember the religious symbol associated with this? (You may want to share this recap video of Hindu Dharma with pupils KS2 Religious Studies: My Life, My Religion - Hinduism - BBC Teach). Introduce the Hindu naming ceremony Namkaran, draw on any experiences of pupils in the class. Explain that 40 days after the baby has been born, a naming ceremony; Namkaran is performed. It is usually held in a Mandir – referring back to the initial image on the	
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board. It involves the father placing an offering of ghee-soaked wood onto a fire, announcing the name and the priest putting holy water onto the baby's head. Often the priest places a liquid called amrit onto the baby's tongue too. This is a holy liquid made of sugar and water. Names are carefully chosen in the Hindu faith. Sometimes babies are named based on a Hindu calendar and priests may be called upon to give advice about it. Pupils could complete drawings of each stage of a Hindu naming ceremony completing comprehension sentences using religious vocabulary.

5. Place the Star of David image on the board – I wonder which religion this symbol represents? I wonder what else we know about Judaism. Collate ideas on a mind map and discuss. I wonder what a Bar Mitzvah or a Bat Mitzvah is. If any pupils have attended a Bar/ Bat Mitzvah invite them to share their experience. Introduce Bar Mitzvah or Bat Mitzvah as a Jewish ceremony that means 'Son of Commandment' or 'Daughter of Commandment' respectively. This means that when a Jewish child has reached the age of 13, they take on the same responsibilities as an adult within the Jewish faith' they are now responsible for their own decisions and actions. Discuss with pupils how this may change their daily activities? Play [KS2 Religious Studies: What is a Bat Mitzvah? - BBC Teach](#) and discuss what Me-me has to do at her Bat

		Mitzvah and how she might be feeling. Assessment Suggestion: Pupils could write a diary entry from a Bar/Bat Mitzvah point of view of what the ceremony was like and how their lives are now changed – as they are now responsible for their own decisions and actions. 6. Discuss with pupils' that people can be part of multiple communities e.g. they are all part of a local community that will be made of people from many different religions. Explore the idea that some people belong to religious communities, although some people are part of communities that are non-religious, for example Humanists. Explain to pupils that Humanists do not believe in a God or have any religious beliefs. Explain that within Humanism there is no set format for a baby naming ceremony, and often the baby's parents will choose symbols, readings, and songs which hold personal meaning. During the ceremony, there is no sense of the child being labelled as a Humanist. The focus is on promising to support them to decide for themselves what they believe and how they want to live, ask pupils why this might be. Play pupils the video Humanist, non-religious naming ceremonies and ask pupils to identify how the ceremony has differences and similarities to the other religious ceremonies learned about in this unit. Finally, ask pupils to respond to the question: Do people need a religion	
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		to be welcomed into a community? Explore the different ways that babies are welcomed into different types of communities, as well as the variety of communities that exist. If time allow, pupils in groups create 'news clip' about belonging and community.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Community, identity, Christians, baptism, water, cross, ceremony, Islam, Allah Akbar, Hinduism, Mandir, Namkaran, ghee, Jews, Star of David, Bar/Bat Mitzvah, Son/Daughter of Commandment, Humanism.		2.6 Why are holy places special to some people? 2.1 Who is a Muslim? What do Muslims believe and how may they live? 2.4 How do festivals bring people together? 1.5 Part 2 – Who is Jewish? What do Jews believe and how may they live? 1.3 Part 1. Who is Jewish? What do Jews believe and how may they live? 0.4 What special times do we celebrate?	3.6 How do beliefs and ideas about shape the way human beings live? 4.3 What is a Humanist? How do Humanists celebrate special times? 4.5 Part 2 What is a Humanist? What do they believe and how do they lead a good life? 4.2 What do Christians learn about the incarnation of Jesus?

3.3 Diversity within Hindu Dharma: Why is Diwali an important festival to Hindus?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why do all communities have special days and celebrations? 2. What is the story of Diwali? 3. Why does the Rama and Sita epic make such a good story? 4. How do Hindus show that Diwali is a special time? 5. How do Hindus around the world	Can describe the story of Rama and Sita and the deeper meaning of the epic. Can describe how Hindus may show their faith during Diwali in Great Britain and around the world. Can describe the diversity in how Hindus around the world celebrate Diwali and consider why this might be.	<i>Many British Hindus prefer the term Hindu Dharma for their religion (as opposed to Hinduism) as this term includes Dharma which is at the heart of the religion.</i> 1. Ask pupils to create a freeze frame of a celebration; e.g. winning a competition, a special party, meeting a new baby etc. Discuss whether there are features that all celebrations tend to have e.g. being with other people, special food, rituals, giving something, decorations. Introduce the concept of a religious festival. Can pupils recall any religious festivals they may celebrate or have learned about in previous units? Pupils can then see if they can complete a 'festivals alphabet', naming something to do with celebrations and/or festivals beginning with each letter A-Z, in pairs, in 4 minutes? Afterwards probe some of the answers that involved religious festivals and find out who they involve, what they are about, and when they are held. Introduce Diwali as an important annual celebration for Hindus. See if	Rama and Sita epic is about the return of the deities of Rama and Sita to Ayodhya after their 14-year exile The Rama and Sita epic is an important story to Hindus celebrating Diwali because it represents the victory of good over evil/light over darkness Hindus may celebrate Diwali by creating rangoli patterns to represent happiness/positivity/liveliness in the home and/or to welcome the Lakshmi, Goddess of wealth and good luck (or a similar example with a reason)

celebrate Diwali differently? 6. What matters to Hindus most during Diwali?	Can begin to reflect on the impact of taking part in festivals and community rituals on the individual, as well as the community.	pupils can recall knowledge from the previous Hindu Dharma with a quiz. 2. Recap what a religious festival is and explain that Diwali is a celebration about the story of Rama and Sita, from the epic scripture the Ramayana. Tell pupils that this story is sacred to around 1 billion people and has been celebrated over thousands of years. Watch the story of Rama and Sita - BBC Teach https://www.bbc.co.uk/teach/school-radio/articles/zc84cmn and ask pupils what they think the deeper meaning of the story is (the festival is important because it celebrates the victory of good over evil, and light over darkness). Pupils can then create images within a comic strip of the story (text could be added already) to consolidate the learning of the story. 3. To start, pupils to think about what 'key ingredients' is needed to make a good story. Pupils use this checklist and see if the Rama and Sita story has all of these ingredients and explain to their partner how. Thinking about the concept of drama and suspense; pupils to recap the story of Rama and Sita and select one of the main characters from the epic. Pupils to create an 'emotion graph' for their character which shows the ups and downs of the drama in the story in groups, discussing their reasons for their choices. Finish with	Diwali can be celebrated differently around the world (providing an example). Assessment suggestions: Ask pupils to consider whether Hindus should be given a day off to celebrate Diwali in Britain. Pupils should reflect on the importance of Diwali to Hindus in Britain and consider whether taking part in festivals or community rituals is a good thing for the individual and society.
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		pupils completing the following sentences; a) If I was directing a movie of this epic, I'd choose (name and explain why they have been chosen) b) My favourite part of the story is... because...c) I think this story has been popular for thousands of years because... d) I think the deeper message of the story is... 4. Remind pupils of the story of Rama and Sita and explain that Hindus celebrate the return of deities Rama and Sita to Ayodhya after their 14-year exile during a festival called Diwali. Watch the video https://www.bbc.co.uk/newsround/15451833 and get pupils to note down the top 5 things that Hindus do to celebrate Diwali. Pupils can then create their own rangoli patterns. Explain to pupils that during Diwali, families often make decorative patterns of Diya's (oil lamps), lotus flowers and other designs out of coloured rice flour to represent the happiness, positivity and liveliness of a household, and is intended to welcome Lakshmi, the goddess of wealth and good luck. It is believed that a Hindu household without a clean entrance and rangoli is a sign of <i>Daridra</i> (bad luck). The process of making the rangolis gets everyone excited and involved in preparing for the festival. On the back of their rangolis or in their books pupils can explain the purpose of creating rangolis, providing them with the keywords;	
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		coloured rice flour, happiness and positivity, welcome, Lakshmi, Goddess of wealth and good luck, Daridra (bad luck). 5. Using the images and captions pupils to discuss the different ways that Diwali is celebrated around the world; Diwali special: Diwali special: Not just India, these countries also celebrate the festival - Lifestyle News (wionews.com). Ask pupils why different places may celebrate the festival differently? Watch this video of Diwali celebrations at Neasden Temple in London (this is the largest Hindu temple in Europe); Diwali in north west London – BBC London News (youtube.com). And ask pupils a) What does it mean when they say 'knowledge over ignorance?' b) how does the woman show her devotion to God? c) What types of things do they do during Diwali in the UK? There may also be an opportunity to ask pupils in the class or wider school community about how they celebrate Diwali or invite a speaker to talk to pupils about Diwali. They could also design an invitation to Diwali celebrations ((there is a big Diwali celebration in Northampton every year). 6. Assessment suggestion: Ask pupils to consider whether Hindus should be given a day off to celebrate Diwali in Britain. Pupils should reflect on the importance of Diwali to	
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		Hindus in Britain and consider whether taking part in festivals or community rituals is a good thing for the individual and society.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Religious festival, Diwali, Ramayana, deities, Daridra, rangoli, Diya.		3.1 Diversity in Hindu Dharma: What are the important beliefs to Hindus and how do they help them live? 2.4 How do festivals bring people together?	5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? Do Hindus experience the Mandir differently depending on the culture? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives?

3.4 Why is Jesus a Special Person to some religious people? How might this help Christians to lead a good life?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. How do you show someone they are special? 2. Who do Christians believe Jesus is? 3 What do Christian's believe Jesus teaches them? 4. What can people learn from Jesus teaching? 5. How might Jesus be	Can describe some of the core beliefs of Christianity, including Jesus. Can describe how texts connect to core beliefs and concepts. Can describe with examples how people use stories, texts and teaching to guide their beliefs and practices. Can describe some stories and how	<i>For lesson 2, if including the practical demonstration, you will need some ice, some water and a kettle. It may also be useful to have a cooled tray to demonstrate condensation.</i> 1. Discuss: Who is special to you? Why? Discuss as a class how we feel about a special person and what they might do that makes them special. Review the idea that in Christianity Jesus is a special figure – create a mind map of ideas from previous learning of why this might be e.g. Christmas story, Easter story, teaching in the Bible. Pupils choose a special person in their life and draw them, writing around them things that make that person special – thinking about behaviour and feelings – and things that they do to show they care for that special person. They could also create a fact file about their special person then share that information with someone else in the class.	Jesus is a special figure in Christianity and Christian's use stories in the Bible to show this. Many Christians believe that Jesus is part of the Holy Trinity: The father, The Son and The Holy Spirit. Jesus is described as a teacher and many Christians follow stories in the Bible to live better lives. In Islam, Jesus (Easa) is seen to be an important prophet, Messenger and Messiah and the Qur'an supports his Virgin Birth.

important to other worldviews? 6. What is a good life? How could someone achieve it?	their deeper messages may help people make decisions about how they live. Can describe some of their own views in connection with ideas and concepts learned. Can describe simple connections between worldviews.	2. In the Bible, Jesus is called "Son of God" and Christians might celebrate this at Christmas and Easter. Review beliefs around Christmas and Easter and how these show Jesus as special. Many Christians believe that God has 3 parts – the Holy Trinity. Demonstrate 3 states of water – water, ice and steam. (Use a kettle, some ice and a bowl of water. Discuss one is solid, one liquid and one gas) although this is 3 different forms, it is all still water. This is the way some Christians view God, Jesus and the Holy Spirit – 3 forms of one God. Assessment Suggestion: Pupils can create a diagram to explain the idea of the Holy Trinity in Christianity. 3. For most Christians, Jesus can be described as a teacher. Can pupils think of a teacher who might be special to them? Why are they special? E.g. someone who listens, is patient, teaches them interesting things, is helpful etc. In Christianity, the Bible shows Jesus as someone who tried to teach people to live good lives, be compassionate, caring and thoughtful. Choose a Parable or story to give an example i.e. The Good Samaritan / The parable of the lost Coin https://www.youtube.com/watch?v=yvHxUxjaboE / Widow's Mites https://www.youtube.com/watch?v=dJo6WDxBCRc . At the end of the lesson, pupils record a response to the story, saying what it teaches and how Christians might behave	Society is impacted by religion and some countries have laws and morality based around Christian teaching. Lots of people from different religions and worldviews can learn from stories that Christians also learn from. Assessment suggestions: Pupils can create a diagram to explain the idea of the Holy Trinity in Christianity. Pupils could create a poster or podcast showing ways to live a good life.
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		because of this story. This could be done verbally, through drawing or role play. 4. Recap the story from last lesson. What might Christians learn from the story? Discuss as a class the Ten Commandments; rules in the Old Testament that Christians try to follow. In the New Testament, Jesus teaches that there is another important rule to live by; Love thy Neighbour as yourself. Discuss what this means? Does the term neighbour, only mean people that live next door to you? Explain that Jesus demonstrated this in the Bible by healing and feeding people and welcoming people who were different to him in (reference stories learnt previously such as above, and Jesus Heals a Man with Leprosy, see video Living Your Best Life (Jesus Heals a Man with Leprosy) - BBC Teach). Pupils answer two questions – 1. Who is your 'neighbour?' – thinking about communities they may be part of, including the world community. 2. How should we treat people around us? This could be in groups, pairs or individual. 5. Recap as a class what they have learned about why is Jesus special? How do Christians show this? Introduce the idea that Jesus is not just a figure in the Bible. He is also written as a Prophet in the Qur'an. In Islam, Jesus (Easa in Arabic) is described as being created like Adam through a 'Word'	
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(command of God) and the 'spirit or breath' of God being breathed into the womb of Mary. To many Muslims, he is held in high esteem and revered as a Prophet, Messenger and Messiah (anointed and appointed by God) (-a reminder of God's message to the Jews), however unlike Christians, he is not viewed by Muslims as the literal son of God: It is written in the Quran as Jesus (Easa) saying "I am a servant of Almighty God. He has given me Scripture and has made me a Prophet. He has blessed me wherever I may be and has made prayer and charity my duty as long as I live"). For many Muslims, Jesus was shown to be special as he was granted by God, and through God's power, the ability to perform miracles (like other Prophets), to show that God had sent him on his mission. He also taught that love and mercy overcome anger and hate. Muslims follow the idea of the virgin birth as well. Ensure that pupils understand the meaning of the term 'Prophet', they can then investigate some miracles of the prophet Easa (Jesus) and in pairs ([5 Amazing Miracles that Defined the Prophethood of Isa \(AS\) - resources.muslimkids.tv](https://resources.muslimkids.tv)) creating a fact file for Jesus as a prophet in Islam.

6. This lesson should assess pupil's understanding in relation to how Christians might live a good life, what Jesus taught about living life well and consolidate this into the start of

		their own personal views. Present or discuss the different ways Christians may feel Jesus helps them lead a good life/or be a better person. Then, as a class, play a game of would you rather. Pupils can move to a side to show their response, or hands up/ stand up etc. Use phrases such as would you rather drive a car or walk to school. Would you rather eat takeaway or a home cooked meal? Build up to questions such as would you rather give to charity or buy something for yourself? Encourage pupils to give some ideas and opinions of why. As a class pose the question – What makes a good life? Break into pairs or small groups to discuss then come back together and create a mind map of ideas. Can pupils develop these ideas with some ways to achieve these goals e.g. happiness, helping others and watch https://www.bbc.co.uk/teach/school-radio/articles/z4rxjsg?scrlybrkr=fa9de7f0. Assessment Suggestion: Pupils can create a poster with their own ideas of things that they could do to live a good life, or create a podcast in small groups – reflecting on learning during the term.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Jesus / Easa (Arabic), God, Prophet, Teacher, Parable, Miracle, Holy Trinity.	0.1 Who are the people in sacred (special) stories and why might they be important to people today? 0.2 Why do Christians perform the nativity at Christmas?	4.2 What do different people do in difficult times? What impact might it have on them?	

	0.5 Why is Easter an important time for Christians and what special things do they do at Easter? 1.1 How do people know how to treat each other? 2.2 Is Christmas only special to Christians where we live? 2.5 How do leaders inspire people to lead a good life?	4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.2 What do Muslims learn about Prophet Muhammad? How do their beliefs help Muslims lead a good life? 5.3 Is Easter a commemoration or a celebration for Christians? 6.6 What does it mean to be a Christian? Exploring diverse beliefs and practices.
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3.5 What do Jews learn about Passover? What special things might they do?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Recap: Diversity within Judaism: What do Jews believe and how may they live?	Can describe the Exodus story and why it is important to Jews. Can identify some Jewish practices	<i>This unit builds upon the knowledge taught in 1.5, 2.4 and 2.6.</i> <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By</i>	The Exodus story says that Moses led the Israelites to freedom from slavery after being commanded to by G-d. Jews prepare their homes in different ways including; cleaning

2. What happened in story of The Exodus? 3. Why is the Exodus an important story for Jewish people? 4. What special things to Jews do during Passover? 5. & 6. What is the meaning behind the Sedar plate?	during Passover and make connections to stories in the Torah. Can ask simple questions and reflect on why the concept of freedom is important to different people.	<i>writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> - Recap what pupils remember about Jews and Judaism. Firstly mind map with pupils what they know about Judaism, what they think they know, and what further questions they have. Provide pupils with a recap of Judaism, this could be done through pupils watching some informative videos e.g. KS2 Religious Studies: What is Judaism? - BBC Teach and New Holy Crib: The Synagogue - YouTube. Pause the video and discuss key beliefs and practices. Go back to the questions that pupils asked in the previous activity and see if any of the questions have been answered in the videos. Lastly, pupils could complete a knowledge quiz on what they have learned/recapped in this lesson to consolidate knowledge. - Pupils will learn about the Exodus story and its importance in Jewish tradition. Explain to pupils that the Exodus story describes how the Israelites (this is the name of Jewish people at the time) escaped slavery in Egypt and how G-d guided them to freedom. This story is central to the Passover celebration which they will be learning about (in	their homes, putting away all leavened bread. Jews will eat unleavened bread (Matzah) during Passover, this is because the Torah explains when the Israelites left Egypt during the Exodus, and they did not have time to wait for their bread to rise. On the first night Passover, a Seder eaten by Jews. It is used to remember what happened: Charoset: represents mortar used by slaves Maror: bitter herbs representing bitterness of slavery Karpas: a vegetable (often parsley) symbolising spring
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		more detail – pupils will have touched on Passover already in previous units) in this unit. Tell the story of the Exodus in a simple and engaging way (the slides under 'What is the story of Passover' on What is Passover? - BBC Bitesize are simple and could be supplemented with a video such as KS1 Religious Studies: The Jewish Story of Moses - BBC Teach. Following this, pupils can discuss the following questions; why do you think the Israelites wanted to leave Egypt? How did they show their faith in G-d? Pupils could then create a storyboard with key scenes from The Exodus using illustrations (using the slides on What is Passover? - BBC Bitesize). They can work in pairs to encourage collaboration, and/or provide small groups with a freeze-frames to create, sharing with the class whilst the story is re-told to consolidate learning. Complete the lesson by giving pupils only one word to come up with which describes The Exodus story (to come back to next lesson). 3. In this lesson pupils will understand the beliefs and values behind the practices observed during Passover. Firstly, ask pupils to share the one word they wrote to describe The Exodus story last lesson. Explain to pupils that Passover (which is the festival that remember The Exodus) is about the Israelites relationship with God, justice, hope, gratitude, and freedom. Were any of the pupils' words the same, or	Z'roa: a roasted bone representing the Paschal lamb Beitzah: a roasted egg symbolising new life Chazeret: an additional bitter herb. Assessment suggestions: Have pupils create their own Seder plate using paper plates and coloured craft supplies to represent each item. They can label them with what each symbolises. Complete with a discussion on how each item helps families remember the past during their Seder and connect back to the idea of freedom.
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similar? Provide some simple quotes on freedom as well as some pictures that symbolise freedom and ask pupils to consider what freedom means to different people. They could also consider what it means to not have freedom. How might this feel? Pupils to think quietly about what makes them feel free (e.g. riding a bike, seeing the ocean or being in nature, dancing, etc...). After reflecting on freedom, explain to pupils that they will now be given freedom of choice: They can choose to write a poem, draw a picture, or even create a short role-play illustrating what makes them feel free, or perhaps about the freedoms they are looking forward to as they get older. Finally, have a brief class discussion about why ancient stories can still hold significance today, making connections to current events where justice and freedom are relevant.

4. Play a popular Passover song such as [Dayenu: Learn the words to the Passover Seder song - YouTube](#) whilst pupils get settled for class. Explain to pupils that Passover, known as Pesach in Hebrew, is a significant holiday within the Jewish tradition. This spring festival starts on the 15th of Nisan, which is the first month of the Jewish calendar. The observance typically extends for seven or eight days, depending on the region. Watch [KS2 Religious Studies: Celebrating Passover \(Pesach\) - BBC Teach](#) up to 2 min 15

		secs, Talk about how families prepare for Passover. Ask questions like: What do you think families might do to get ready for the holiday? Why do you think it's important to clean the house? What is it important to put away leavened bread? If possible, let pupils feel a piece of matzah and encourage them to describe how it feels and tastes. Pupils could create a 'Passover Preparations' checklist or they could be provided a checklist that they then add a symbol or illustration to, to show understanding. End with playing the song from the beginning of the lesson and listen to the meaning behind the song, as explained that the beginning. After watching, ask pupils what language the song is written in and what the meaning 'it would have been enough' means to Jews? Connect back to the idea of freedom. 5. & 6. Recap with pupils what Jews do to prepare for Passover and ask them to recall the symbolism behind matzah. Explain to pupils that Jews will enjoy a special meal called the Seder on the first night of Passover; The Seder plate holds significant symbolic foods used during the Passover Seder meal, each with a unique meaning related to the Exodus. Watch KS2 Religious Studies: Celebrating Passover (Pesach) - BBC Teach from 2 mins 15 seconds until the end.	
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		Show images or a model of a Seder plate and recap the meaning of each element of the meal: <i>Charoset: represents mortar used by slaves</i> <i>Maror: bitter herbs representing bitterness of slavery</i> <i>Karpas: a vegetable (often parsley) symbolising spring</i> <i>Z'roa: a roasted bone representing the Paschal lamb</i> <i>Beitzah: a roasted egg symbolising new life</i> <i>Chazeret: an additional bitter herb</i> Pupils could be provided with foods and the descriptions of them which they have to match up correctly. Assessment Suggestion: Following this, have pupils create their own Seder plate using paper plates and coloured craft supplies to represent each item. They can label them with what each symbolises. Complete with a discussion on how each item helps families remember the past during their Seder and connect back to the idea of freedom. Some pupils could also compare and contrast the Seder plate with other important meals.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Jews, Egypt, Israelites, slavery, The Exodus, freedom, The Torah, 10 Plagues, Matzah, Moses, Passover,	0.4 What special times do we celebrate? 1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live?	5.4 What do Jewish people believe about kosher food? How does this impact Jewish people in different ways?	

Pesach, Pharaoh, Seder, Charoset, Maror, Karpas, Z'roa, Beitzah, chazeret.	1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 1.6 Why are holy books special to Christians and Jewish people? 2.4 How do festivals bring people together?	6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 8.3 Diversity within Judaism: What does it mean to be Jewish?
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3.6 How do beliefs and ideas about land and the natural world shape the way human beings live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What does 'land' mean to different people? 2. What do Christians believe about looking after the world? 3. What do Muslims believe about wastefulness? 4. How do Hindu beliefs around eating meat affect what they may eat?	Can describe religious and non-religious beliefs about the land and the natural world. Can give some simple examples of how beliefs about land and the natural world impact the way different people live. Can describe some connections between similar beliefs around stewardship for	1. Pupils to read the 'The Enormous Turnip,' a folk tale that illustrates teamwork and community effort (video of the story can be found The Enormous Turnip (Retold by Irene Yates) I Read Aloud I Classic Tales (youtube.com)). 'The Enormous Turnip' tells the story of a farmer who plants a turnip that grows extremely large. When it's time to pull it out of the ground, he realises he needs help from his family and friends. Together, they work as a team to succeed. During the story ask pupils why they think the turnip grew so big? What does teamwork look like in this story? Following this, discuss the importance of community and working together. Ask questions like how does working together help us in our own community? What are some things we can grow in our gardens or community spaces?" Pupils can then draw their own version of a garden or a big vegetable. Encourage them to include people working together in their drawings. If time permits, you could incorporate a simple garden activity. For instance, planting seeds in small pots or discussing how to take care of plants	Land is important to humans and in order to care for land people rely on cooperation. Christians believe that God created the world and humans are given the responsibility to care for creation. Stewardship is taking care of something that doesn't belong to you and is an important belief to Christians and Muslims. Hindus believe that is everywhere, as everything in the universe and therefore everything in the natural world should be respected.

5. How do modern people view land and nature today?	Christians and Muslims. Ask questions and consider how ideas about land and the natural world resonate with them.	and the importance of land. Reflect by highlighting how communities thrive on cooperation and how taking care of land is important because we rely on land in our daily lives. 2. Read Genesis 1 (either a simplified version or the text itself) aloud to the pupils (video of Genesis creation story can be found here The Creation Story Bible Stories for Kids (English Accent) (youtube.com)). After the reading, engage the pupils in a discussion with questions such as: What did God create on each day? How do you think God felt about His creation? What does it mean that humans were created in God's image? Emphasis these key Christian beliefs around land and the natural world; God created the world and saw that it was good, everything in nature has a purpose, humans are given the responsibility to care for creation—this is called stewardship. Explain that stewardship is taking care of something that doesn't belong to you. Discuss the concept that Christians believe they have a special job to care for God's creation. Pupils to think about their lives and the people around them and try to think of explore examples of where they may have to take care of something that does not belong to them. Pupils could be given a delicate object to look after for a period of time.	Many Hindus practice vegetarianism as part of beliefs around non-harm (ahimsa). Assessment suggestions: Pupils could match statements/pictures about beliefs and practices towards the land and the natural world to the worldviews they represent.
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		3. Recap Lesson 2 and the concept of Christian stewardship. Explain that a similar concept is taught in Islam; the concept of Khilafah (Stewardship): Muslims believe that humans are stewards (khalifah) of the Earth ("It is He who has made you successors (khalifah) upon the Earth..." Qur'an 35:39). This means Muslims believe they are responsible for taking care of the environment and maintaining the balance of nature. Show pupils the Islamic teachings against ungratefulness, greed, and wastefulness, and encouraging hard work, moderation and balance, and remembering accountability to God (God consciousness or Taqwa). The Qur'an advises, "And do not waste [resources], for indeed, He does not like the wasteful" (Qur'an 6:141). This principle applies to all aspects of life, including the use of natural resources. Pupils could carry out a survey at home and at school to find out how others reduce waste and recycle/reuse items. Alternatively, pupils could carry out a practical activity where they repurpose an item to reduce waste Kids vs. Plastic (nationalgeographic.com) or watch Reuse and Recycle CURIOUS GEORGE (youtube.com) and reflect on how waste is reduced in the video.	
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		<i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 4. Recap with pupils that within Christianity and Islam, humans are seen as 'stewards' of the land which God has created. Compare this idea with Hindu Dharma which teaches that God (Brahman) is everywhere and manifests as everything in the universe. Therefore, everything should be respected. Hindus revere anything that sustains life such as trees, planets, the sun, wind, rain, rivers, mountains etc (you may want to remind pupils of the Rama and Sita epic learned in Unit 3.6 where Hanuman, the monkey king rescued Sita, alongside Rama showing the reverence animals had in ancient Hindu culture). Hindus believe that everything within nature is reliant on one another are in	
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harmony with each other. Introduce this ancient Hindu teaching “The Earth is our mother and we are all her pupils,” and get pupils to reflect on what this may mean to Hindus. Watch [KS2 Religious Studies: Meeting two young British Hindus - BBC Teach](#) (up to 1 min) and discuss with pupils why Hindus may practice vegetarianism (the belief that God exists in everything so it's important to respect all living things). Recap on the term ahimsa (non-harm) and dharma (duty) from unit 3.1 and reflect on how these concepts are linked to the practice of vegetarianism, pupils could complete a gap fill to help them link the terms to this lesson and vegetarianism. Pupils could think about some different types of foods and sort them into whether they are vegetarian or not, (dairy may require further discussion; e.g. many Hindus will eat dairy products; however, some may avoid eggs). Pupils could then design a meal suitable for a Hindu family mealtime. Some pupils could additionally write a persuasive text or argument about reasons for vegetarianism.

5. **Assessment suggestion:** Pupils could match statements/pictures about beliefs and practices towards the land and the natural world to the worldviews they represent. Pupils could reflect on their own views by creating a poster or collage of what they may do as an

		individual/school/at home to look after their local area. Pupils might also want to add a sentence about how the natural world is important to them.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Land, natural world, creation, world, universe, stewardship, Khilafah (stewardship), Ahimsa, Dharma, Vegetarianism, dairy		1.4 How can we care for the world? 2.1 Part 1 & 2 Diversity within Islam: What do Muslims believe and how may they live? 2.6 Why are holy places special to some people? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live?	4.6 What do different people believe about the creation of the world? 6.5 Should we be able to use the natural world as we wish?

4.1 What is a Humanist? What matters most to a Humanist?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is a Humanist? 2. What does it mean to Humanists to be human? 3. How can Humanists know what is true? 4. How do Humanists try to live?	Can describe the Humanist five core areas of knowledge that provide guidance on why we exist and the purpose of life. Can understand that Humanists do not have a special book or text which provides an authority on how to live.	1. Explain to pupils that there are different types of belief systems in relation to why we exist and our purpose in life. Introduce these key terms to pupils; theist, polytheism, monotheism, atheism and agnosticism. Provide and teach pupils the definitions and draw on their prior knowledge of different worldviews to discuss and categorise them e.g. Christianity; theism and monotheism, Hindu Dharma; theism and can be considered both polytheistic and monotheistic, they may identify someone they know who is atheist or agnostic, they can also reflect on their own beliefs here. Explain to pupils that Humanists are atheist or agnostics when it comes to the question of God. Show pupils What is Humanism? - BBC Bitesize to introduce Humanism in more detail (further information and a wealth of teaching resources can be found on this page of the Understanding Humanism website https://understandinghumanism.org.uk/area/what-is-humanism/ and here What is humanism? - HumanistsInternational). Explain	The terms theist (belief in a God/s), polytheism (belief in many Gods), monotheism (belief in one God), atheism (rejection of the belief in God), and agnosticism (existence in God is unknowable or unknown) are used to describe people's belief systems about why and how we exist. Humanism is a worldview without a text or founding figure, it has no compulsory rituals, places or objects of worship, prayers, hymns, or structures of authority.

5. How can I know what is good? 6. What kind of world do Humanists want?	Can provide some examples of how Humanists beliefs in the world impact the way they live and the wider world. Can assess the likely perspective a Humanist might take on a particular question. Can begin to reflect on how they can discern between facts, evidence and beliefs, and evaluate the claims a	to pupils that unlike many religious worldviews, Humanism is a worldview without a text or founding figure, no compulsory rituals, places or objects of worship, prayers, hymns, or structures of authority. However, Humanism is similar to religious worldviews in that it is an approach to answering life's big questions, and a way of understanding the world and humans place in it, which has an impact on how Humanists choose to live. Pupils could create a Venn diagram to demonstrate these similarities and differences. Pupils could also look at religious demographics of the local area, or nationally and compare Humanism to different religious beliefs (around 5% of the UK population adopt the label 'Humanist', many more will hold similar views but not use the word to describe themselves). 2. Recap the definitions from last lesson and which terms apply to Humanism, pupils could also watch What is a Humanist? Explain that Humanism is made up of five core areas of knowledge which will be studied over the next 5 lessons: <i>1. Human Beings (human evolution, nature and potential) 2. Understanding the World (Science and reason) 3. The one life (freedom and happiness) 4. Humanist ethics (empathy and the impact of our actions) 5. Society (actions, goals and responsibility).</i> Explain that Humanists believe that human beings have natural origins. We evolved naturally like all other living things. We	Humanism is a non-religious worldview that helps answer life's big questions. It provides a way of understanding the world and humans' place in it. Around 5% of the UK population adopt the label 'Humanist', many more will hold similar views but do not identify as a Humanist. Humanism is made up of five core areas of knowledge. Humanists believe that humans and all that is within the universe are a result of nature. They do not believe in supernatural forces. Humanists recognise that their beliefs about the world can be true or false and it is their responsibility to ask questions
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	Humanist might make. Can reflect on how they get meaning from life and what makes them happy.	have evolved many capacities and, if we put them to good use, we have the potential to lead good and happy lives. Look at the scientific explanations of the origins of humanity, this could involve the Big Bang Theory and evolution by natural selection (pupils to watch <u>Where do we come from? » Understanding Humanism</u>), explain to pupils that science tells us that we all come from matter (atoms). Humanists also believe that humans have no disembodied spirit or soul and that we just have one life. The pupils could then use drama or playdough to demonstrate their learning. Explain that Humanists believe humans can shape their own lives and make a difference to the world through their actions. Pupils to think about three ways in which they would like to shape the world through their actions. 3. Explain to pupils that Humanists believe that the world is a natural place with no supernatural forces. They believe that science, reason and the search for evidence provides the best way to answer our questions about the world. The 'Understanding the World' presentation from Understanding Humanism https://understandinghumanism.org.uk/wp-content/uploads/2021/11/Understanding-the-world-7.pptx can be used to explain how Humanists understand the world, how evidence and science can be used to find out about the world, and how some evidence is better than other evidence. Ensure that pupils understand the word evidence, for example you could give an example of a crime scene, evidence can be fingerprints, a	and look carefully at the evidence. Humanists believe there is no single 'ultimate' meaning of life. Instead, Humanists believe it is up to us to make our own lives meaningful. They believe we should be free to decide how we live (as long as we do not cause harm to others). Humanists believe in one life which is now, they do not believe in life after death, or heaven etc. Leading a good life is important to Humanists; finding happiness is important and so is helping others to be happy as well. They believe we should be free to live how we like, as long as it does not bring harm to others. Humanists agree with the Golden Rule; which is to treat
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		witness etc, these things alone cannot provide you with a definitive answer but building up a body of evidence can help you make an informed understanding of what happened. Humanists recognise that their beliefs can be true or false and it is their responsibility to ask questions and look carefully at the evidence. Pose questions to pupils that require evidence to be found to help answer them. Pupils can discuss different ways they may find evidence e.g. asking a teacher, using a book or a website, and the advantages and disadvantages of using them. The pupils can state their belief before they begin the activity about a particular question, then research and present their findings and discuss whether their beliefs have changed. Pupils can then be provided with a set of statements, some may be a belief e.g. God created the world, whereas some might be facts e.g. today is a Monday. Ask pupils to discern the different statements. Finally, ask pupils if all questions can be answered using evidence? Are there any questions which are difficult to find evidence either for or against (link this back to religious beliefs and explain that this is why they are described as beliefs). 4. Ask pupils to think about different beliefs around life and death. Explain that Humanists believe this is the one life we have and so we need to make the most of it. For Humanists, there is no single 'ultimate' meaning of life (explain here that for many religious people meaning will be achieved by following the key teachings	others as you would wish to be treated yourself. Humanists believe that human beings alone are responsible for making the world a better place. Examples of where Humanists have tried to make the world a better place is through being part of campaigns for equality and human rights. Assessment suggestions: Pupils could create a jigsaw/group of circles that include the 5 core areas of knowledge and information about the Humanist belief system and add the ideas they have learned about to it.
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of the religion). Instead, Humanists believe it is up to us to make our own lives meaningful. They believe we should be free to decide how we live (as long as we do not cause harm to others), seeking happiness and supporting others to do the same. Explain to pupils that Humanists believe that finding happiness is one of the most important things in life. Pupils could be shown the short film (2m 37s) 'One Life, Live It Well' from Understanding Humanism https://understandinghumanism.org.uk/res_films/one-life-live-it-well/. Discuss with the pupils what makes them happy. From these discussions it will become clear that we are very diverse, and different things can make people happy. The symbol for Humanism is called the Happy Human – show this. Celebrate the diverse ways in which people can find happiness, while recognising that not everyone is happy all of time. It is important to find happiness in the here and now. Complete a possible writing activity where the pupils share their top tips of what they do to be happy and persuade others to try their recommendations.

5. Show pupils [Facts about non-religious beliefs – KS3 Religious Studies – BBC Bitesize](#) to start the lesson and what pupils think about Cerys approach to life? Humanists believe that the origins of our moral capacities lie inside human beings and our evolution as social animals; humans have evolved to cooperate with one

another to survive and flourish. They believe that, when deciding how to act, we should use reason and empathy, considering the consequences of our actions and the likely impact on other people, animals and the planet. Discuss with pupils how other religions ensure their followers do the correct thing such as the Sikh's Kara, Hindu Dharma, the Ten Commandments in Christianity and Judaism, The Five Pillars of Islam, and the Eight-Fold Path in Buddhism. Humanists believe that rewards and punishments are not the reason to be good, it is more intrinsic and by being positive and promoting happiness and well-being will increase happiness in the here and now. Discuss how rules and guidance can be helpful although unquestionable rules can create a problem. Pupils can consider their own actions and how they impact on the lives of other people, animals and the planet. Talk about the school rules, class charters, and British Values such as Rule of Law. Then introduce the 'Golden Rule' and compare this to the British Values.

6. Ask pupils to make a list of the kind of world they want to live in and get them to share with their partner. Ask pupils to then highlight the points they have made that human beings alone are responsible for. Explain to pupils that Humanists believe that human beings alone are responsible for making the world a better place. Compare this to religious believers who may believe that God can intervene. Watch [How can I be happy? |](#)

		Narrated by Stephen Fry #thatsHumanism - YouTube with Stephen Fry video on the Humanist movement. Explain that many Humanists have campaigned for equality, human rights, and secularism to make the world a better place. Many celebrate the progress humanity has made but recognise the work that is still to be done. Discuss the importance of treating people equally regardless of their gender, race, nationality, sexuality, disabilities or religion or beliefs – introduce the term protected characteristics. Finally pupils can discuss how they would like to make the world a better world, start with what would make school better, then the local area, larger area, country etc. For this you can create a pamphlet, poster split into four sections each containing a different idea for each area or write a proposition to present to the class on what they would change. Assessment Suggestion: If time allows, or perhaps for a homework task, pupils could create a jigsaw/group of circles that include the 5 core areas of knowledge and information about the Humanist belief system and add the ideas they have learned about to it.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Theist, monotheist, polytheist, agnostic, atheist, Natural, the Big Bang, evolution, celebrate, responsibility, potential, wonder,	1.4 How can we care for the world? 2.2 Is Christmas only special to Christians where we live?	4.2 What do different people do in difficult times? What impact might it have on them?	

curiosity, responsibility, evidence, science, reason, progress, natural, atheist, happiness, the Happy Human, support, freedom, personal autonomy, responsibility, tolerance, equality, diversity, consequences, empathy, the Golden Rule, responsibility, solidarity, shared needs, equality, responsibility, freedom, fairness, kindness, human rights, action.		4.3 Part 2 What is a Humanist. What do they believe about leading a good life? 4.6 What do different people believe about the creation of the world? 5.1 What is a worldview? What are the worldviews of people where I live? 5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? 6.1 Are science and religion in conflict when it comes to creation? 6.5 Should we be able to use the natural world as we wish?
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4.2 What do different people do in difficult times?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
- Why are difficult times challenging to people? - How does worship help Christians in good and bad times? - What rituals do Muslims practice during worship and how does	Can describe some of the different beliefs people have around challenging times. Can describe some of the different practices people have which help them to find comfort and peace when	- Discuss with pupils when they or others may have experienced a difficult time (loss of pet, falling out with friends, dying, schoolwork, friendship issues), and what actions they may take to feel better; acknowledging it is normal to feel sad at times. They could also think about things they do in the morning to help them start the day well (e.g. breakfast, going to assembly etc...). Why can it be important to do these things? Begin to explore what people may do in difficult times using the key vocabulary provided, pupils could match the words to definitions. Pupils can then discuss how they may help other people in difficult times. - Refer to the difficult times that were explored in the previous lesson and begin to explore what Christians may do in difficult times by asking pupils to share some ideas they have already, drawing on past learning e.g. where might Christians visit in difficult times? Who might they talk to? What ritual may they do? Play KS2 Religious Studies: Christian Worship - BBC Teach. After 10 seconds, stop the video for pupils to develop their own	Some people have a belief that worship, and prayer can bring peace and comfort. Some people may find comfort and peace through personal reflection and the support of others rather than a God. Christians, Muslims and Hindus have a communal place of worship that they can attend (church, mosque, mandir). People will carry out rituals at their place of worship e.g. Christians may pray using the

this impact them? 4. How does Yoga help Hindus in their daily lives? 5. How and why are routines and rituals comforting to people in difficult times? 6. What places are special to people during difficult times?	they are in difficult times. Can reflect on why people value places and/or rituals/actions when they are going through difficult times, making connections to their own experiences and lives.	definition of what worship means. Whilst watching the video ask pupils to consider the different ways Christians are worshiping in the video (e.g. singing, dancing, listening to music, private prayer, saying the Lord's Prayer – not covered in video) and discuss then record their responses about how doing these things might make a Christian feel better. Highlight to pupils that when Christians are communicating with God through worship, it can happen in many ways and is important because it is a way of talking to God. Pupils to reflect on a song or piece of music that makes them feel better/happy. Can they think of songs for different emotions e.g. thinking deeply, sad times, togetherness or wonder? 3. Reflect with pupils on their understanding around Islam and recap key terms such as Islam, Muslims and Allah. Watch KS2 Religious Studies: Prayer in Islam - BBC Teach. Pupils to consider the following actions Muslims take when worshipping Allah; ensuring they are facing Makkah, thinking about intentions before they pray, set actions/movements, thinking about the 99 names of Allah, greeting the two Angels on their shoulders (who record words and deeds) and praying five times a day (Salah) and explain how these actions help them worship Allah. Discuss with pupils how these rituals may help Muslims in their daily lives and how it might help set up their day in a positive way. Pupils could write a guide for how to a Muslim prepares for worship (through ritual cleansing and dressing in clean and modest clothes, finding a	Lord's Prayer, Muslims may pray five times a day, this is called Salat. Hindus practice yoga to a way to be close to Brahman. Yoga also helps Hindus in their daily lives in by helping to develop certain skills that are practiced over time. Assessment suggestions: Pupils could then match different images of rituals/actions to the correct explanation of how they help people, and/or pupils can respond to the question; why do some people find rituals comforting in difficult times? Using key vocabulary from the unit.
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		clean prayer space and mat), using 3-4 keywords in their responses. Discuss with pupils the similarities and differences between Christian and Muslims writing ideas down, to then create a large Venn diagram with similarities in the middle. <i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 4. Get pupils to quietly write down 3-5 emotions they are feeling in that moment. Then get pupils to complete a few minutes of yoga using a short YouTube video. Get pupils to now right down 3-5 emotions they feel in that moment. Discuss if there are any differences in their emotions, why might this be? What can the impact of focus and movement have? Afterwards, reflect with pupils on their understanding of Hindu Dharma and recap terms such as Hindus, Brahman, and Mandir. Explain that Hindus also worship different Gods (which represent Brahman), and this can be at home or in a Mandir. Explain that Hindus have another way	
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		of worshipping that can also help them feel positive; a practice called Yoga. Selecting some of the information about Yoga from Yoga create a comprehension activity for pupils to complete in order to learn about the practice of Yoga. Discuss with pupils how Yoga differs from Christian and Muslim ways of prayer. Can pupils draw similarities between the effects of Yoga in comparison to Christians singing a hymn in Church? Are the outcomes similar? 5. Reflect on what a ritual is and what rituals they have learned about in the unit. Discuss with pupils what routines they have in their own lives and how this makes them feel, particularly if they are going through a difficult time (e.g. having a story before bed, getting ready for assembly). Ask pupils to think about whether it is just people that believe in God that may have a routine/ritual to help them in everyday life, or during difficult times. What types of things may non-religious people do as a ritual/action to help them (e.g. go for a walk, go to a special place, talk to a person they trust, listen to music, reading a book). Consider sharing the 'What is a Humanist Approach to Living a Happy Life' resource from the Understanding Humanism website https://understandinghumanism.org.uk/wp-content/uploads/2021/10/What-is-a-humanist-approach-to-living-a-happy-life-7.pdf. Assessment Suggestion: Pupils could then match different images of rituals/actions to the correct explanation of how they help people, and/or pupils can respond to the	
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		question; why do some people find rituals comforting in difficult times? (Using key vocabulary from the unit). 6. Ask pupils to think about what places people go to in difficult times e.g. place of worship, somewhere calming, outdoors etc...). Pupils can then create (draw or use a shoebox) their own place they visit in difficult times using the ideas from the unit; what would it look like (inside/outside)? What would you wear? What would you do there? How often would you visit? Pupils could write a paragraph describing what happens in their special place using key vocabulary. Alternatively, pupils could choose a religious or non-religious worldview looked at in the unit and design/make a model based on one of them.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the unit/lesson to help pupils make connections and deepen knowledge)</i>		Links to future units:
Difficult times, worship, prayer, the Lord's prayer, singing, rituals, routine, private worship, communal worship, church, mosque, Salat, mandir, yoga, the Lord's prayer, personal reflection.	0.3 Where do we belong and what makes it special? 1.2 What do some people say God is like? How do people that believe in God feel close to God? 2.2 Why are holy places special to some people? 2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 4.1 Part 1: What is a Humanist? What matters most to a Humanist?		4.5 What are the five pillars of Islam and how can Muslims live by them? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions?

4.3 Part 2: What is a Humanist? What kind of world do Humanist want to live in?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Recap: What is a Humanist? 2. & 3. What is human solidarity? 4. What kind of world do Humanists want? 5. & 6. What actions do Humanists take to achieve a free, fair and kind world?	Can describe some of the Humanist beliefs about the concept of human solidarity. Can describe the beliefs held by Humanists which underpin the kind of world Humanists want to live in. Can describe some actions that Humanists	<i>Please note this unit is adapted from resources developed by Humanists UK and freely available on the Understanding Humanism website (Understanding Humanism).</i> Assessment Suggestion: Use this lesson to revisit learning from unit 4.1. Pupils could be shown some of the slides on What-is-humanism-7.pptx and then in groups they could complete a knowledge quiz, or they could complete a gap fill of the information they have recapped on. Alternatively, pupils could recap their prior learning by looking at Humanist objects and discussing their significance: Humanism through objects. The notes that accompany this activity could have their headings removed so pupils have to match them to the correct object. - Begin with the 'A Humanist approach to life: a summary' slide to introduce/recap the core features of a Humanist approach to life (Society-7.pptx slides 2 and 3). Explain that they are going to explore some of the goals and ambitions Humanists have for	Humanists believe that human solidarity can help bring us closer together. It is the belief that what we share is greater than that which divides us. Humanists want to live in world that promotes freedom, fairness, and kindness. Humanists believe that human beings alone are responsible for improving the quality of our lives (help won't come from elsewhere). Humanists believe in taking practical action to make the world a better place, believing

	may take in order to live in a free, fair and kind world. Can reflect on some simple similarities and differences between humans and consider what this means for how we live.	building what they believe would be a better world in which everyone can live well together. Carry out the Human solidarity activities on slide 5 and 1) Ask the pupils to make a list of ways in which human beings are different from each other. Once they have made a list, share a few examples with them (e.g. physical differences, place of birth, talent personalities, and beliefs). 2) Then ask the pupils to make a list of ways in which all human beings are similar to each other. Suggest that they consider the things we need, the things we want, the things we value. Once they have made a list, share a few examples with them (e.g. our need for food, health, and friendship; our desire to be happy and to be treated with respect; and the value we place on fairness, honesty, and kindness). Explain that many Humanists think that, when we are deciding what kind of society we want, it is important to focus on what we all share rather than how we differ, show pupils a selection of the quotes on slides 6 and explore the Humanist belief that focussing on what we share rather than how we differ can motivate us to treat everyone equally. 3. Recap the Humanist beliefs that were learned last lesson about human solidarity and what it means. Following this, share and discuss the Manchester United experiment information sheet (Manchester United experiment) and discuss what the experiment can tell us about human nature. Pupils can then read slide 7 (Society-7.pptx) featuring quotes about being a citizen of the	each of us can contribute in some way e.g. through supporting human rights as a way to support human freedoms and equality, trying to treat other people with warmth and respect. Assessment suggestions: Revisit learning from unit 4.1. Pupils could be shown some of the slides on What-is-humanism-7.pptx and then in groups they could complete a knowledge quiz, or they could complete a gap fill of the information they have recapped on. Alternatively, pupils could recap their prior learning by looking at Humanist objects and discussing their significance: Humanism through objects. The notes that accompany this activity could have their headings removed so pupils
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		world. Ask the pupils what they think the people mean by these words, and what this tells us about the idea of human solidarity through time. Assessment Suggestion: Pupils could pick one of the quotes and explain what it means in their own words or complete an acrostic poem of Solidarity. 4. Explain to pupils that in order to understand the type of world Humanists want, they first need to understand what motivates Humanists. Using slide 9 (Society-7.pptx there is also a handout here of the information in this lesson Humanist Society Motivation 7.indd) to discuss the following questions; How might the following motivate Humanists? a) Humanists don't believe that there is any force outside humanity that can help us. b) Humanists believe this is the one life we all have (there is no afterlife after this one). Use the quotes on slide 10 and 11 to help their understanding. Using slide 13 ask pupils to note down in a spider diagram the key (bolded) goals of Humanists. Show pupils the rights Humanists believe all people should have on slide 14 and discuss with pupils whether think all people have this right (in the UK, around the world?). Complete the lesson by playing Imagine by John Lennon (Imagine), discuss the meaning behind the song and how the lyrics of this song may resonate with a Humanist.	have to match them to the correct object. Pupils could pick one of the quotes and explain what it means in their own words or complete an acrostic poem of Solidarity.
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		5. In this lesson pupils will explore how Humanists help to achieve their goals for society (free, fair and kind) through the way they live/actions they take. Use the worksheet Humanist Society Inaction 7.indd (you may need to adapt to make this simpler) and explore and discuss some of the practical actions Humanists take to work for what they believe will be a better world. Pupils could then create a list of guidelines for Humanist children on how they could live out the values of freedom, fairness and kindness in school. 6. Finally, share a story with pupils such as the Starfish thrower story and/or show the film (Starfish Story (aka The Star Thrower) pupils may be familiar with this story from KS1) and discuss the meaning of the story with the pupils and the Humanist belief that we must take action if we want to make the world a better place. Ask pupils to create their own storyboard/comic strip/drama script where the moral is we must take action if we want to make the world a better place.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Humanism, Humanists, human solidarity, shared needs, equality, responsibility, freedom, fairness, kindness, human rights, action.	1.1 How do people know how to treat each other? 2.2 Is Christmas only special to Christians where we live? 2.5 What do different people believe about forgiveness? 4.1 Part 1: What is a Humanist? What matters most to a Humanist?	5.1 What is a worldview? What are the worldviews of people where I live?	

		5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? 8.4 How do Humanists decide what to believe? How does this impact the way they live?
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4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is the Holy Trinity? What do Christians believe about God? 2. What does Jesus' baptism story tell Christians about who he was? 3. What do Christians learn from Jesus	Can describe the story of Jesus' baptism and why water is a symbolic part of the ritual. Can give some examples of what the Bible says about the Father, the Son, and the Holy Spirit. Can begin to understand the	1. Pupils to start by recapping the Nativity (it is important pupils know that Jesus was born as part of God). Pupils to have sorting cards of the Nativity to place in the correct order, pupils could also write sentences about each card. Share as a group the story. Following this, discuss with pupils that God sent Jesus in human form as his son. God split up into 3 parts: God the Father; the Son; and Holy Spirit. Ask pupils to consider other things that are made up of three parts e.g. three leaf clover, analogy of a family with parents and a child, primary colours, time (past, present, future). Show the Trinity symbol and place the 3 parts of God onto the symbol. This could be done as a class placing symbols onto a working wall. Pupils to then explore the meaning behind each part of the Trinity; each pupil to have their own Trinity symbol and give words to pupils that can be used to describe the parts of the Trinity e.g. Father (caring, protector, creator, lion, guidance), Son (love, sacrifice, lamb, God in human form), Holy	The Trinity represents the Father (caring, protector, creator, lion, and guidance), Son (love, sacrifice, lamb, God in human form), Holy Spirit (presence, power, comforter, water, wind). Jesus was baptised as adult by John the Baptist. Christians believe that Jesus underwent baptism not for Himself but to fulfill a role in God's plan. When the baptism took place, Christians believe the Holy Spirit descended like a dove with the voice of God affirming Jesus.

during his life and incarnation? 4. What do Christians learn about Jesus and his incarnation from his death? 5. What do Christians learn about Jesus through his resurrection? 6. How do Christians use The Grace to help understand the Trinity?	concept of the Trinity, describing some ways in which it impacts the way Christians understand God. Can start to understand the importance of Gods incarnation on earth, as Jesus, to Christians, and how it impacts their lives. Can reflect on how religious believers make sense of God,	Spirit (presence, power, comforter, water, wind). Pupils sort the words into each correct part of the Trinity. Check learning by showing images that relate to the words and ask them to call out which part of the Trinity it belongs to. 2. Start with showing pupils a riddle (e.g. I can be clear, I can be blue, I flow in rivers, and fall from the sky too. You drink me when you're thirsty, and splash in me when it's sunny. What am I?). Ask pupils which part of the Trinity water relates to (Holy Spirit). Ask pupils why water is so important, link to the idea that water is cleansing, pure. Do pupils know any bible stories or ceremonies involving water? Lead into baptism story of Jesus. Relate to nativity story where Jesus was born and when he was an adult he is being baptised, explain that Christians believe that Jesus underwent baptism not for Himself but to fulfill a role in God's plan. Explain that Jesus was baptised by a man called John the Baptiste who baptised people in the River Jordan to cleanse them of their sins (Jewish tradition also used water for ritual purification before this). What do pupils know about baptism? Have the pupils got any experiences of baptism? Watch clip of baptism: www.bbc.co.uk/programmes/p0115dlq?scrlybrkr=6f02f988.	Water is used in Baptisms because it symbolises the cleansing of sins. Jesus told many parables during his ministry. The parables had hidden messages about how people should live their lives (e.g. being forgiving, showing kindness etc...) Christians believe that Jesus was crucified. Through his death, Christians believe that Jesus took on humanity's sin, and he took on the punishment of everyone's sins, so they didn't have to. Instead, they could live an eternal life with God in Heaven.
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	and its complexities.	Explain to pupils that Jesus was also baptised by someone called John the Baptist. Read John the Baptist story or watch https://www.youtube.com/watch?v=uf_ahdSQGtg&ab_channel=TeachingKidsaboutJesus and discuss what similarities and differences they spot based on first video. Highlight key moments from Jesus' baptism, especially the descent of the Holy Spirit like a dove and the voice of God affirming Jesus. Ask pupils to think, pair, share about what his Baptism tells Christians about the relationship between the Holy Spirit, Jesus, and God the Father. Finally, provide pupils with the passage of text 'The Baptism of Jesus'. Pupils can highlight where they can find references to each of the parts of the Holy Trinity. 3. Explain to pupils that Christians believe that they can learn a lot from Jesus' life, and four gospels which can be found in the New Testament provide stories of Jesus which Christians learn from. Explain/remind pupils that these were known as parables. Can pupils think of any examples of Parables that they have already learned about (e.g. the Good Samaritan, The Prodigal Son etc...). Select a parable that pupils may not have learned about before and read and or watch the story (use https://bibleforchildren.org/languages/english/stories.php for ideas under New Testament section). Ask pupils what Christians may learn from that particular story, and how it may help them live? What is the moral? What are the purpose of these	Christians believe that three days after his crucifixion, Jesus was resurrected. The resurrection is important to Christians because they believe it shows that Jesus was the Son of God. Jesus' death and resurrection gives Christian's hope, as their sins are forgiven and they can lead an eternal life in Heaven with God. Christians believe that the grace of Jesus is a special gift given to Christians that cannot be earned by being good or doing good things. It comes from God's love and what Jesus did when he died on the cross to save people from their sins. Christians believe that God loves humankind unconditionally,
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		parables, why does Jesus tell them? Pupils could then create a story board to show the main parts of one of the Parables, alternatively they could pick a value that they want to highlight (e.g. treating others as you would wish to be treated, being kind, forgiveness etc) and pupils could create their own contemporary parable which they can act out, or use a photo story creator/collage app to produce a story using photos of their freeze frames. 4. Pupils will explore what Christians learn about Jesus and his incarnation (God becoming human) from his crucifixion. Start with a question: "Imagine your best friend is in trouble. What would you do to help them?" Discuss examples of helping others and the sacrifices we sometimes make for those we care about. Explain to pupils that they will learn about a very important event in the life of Jesus, and what it teaches Christians about love, sacrifice, and God. Watch https://www.youtube.com/watch?v=YX6kfl9qBkA&ab_channel=BibleKids up to 3mins 40 and ask pupils to reflect on the reasons why his crucifixion was important to Christians. During the discussion, help make links back to themes of God, love and sacrifice: Even though it was hard and he was treated unfairly, Christians believe that Jesus chose to stay true to God and show people how much God loves them. Christians believe that Jesus' death was not a defeat, but it was the ultimate sacrifice made by	meaning his love doesn't depend on whether they have done good things or bad things. Because God loves them so much, this love helps them to acknowledge their mistakes and to lead better lives. The Holy Spirit is a special helper from God. He helps Christians stay close to the Father and gives them strength to live their lives in a way that pleases God. Assessment suggestions: Pupils can then be provided with true and false statements about how the crucifixion story helps Christians understand Jesus' incarnation which they have to sort correctly.
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		Jesus. Through his death, Christians believe that Jesus took on humanity's sin, and he took on the punishment of everyone's sins, so they didn't have to. Instead, they could live an eternal life with God in Heaven. Assessment Suggestion: Pupils can then be provided with true and false statements about how the crucifixion story helps Christians understand Jesus' incarnation which they have to sort correctly, for example: <i>True: Jesus' death shows us that God understands what it means to be human because Jesus was also human (the incarnation), and therefore, he suffered just like we do.</i> <i>False: Jesus' death on the cross means God is angry with us and wants to punish us for our mistakes.</i> <i>True: The fact that Jesus willingly gave up his life on the cross shows us how much God loves us (the incarnation is a physical demonstration of God's love for us).</i> <i>True: Jesus' death, even though it was very painful, helps Christians understand God's love, because it shows that God was willing to go to the most difficult extremes for us.</i>	
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		<i>False: Christians believe that Jesus was just a normal person, and his death tells us nothing about whether he was also God.</i> <i>False: Jesus' death shows Christians that Jesus was a normal man that did normal things and it showed the power of God over human action.</i> 5. Recap with pupils why the crucifixion was so important to Christians and ask pupils if they know what Christians believe happened after his death. Provide pupils with a definition of the term resurrection and then complete watching the video from last lesson https://www.youtube.com/watch?v=YX6kfl9qBkA&ab_channel=BibleKids from 3mins 40 to understand what Christians believe happened when Jesus was resurrected. Pupils can then sort the events from the video into chronological order, using statements and images e.g.: a) <i>Three days after he died Mary Magdalene visited Jesus empty grave, where she saw two angels.</i> b) <i>Mary started crying because she did not know where Jesus was.</i> c) <i>Mary saw a man who she thought was a gardener.</i> d) <i>The man turned to Mary and said 'Mary,' and Mary realised that the man was Jesus.</i>	
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		e) <i>Jesus asked Mary to tell the disciples that soon he would go up to heaven.</i> f) <i>Mary told the disciples that she had seen Jesus.</i> g) <i>Later, when the disciples were eating, Jesus appeared to them.</i> h) <i>Jesus spent the next few days explaining to the disciples how they should lead their lives and that they should spread the story of his life.</i> i) <i>Jesus was taken up into the sky as he went back to Heaven.</i> Following this, ask pupils to select the parts of the story that they think are most important to Christians and ask them share their ideas, making a note of the responses and reasons why (e.g. When Mary saw Jesus was alive because this shows he was the Son of God, or when Jesus ascended to Heaven because it meant that there was hope, Christians could now go to Heaven and lead an eternal life with God and Jesus). Following this pupils can complete the sentence: The Resurrection of Jesus is important to Christians because it shows... 6. In this lesson pupils will explore what is written about the Father, Son and Holy Spirit in the Bible and how this impacts Christian beliefs. Display 'The Grace' to pupils; "The Grace of the Lord Jesus Christ, the love of God and fellowship of the Holy Spirit, be	
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		with you all (2 Corinthians 13:14).” Ask pupils what they think it means? Can they identify the where the different parts of the Trinity is mentioned? Explain that the word Trinity came after the Bible was written, but that Christians look for clues in the texts about God, including The Grace. Pupils can be given a copy of The Grace and they can match the following meanings to the correct part of the text using colour coding: <i>The Gift of God’s Grace: The grace of Jesus is a special gift given to Christians that cannot be earned by being good or doing good things. It comes from God’s love and what Jesus did when he died on the cross to save people from their sins.</i> <i>God’s Love: God loves humankind unconditionally, meaning his love doesn’t depend on whether they have done good things or bad things. Because God loves them so much, this love helps them to acknowledge their mistakes and to lead better lives.</i> <i>The Fellowship of the Holy Spirit: The Holy Spirit is a special helper from God. He helps Christians stay close to the Father and gives them strength to live their lives in a way that pleases God.</i> Explain that this statement was sign off from a letter, which is now in the Bible. This sign off is often used in Churches as a prayer; sometimes during the service, sometimes at the end as a	
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		final farewell. It is asking God to be with everyone who hears it, which will then make their lives more positive. Ask the pupils to think about things we could say at the end of the school day that would leave us feeling encouraged and positive – generating ideas for a class grace e.g. May your day be filled with happiness; may you smile and be joyful. Pupils to have a copy of the original grace to stick into their books and then write some of their own versions underneath.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Christians, Christianity, God, The Trinity, Father, Son, Holy Spirit, incarnation, crucifixion, resurrection, The Grace, grace, Bible, New Testament, angels, baptism, christening, parable, moral.		0.2 Why is the nativity story important to Christians? 0.5 Why is Easter an important time for Christians and what special things to they do at Easter? 1.2 What do Christians say God is like? 1.6 Why are holy books special to Christians and Jewish people? 2.5 What do different people believe about forgiveness? 3.2 How and Why are people welcomed into different communities?	5.3 Is Easter a commemoration or a celebration for Christians? 6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices 7.2 How important was it that Jesus was human? 9.6 Was Jesus the Messiah? How do Abrahamic views differ?

4.5 What are the five pillars of Islam and how can Muslims live by them?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What are the five pillars of Islam? 2. What is the Shahadah and why is it important to Muslims? 3. What is Salat and how does it impact Muslims everyday lives?	Can describe some key beliefs that underpin the practices of the Five Pillars. Can identify some of the sources of authority that provide teachings on the Pillars of Islam. Can describe some of the actions that Muslims may take to live by the Five Pillars.	<i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Should pupils an image of a building with pillars and ask pupils to discuss what the purpose of the pillars are in the context of the building. Explain that the Five Pillars of Islam are represent the five most important duties of Muslims, ask pupils that if the pillars symbolise the duties, what does the building symbolise? Pupils to discuss with one another what duties they have as a pupil at the school and create a poster to symbolise how they	There are five core beliefs and practices in Islam, called the Five Pillars of Islam; Declaration of Faith (Shahadah), Prayer (Salat), Charity (Zakat), Fasting (Sawm), Pilgrimage (Hajj). The Shahadah is a declaration of faith for Muslims. It highlights the oneness of God and that Prophet Muhammad is his messenger. It is repeated five times a day in the call to prayer and a person should recite the Shahadah before their death.

4. What is Zakat and why is this an important duty for Muslims?	Can understand that the actions taken by Muslims can be diverse depending on interpretations of beliefs.	underpin what it means to be a pupil at the school (e.g. Treating others with respect, listening carefully in class, completing homework tasks, trying your best etc...) At the end of the lesson introduce the Five Pillars of Islam by watching KS2 Religious Studies: What is Islam? - BBC Teach and/or The 5 Pillars of Islam - BBC Teach (Pupils could practice the pronunciation of the Arabic words of the Five Pillars during the video). Pupils could write a definition of what the Five Pillars are and then match the names of the Five Pillars to description of them.	Prayer (Salat) is performed five times a day is commanded by Allah through the Prophet Muhammad. Actions and movements are carried out when Muslims perform Salat (e.g. Wudu (ritual washing to spiritually cleanse), prostrating (to show respect to God). Some Muslims (Shia), carry out Salat at three different times in the day, although they still carry out five prayers as they combine them).
5. What is Sawm and how does it impact Muslims during Ramadan?	Can reflect on the term duties, and how many people experience duties they are expected to live by.	2. Pupils could be handed a template of the Five Pillars with space in each pillar to add information in about them during the following four lessons (With headings what happens when Muslims practice...what impact does this have on Muslims? Watch the video What is the Shahadah? And pupils to discuss what the Shahadah is and why it important to Muslims. In the template of the pillars they can fill in information about the Shahadah including what it says in English: 'There is nothing worth worshipping but Allah and Prophet Muhammad is his messenger,' the belief in the oneness of God (Tawhid), and that Prophet Muhammad is his messenger, it is repeated five times a day in the call to prayer, a person should recite the Shahadah before their death. Ask pupils why the oneness of God may	Muslims believe that paying Zakat purifies their wealth. Muslims regard Zakat as a spiritual connection to Allah because it is an acknowledgment that everything belongs to Him.
6. What is Hajj and why is it such an important pilgrimage?	Can reflect on why different people give to charity, as well as drawing on their own experiences of giving to charity.		

		have been important at the time of Prophet Muhammad (many people worshiped multiple idols, you could explain the terms polytheism and monotheism to pupils and challenge pupils to think about prior learning from RE and how this connects to the terms polytheism and monotheism). 3. Explain that prayer (Salat), which is performed five times a day is commanded by Allah through the Prophet Muhammad. Play KS2 Religious Studies: Prayer in Islam - BBC Teach and teach pupils through the video why Muslims pray (e.g. 'When I pray, it reminds me to be thankful,' 'In the prayer, I ask Allah to guide me. I believe he listens to every prayer.' 'I actually like to pray even in the early morning, because it reminds me of the most important things in life, and not to be selfish every day.' Pupils can add these ideas to the second pillar in their template under the heading what impact it have on Muslims. Pupils can use the information in Salat - Ways of Muslim living - Edexcel - GCSE Religious Studies Revision - Edexcel - BBC Bitesize to note down times, actions and movements (do not ask pupils to carry out these movements) that Muslims carry out during Salat. Pupils could also add that some Muslims (Shia), carry out Salat at three different times in the day, although they still carry out five	Zakat is to be paid by adults every year and it is 2.5% of their wealth. During Ramadan, many Muslims will not eat food or drink during the month of Ramadan in daylight hours. They will also give up bad habits and spend more time praying and reading the Qur'an. The end of Ramadan is celebrated with Eid al-Fitr). Fasting can help Muslims to learn self-discipline and increase empathy for those less fortunate. Muslims are expected to make a pilgrimage at least once in their lives to Makkah. This is called Hajj. Makkah is considered the holiest site in Islam and the
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		prayers as they combine them).	direction Muslims pray to everyday.
		4. Ask pupils about times at school where they have discussed giving money to help others, can they remember the different causes? Have they done any other activities to raise money or help others? How did it make them feel? Explain that the last of the Five Pillars is giving to charity (Zakat). Zakat means "that which purifies." Pupils can read an Islamic story such as 'The Blessed Necklace' to help understand why charity is important to Muslims. A summary can be found here The Blessed Necklace (story) . Pupils could design and make a necklace by adding symbols to the necklace that represent the things that the man needed in the story onto some string (e.g. food, clothes, money to live). Teach to pupils that Zakat is to be paid by adults every year and it is 2.5% of their wealth (if wealth is over a certain threshold). Pupils can add these notes to their Five Pillars of Islam template and discuss why they think Zakat is only required over a threshold. Explain to pupils the impact that paying Zakat has on Muslims; they believe that Zakat purifies, increases and blesses the remainder of their wealth. Muslims also regard Zakat as a spiritual connection to Allah because it is an acknowledgment that everything belongs to Him, Prophet Muhammad exemplified generosity and giving to those in need.	Assessment suggestions: Pupils could be assessed on the information and examples provided in the Five Pillars of Islam template.

		Use this information to complete the notes in the Five Pillars Template. 5. <i>Ramadan is covered in Unit 6.4 in more detail.</i> Ask pupils to consider something that they would find hard to give up, what would they find hardest about it? How would it impact them? Ensure pupils understand what fasting is. Play Ramadan Religious Studies - My Life, My Religion: Islam - YouTube and pupils can discuss and note down what happens when they fast in the pillars template (e.g. no food or water during the month of Ramadan in daylight hours, give up bad habits, more time spent praying and reading the Qur'an, end of Ramadan is celebrated with Eid al-Fitr and giving to charity). Ask pupils to think about how fasting impacts Muslims (e.g. self-discipline, empathising with less fortunate etc...) and note down in the Five Pillars of Islam template. Pupils to reflect on the discussion at the beginning of the lesson and discuss what they could learn from if they were to give something up. Challenge pupils to compare and contrast this time of self-discipline to times in other worldviews. 6. Explain to pupils that Muslims are expected to make a pilgrimage at least once in their lives to Makkah. This is called Hajj. Makkah is considered the holiest site in Islam and the direction Muslims pray to everyday. Watch What is Hajj? - BBC Teach and as	
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		pupils are watching add information to the Five Pillars of Islam template about what happens when Muslims go on Hajj (more detailed information can be found here What is the Hajj pilgrimage? - BBC Newsround) and what impact this has on Muslims when they undertake Hajj (feeling part of something bigger, fulfilling an important duty in Islam, experiencing Makkah and where important events took place). Pupils can then complete the activity below the video What is Hajj? - BBC Teach where pupils reflect on a place, they would choose to visit on earth that would make them a better human being. Pupils could also annotate a map of the sites of Hajj and annotate with the different practices that happen at each site.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Islam, Five Pillars, Allah, Prophet, Prophet Muhammad (PBUH), Shahadah, Declaration of Faith, Prayer, Salat, charity, Zakat, Fasting, Sawm, Pilgrimage, Hajj, Ramadan, Eid al-Fitr, self-discipline, empathy		2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live?	5.5 What do Muslims learn about Prophet Muhammad Why is he so special 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?

4.6 What do different people believe about creation?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What does the Christian creation story tell about our world? 2. What does the Hindu creation story tell us about the world? 3. How do Humanists believe the world was created? 4. How do creation stories connect to	Can describe some different creation stories that can often contain hidden meanings. Can understand that people interpret creation stories in different ways. Can start to describe scientific explanations of creation and understand they are important to people; with both religious	1. Start by asking pupils how they think the world began and what other ideas others may have, using a picture of the globe, pupils to record ideas around their globe. In a second colour, pupils to ask any 'I wonder....' questions they have that they would like to find out in the unit (come back to this at the end of unit assessment). Introduce the idea that different people have different beliefs about how the world began and in the Bible (as well as the Torah), it teaches that the world was created by God in seven days Creation (Genesis 1-2) (youtube.com). As pupils watch the video they can complete symbols/drawings for each day with the text provided to them. Explain to pupils that some Christians believe that this story is literal and to be taken as fact, whilst most Christians believe this is a symbolic story showing that God was the creator, they read Genesis as a song or poem in praise to God, and they use science to explain how it happened (pupils could also learn that Genesis includes two different accounts of Creation and therefore even Bible writers didn't entirely agree). Ask pupils what Christians who believe the story is symbolic might take	The Bible teaches Christians the world was created by God in seven days. The Rig Veda contains different creation stories; (for example) A lotus flower grew from Vishnu, which separated into Heavens, the Earth and the Sky. Humanists believe that science can tell us about creation. Some religious believers believe that creation stories are fact; whereas many

looking caring for our world? 5. What makes a good creation story? 6. How do creation stories inspire people?	and non-religious worldviews. Can reflect on creation stories they have learned about and how they are relevant to people today. Can make connections to their own beliefs about creation.	from the story and why it might be important to them; e.g. humans are made in Gods image = humans are special, God created the world. You could provide statements from the lesson and pupils suggest which are true or false. 2. Firstly, ask pupils to recall what they have learned about Hindu Dharma – try to draw out knowledge relating to the cycle of the life and death; samsara and reincarnation. Watch this video describing a Hindu creation story Hindu creation story - YouTube (up to 2 minutes). Using a template of a lotus flower pupils can draw all the different things that were created from the lotus flower. You can also explain to pupils that there are other Hindu creation stories (which can be found here Creation stories in Hinduism - The existence of God - GCSE Religious Studies Revision - CCEA - BBC Bitesize), which were written many centuries ago in or around what we now know as India. They were not necessarily intended to be taken literally as truth; but show the complexity and timeless nature of the universe. Watching the rest of the video get pupils to make profiles of the three ways Hindus think about God, Brahma, Vishnu and Lord Shiva. Explain to pupils that Hindus believe that the universe we live in now is not the first or last universe to exist; drawing out from pupils the connection between this concept; and samsara and reincarnation. Using the key terms; endless cycle of life and death, lotus flower, heaven, earth,	believers take deeper meanings from the stories (e.g. God created the world). Assessment suggestions: Ask pupils to discuss the questions; Can you tell me the hidden meanings behind a creation story? How might religious believers understand (interpret) creation stories differently (literally vs symbolically)? Why do many people find scientific explanations for creation persuasive? Why have people always been interested in creation stories? Pupil's record answers in a third colour around their globe from the
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		skies, Brahma, Vishnu, and Lord Shiva; pupils to write a paragraph explaining what Hindu creation stories tell us about how the world was created (or complete as a close procedure paragraph). 3. Reflect on what pupils already know about humanism; revisiting the term atheism and agnosticism. Ask pupils what they think Humanists would believe about the creation of the world. Using the trial activity (The Trial (understandinghumanism.org.uk)) and get pupils to weigh up the value of the evidence. Explain to pupils that there may be different reasons why we believe different things; then look at the Humanist approach which is a) ask questions b) think carefully and c) look at the evidence. Ask pupils what this reminds them of; e.g. science experiments; can pupils think of any science experiments they have done or would like to do, using that method? Read together the worksheet Humanist UnderstandingWorld 5.indd (understandinghumanism.org.uk). Then watch the video Where do we come from? » Understanding Humanism so that pupils can learn about the beliefs Humanists have about the creation of the world. Followed by a knowledge quiz to assess their learning (can be found on the Humanist worksheet); 1) true or false: Humanists believe the world is a natural place. 2) True or false: Humanists believe in a god. 3) What is the word that	first lesson to create a large mind map of their learning. Discussion around any questions they asked in the first lesson; have they been answered during the unit?
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		describes someone who does not believe in a god? 4) Do Humanists believe that everyone must believe the same? 4. Reflect on the idea that stories often have deeper meanings/morals within them, encourage pupils to think of stories they have read where there may be a hidden meaning or message, e.g. to be brave, to be kind. Using the quotes that have been taken from these creation stories; <i>"One moment there was one, the next there were two: equal, unblemished, whole, the image of one another. Out of one, Brahma shaped man; out of the other, woman. The man was called Manu, wise; and the woman Shatarupa mysterious. Manu and Shatarupa, created out of Brahma himself, looked into each other's hearts. They smiled. Gently, they touched hands. Then they walked out together into the world Brahma had given them; their charge, their responsibility, the joy and duty laid on them by Lord Vishnu at the start of time. Manu, Shatarupa.... The first people.... The ancestors of the whole human race, (Valmiki Ramayana)," and "Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground, Genesis 1.26)"</i>; Pupils to discuss and see if they can match the quotes to explanations	
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		of the hidden meanings which relate to caring for the world. Pupils to then see if they can match up the worldview to the quote. Pupils pick one of the worldviews perspectives on caring for the world and write a paragraph about why you agree or disagree with this perspective or draw a poster which promotes the deeper meaning or moral in the teaching. A Humanist perspective can also be added; "Humanists believe that we have just one life, that we have evolved, along with the rest of the natural world, to live on planet Earth, and that we alone are responsible for looking after it." 5. Ask pupils why creation stories may be important to people (e.g. helps people make sense of the world they live in, learn from the deeper meanings/morals within the story). Read a creation story from a non-religious source (e.g. The Legend of Weesakayjack First Nation Legend How North America came to be Dir: Rabbithead (youtube.com)) Ask pupils to compare the story with the others that they have heard in this unit. Discuss the different elements of the stories; what makes it interesting; what the deeper meanings are; compare it to the creation stories that pupils have already learned about in the unit. Get pupils to make a list of ingredients of what makes a good creation story using the ideas from discussion. Pupils to write their own creation story. Use prompts and word banks to support them; will you have a divine being? If not, who/what	
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		will be the creator? Where will people and animals come from? Where will the land and oceans come from? How quickly does it happen? Do you have a deeper meaning or moral in your creation story? They could create this through a written story, cartoon strip, drama, oral retelling, modelling. 6. Assessment suggestion: Ask pupils to discuss the questions; can you tell me the hidden meanings behind a creation story? How might religious believers understand (interpret) creation stories differently (literally vs symbolically)? Why do many people find scientific explanations for creation persuasive? Why have people always been interested in creation stories? Pupil's record answers in a third colour around their globe from the first lesson to create a large mind map of their learning. Discussion around any questions they asked in the first lesson; have they been answered during the unit?	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Creation, world, universe, science, evidence, Bible, God, Brahma, Vishnu, Lord Shiva, Lotus flower, samsara, reincarnation, endless cycle of life and death.	1.2 What do some people say God is like? How do people that believe in God feel close to God? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.4 Diversity within Hindu Dharma: What do Hindus believe and how may they live?	6.1 Are science and religion in conflict when it comes to creation? 7.1 What is religion? What counts as knowledge?	

	4.1 Part 1: What is a Humanist? What matters most to a Humanist? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life?	8.1 What did early societies believe about creation?
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5.1 What is a worldview? What are the worldviews of people where I live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is a worldview and what factors influence it? 2. How is my worldview unique to me? 3. & 4. What worldviews do people have in Northamptonshire?	Can explain what a worldview is. Can explain factors that influence a person's worldview. Can use evidence to find out about the worldview demographics (including both religious and non-religious worldviews) of the	<i>This unit introduces pupils to the concept of worldviews, exploring the beliefs and perspectives of various people in their local area. Please see p6 for a deeper explanation of what a worldview is.</i> 1. Discuss what a worldview means. Use examples from different cultures and beliefs e.g.: <i>A worldview is like a pair of glasses that helps people see and understand the world around them. Just like how glasses help you see better, a worldview helps people make sense of life, including what's right and wrong, what's important, and what happens after we die.</i> <i>People can have different worldviews based on their beliefs, experiences, and what they learn from their families, friends, and cultures. For example, some people believe in certain religions (religious worldview), while others believe that there is</i>	A worldview is the way someone looks at everything around them—like a special pair of glasses that makes their understanding of the world unique. Some people have a religious worldview, whilst others have a non-religious worldview. Some things that impact a person's worldview might be culture, experiences, upbringing (including beliefs

5. How can we express our beliefs creatively? 6. How do we show understanding and respect towards different worldviews in our community?	local area that they live. Can reflect on their own worldview and the factors that may influence this. Can reflect on why worldviews can develop and change over time. Can reflect and give examples of how we can show understanding and respect towards people with different worldviews.	<i>no world beyond this one and they therefore do not follow a religion at all (non-religious worldview). Each person's worldview shapes how they think, act, and how they relate to others.</i> <i>So, in simple terms, a worldview is the way someone looks at everything around them—like a special pair of glasses that makes their understanding of the world unique!</i> Pupils to consider the factors that influence worldviews e.g.: culture, experiences, upbringing (including beliefs of their family), education, society, and location. Pupils could create a pair of glasses using cardboard and cellophane coloured paper which they could decorate with these factors. 2. Ask pupils to put on their glasses from last lesson and with their partner recap the words they wrote on them. Explain to pupils that they will all have a worldview that will continue to develop throughout their lives. Ask pupils why worldviews can change over time (e.g. new experiences, different priorities etc). Pupils could then create a "Worldview Snowflake as inspired by the RE Today - snowflake.pdf resource. Additional statements could be supplemented such as 'I believe this is the one life we have and we should make the most of it', 'I believe in using evidence and reason to find out about the world' (to ensure balance) which helps pupils illustrate their own worldviews. There are a series of questions that they plot their own answers too. Pupils can then compare the	of their family), education, society, and location. By understanding people's differences this can help us find common ground, better understand people's actions and beliefs, as well as learning new things (link to British values: Respect and Tolerance). Assessment suggestions: In small groups, pupils can look at data on one local religious/or non-religious worldview in Northamptonshire. They can focus on population data and growth trends, they can research some basic information about that worldview and the beliefs they hold, as well as any local places of
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		shapes of their snowflakes and think about how they are all unique, like snowflakes. Pupils could then write a scaffolded paragraph which summarises what a worldview is and how theirs is unique. 3. & 4. This lesson pupils will explore the worldviews of people in North/West Northamptonshire or the local village/town. Assessment suggestion: In small groups, pupils can look at data on one local religious/or non-religious worldview in Northamptonshire per group. They can focus on population data and growth trends, they can research some basic information about that worldview and the beliefs they hold, as well as any local places of worship/meeting places (Demographic data can be found on p8 of this document, alternatively data can be drilled down further using the ONS tool Census data on population by religion: Build a custom area profile - Build a custom area profile - Census 2021, ONS, BBC Teach can be used to find basic information about the worldview, and pupils can search for local places of worship/meeting places online). Pupils can then prepare a short presentation on their findings to the class. Complete with asking pupils to think about worldviews. What factors do you think would most likely influence a person to have a particular religious or non-religious worldview (e.g. location, upbringing (including family's beliefs), experience, culture)?	worship/meeting places (Demographic data can be found on p8 of this document, alternatively data can be drilled down further using the ONS tool Census data on population by religion: Build a custom area profile - Build a custom area profile - Census 2021, ONS, BBC Teach can be used to find basic information about the worldview, and pupils can search for local places of worship/meeting places online). Pupils can then prepare a short presentation on their findings to the class. Pupils to write a short summary of their art and how it expresses their worldview.
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		5. Pupils to explore different forms of artistic expression (poetry, music, visual art, storytelling) as means to share beliefs. They could be shown different examples from the worldviews they looked at in lesson 2 & 3. Ask pupils to consider how art can communicate ideas in comparison to the written word. Pupils to think about their own worldviews, using their snowflake activity from lesson 2 to help prompt them, and create a piece of art (drawing, painting, or collage) that represents their own worldview. Encourage them to think of symbols, colours, and materials that are meaningful to them. Assessment Suggestion: Pupils to write a short summary of their art and how it expresses their worldview. 6. Pupils to discuss what they can learn from discussing and sharing our different ideas about the world and understanding the factors that influence someone's worldviews. Discuss with pupils the importance of showing respect and understanding whilst discussing other people's views. Organise a 'Worldview Gallery Walk' where pupils display their creative pieces of art from the last lesson, along with their summary notes. Pupils will walk around, view each project, and leave respectful and positive feedback or questions for each other. Ask pupils how understanding our differences can help us (e.g. we can better understand actions, beliefs, we can learn from them, find common ground etc...)? Link here to British values (e.g.	
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		tolerance and respect). Complete the lesson with a discussion on how we show understanding and respect towards people with different worldviews in our community as well as discussing what we can learn from each other's differences. Record ideas to make a 'Respectometer' or create a word cloud to display the ideas.	
Key vocabulary:		Links to prior knowledge: (Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)	Links to future units:
Worldview, religious and non-religious worldview, influence, culture, experiences, upbringing, education, society, and location, British values, respect, tolerance.		1.1 How do people know how to treat each other? 2.2 Is Christmas only special to Christians where we live? 2.5 What do different people believe about forgiveness? 2.6 Why are places of worship special to some people? 3.6 How do beliefs and ideas about land shape the way human beings live? 4.6 What do different people believe about the creation of the world?	5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? 7.1 What is religion? What counts as knowledge? 9.1 What are different types of worldviews? Why do people see the world differently? 9.6 What do different people believe about death and the end of the world?

5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? Do Hindus experience the Mandir differently depending on the culture?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Where do we go to worship or be part of a community? 2. What is a Mandir? 3. Who do Hindus worship in the Mandir? 4. What happens inside the Mandir? 5. How does the Mandir	Can explain some Hindu beliefs around the nature of God. Can explain the importance of some of the deities Hindus worship and what they represent. Can explain some of the practices that take place in a Mandir and	<i>Many British Hindus prefer the term Hindu Dharma for their religion (as opposed to Hinduism) as this term includes Dharma which is at the heart of the religion.</i> 1. Begin the lesson by asking pupils to reflect on the places of worship they have learned about in previous units, such as churches, synagogues, and mosques. Ask pupils to also consider special places to people who are not religious. For example where might Humanists meet? Where might someone go if they are experiencing a difficult time, or they want to feel part of a community? Ask guiding questions to prompt the discussion e.g. what makes these places special? And what activities take place there? Encourage pupils to share their experiences and knowledge. To facilitate comparison, create a large Venn diagram where pupils can identify similarities and differences among the places discussed. Following this, pupils can collate all the keywords from the Venn diagram and create a word cloud to	The Mandir is a sacred house for worship for Hindus. Some different elements of the Mandir include; Gopuram – gateway, statue of an animal or God, Bhairavar-protector of the Temple, Mandapa – prayer hall, Shrine/Vimana - small area of worship, Murti – statue of a deity, Puja – worship/prayer using incense, bell, fruit, rice, flowers, water, lamp, holy ash, prasad – offered to the Murtis then shared out after the Puja, incense to purify the air,

affect the local and global community? 6. How do Mandirs vary around the world?	how this relates to Hindu beliefs. Can explain how Mandirs vary around the world, and reasons for this. Can ask questions and reflect on how religious believers make sense of God, and its complexities. Can reflect on why communal places are important to individuals and the community.	reflect the lessons discussions. Alternatively, if pupils did not complete a similar activity in 4.2 they can design their own imagined place where they might go in order to feel part of a community and/or in a difficult time. 2. <i>This lesson builds on knowledge learned in 3.1.</i> In this lesson, introduce pupils to the concept of a Mandir, highlighting its role as a place of worship for Hindus. Start by showing images of various Mandirs around the world and prompt pupils with questions such as, what do you notice? And what might happen inside? Allow them to speculate before introducing the term "Mandir" and explaining its meaning as a sacred house for worship; Mandir can be broken down as 'Man' which means mind and 'dir' which means stillness. So a Mandir is a place where you go to be still i.e. at peace. Watch a video such as https://www.youtube.com/watch?v=KpWoc0nMTdI&ab_channel=TrueTube to introduce pupils to a Mandir. Give pupils a list of the key words discussed in the video (see list below), and as they watch which they can tick off as they hear them. Using the keywords pupils could then complete a creative task such as a "Mandir Mobile" with photos or drawings representing important aspects of a Mandir that they have learned this lesson from the video: Gopuram – gateway, statue of an animal or God, Bhairavar- protector of the Temple, Mandapa – prayer hall,	Gharbha Griha – womb house (gives life to the Mandir), Pradakshina – corridor so that people can walk clockwise, Shikara – spire symbolising the Himalayas, flags, Pujari – priest, Shanka – seashell, Om, Lotus flower symbolising purity. Some key Hindu deities include Ganesha, Lakshmi, Shiva, and Krishna. Whilst there are many deities, Hindus believe that they are different forms of one ultimate reality, Brahman. Puja is the term used for worship or prayer. Hindus often use a tray with different items needed for the puja, including; fruits, rice, and flowers, as well as water, a lamp, ash, Kumkum (a red powder), incense, and a bell. During the ceremony, there are many things to see,
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		Shrine/Vimana - small area of worship, Murti – statue of a deity, Puja – worship/prayer using incense, bell, fruit, rice, flowers, water, lamp, holy ash, prasad – offered to the Murtis then shared out after the Puja, incense to purify the air, Gharbha Griha – womb house (gives life to the Mandir), Pradakshina – corridor so that people can walk clockwise, Shikara – spire symbolising the Himalayas, flags, Pujari – priest, Shanka – seashell, Om, Lotus flower symbolising purity. This could be done individually or as a class. As pupils share their element of the mobile they can describe to the class what it is and its significance in the Mandir. 3. <i>This lesson builds on knowledge learned in 3.1.</i> Begin this lesson by recapping or introducing pupils to the terms polytheism and monotheism. Ask pupils to sort different religious worldviews into the correct term. Introduce/recap the diverse deities worshipped by Hindus, ask them whether they think Hindu Dharma is a polytheistic or monotheistic religion. Introduce a few key Hindu deities, such Brahma, Vishnu, Shiva, Saraswati, Lakshmi, Durga, Ganesha, Rama and Krishna, and share some of their stories, emphasising that whilst there are many deities, Hindus believe that they are different forms of one ultimate reality, Brahman. Pupils can then conduct research on one deity of their choosing, creating a short "fact file" that includes key details about the deity's attributes and stories. Finally, complete the lesson with asking pupils to sort the following statements into the correct	hear, taste, touch, and smell. By engaging all five senses, they show that their entire being is dedicated to the deity they are worshipping. Mandirs are not just used for worship, they are central to Hindu communities. They can hold special events, educational events, provide food to those in need, hold cultural events, as well as provide support and guidance. The designs of Mandirs vary around the world, depending on factors such as culture, other religious influences, climate etc. Assessment suggestions: In groups, pupils can use this information to create a display board that could be found within a Mandir, with different
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		category, when answering the question 'Is Hindu Dharma a monotheistic or polytheistic religion:' This activity could also be done as a 'rainbowing' talk activity with pupils separated into groups learning about each form and becoming 'experts' then splitting into other groups to teach what they have learned. <i>"Hindus believe in many different Gods and Goddesses, each with their own special powers and stories." (This suggests polytheism)</i> <i>"Hindus believe that all the Gods and Goddesses are different forms of one ultimate, powerful being." (This suggests both monotheism and polytheism)</i> <i>"Hindus pray to different Gods and Goddesses in the Mandir, asking for help with different things in their lives." (This also suggests polytheism)</i> <i>"Hindus believe in one universal Paramatma (supreme soul, Brahman) that connects everything in the world." (This leans towards monotheism).</i> Explain to pupils that this is a tricky question to answer. While it is often experienced as polytheistic (with many Gods and Goddesses worshipped), many Hindus believe these are different aspects or forms of a single, ultimate reality, Brahman and would	notices that promote different events and activities.
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therefore claim to be monotheists. Encourage pupils to acknowledge the complexities of religion and religious beliefs.

4. In this lesson, pupils will look at the rituals and practices that take place inside a Mandir in more detail. Begin with a discussion about what pupils think may happen during worship, allowing them to share their prior knowledge. Firstly ask pupils to think of a time they remember fondly, or something they do that they enjoy. Ask them to close their eyes and think about how they experience this event through all of their senses, one at a time. When they think about the event in this way, how does it affect the memory of it? Does it change the experience? Introduce various rituals such as puja, aarti, and offerings of prasada, explaining the significance of these practices to Hindus. Incorporate a video demonstration of a puja ceremony (e.g. <https://www.truetube.co.uk/resource/hinduism-the-puja-tray/>) or, if available, invite a guest speaker from a local Mandir to share their experiences and insights. Following this, pupils can create a flow chart that illustrates the steps involved in a puja ceremony, helping them to visualise and understand the processes. Pupils can use the video above, and be provided with a simplified transcript (which is provided below the video) to help aid them in their flowchart. Finish by asking pupils why they think all five senses are involved in the Puja ceremony? What impact may this

have on Hindus whilst they worship? Link back to the event or memory that pupils explored at the beginning of the event.

5. Begin this lesson by asking pupils to list places that they themselves or their families use in the local area that are open to the community to use e.g. library, food bank, community centre, village hall etc... Ask pupils to reflect on why it is important to people to have these special places. Explain that the Mandir is not only a place of worship but it also acts as a central hub for community activities. Provide pupils with a list of different ways that a Mandir can serve its community, for example:

Community Centre: The Mandir is often a hub for the whole community. It's where people can meet, socialise, and celebrate important events like festivals and birthdays.

Learning and Education: Many Mandirs offer classes and lessons. They might teach about Hindu Dharma, the history of the Mandir, and even classes in languages like Hindi or Sanskrit.

Helping Others: The Mandir often does good deeds, such as collecting food and clothes for people in need, or raising money for local charities. Some Mandirs also run food banks, which are used to feed people who are going hungry.

Festivals and Celebrations: Mandirs are often the centre of exciting festivals, like Diwali or Holi. These festivals involve music, dancing, and lots of fun for everyone, not just Hindus.

Cultural Events: Some Mandirs host cultural events like concerts, plays, or art exhibitions. These events let everyone learn about Hindu culture and traditions.

Advice and Support: People can go to the Mandir if they need advice or support. The leaders or priests can offer guidance and help people with their problems.

Providing Food: Mandirs often provide free meals (Prasad) to people. This helps to feed the hungry and bring people together.

Promoting Friendship and Community: The Mandir provides a place for people to form friendships and develop a sense of belonging. It helps create a strong, supportive community.

Celebrating Life's Moments: The Mandir can be a place where important moments in life are celebrated. Birthdays, weddings, and new beginnings are all occasions that might be marked there.

Assessment Suggestion: In groups, pupils can use this information to create a display board that could be found within a Mandir, with different notices that promote different events and activities. Finish the lesson with reflecting on the wide range of ways the Mandir serves the local community. Compare the places pupils came up with at the beginning of the lesson, does the Mandir fit into all of these different functions?

6. In this final lesson of the unit, help pupils recognise the diverse nature of Mandirs and their varying characteristics across different cultures. Begin by reviewing the pupils' learning from previous lessons, and emphasise the factors that influence the architecture, rituals, and community roles of Mandirs worldwide. Show them images of Mandirs found in countries such as India, the UK, Fiji, and the USA, discussing how different cultural influences shape their appearance and practices e.g.:

Exploring Mandirs Around the World: Traditional Mandirs in India are often very detailed and beautiful. In places like Khajuraho and Varanasi, Mandirs have lovely carvings of Gods and Goddesses, stories from myths, and pretty flower designs. They have tall domes called shikharas and special hall areas called mandapas. These features point upwards, showing people the way to think about the divine.

In comparison, Mandirs in Nepal mix Hindu and Buddhist design styles because both religions have been together for a long time. A good example is the Pashupatinath Temple in Kathmandu, which has unique roofs like a pagoda and beautifully carved wooden windows, showing the local art and history.

When we look at Mandirs in Western countries, we can see new styles of Hindu architecture. For instance, the BAPS Shri Swaminarayan Mandir in Neasden, London, combines traditional Indian design with modern building methods. It's made from Italian marble and Bulgarian stone, but the intricate carvings were done by skilled workers from India and then brought to the UK. This shows how Hindu architecture can change while still keeping its spiritual meaning. Other Mandirs in the UK can be buildings that were once used something else before they became a Mandir. This means that the outside of the building will be similar to other buildings in the area, but the inside will be adapted.

In Fiji, Mandirs might have thatched roofs and open spaces for worship, which helps people gather together in the warm weather.

To tie everything together, engage pupils in a discussion about why these architectural differences matter to the communities

		that build and maintain them. Ask questions such as, what factors can affect the way a Mandir is built (e.g. climate, culture, tradition, what is already available etc...)? Pupils could then create a collage which they can annotate to show the different styles of Mandirs, or they could produce a written piece of work to describe how and why Mandirs vary around the world.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Hindus, Hindu Dharma, worship, prayer, Mandir, Brahman, ultimate reality, deities, Gopuram (gateway), Bhairavar (protector of the Temple), Mandapa (prayer hall), Shrine/Vimana -(small area of worship), Murti (statue of a deity), Puja (worship/prayer using incense, bell, fruit, rice, flowers, water, lamp, holy ash), prasad (offered to the Murtis then shared out after the Puja) Gharbha Griha (womb house), Pradakshina (corridor so that people can walk clockwise) Shikara (spire symbolising the Himalayas), Pujari (priest), Shanka – seashell, Om, Lotus flower,		0.3 Where do we belong and what makes it special? 2.6 Why are places of worship special to some people? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live?	6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion?

Ganesha, Lakshmi, Shiva, Krishna, polytheist, monotheist.		
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5.3 Is Easter a commemoration or a celebration for Christians?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is Easter and why is it important to Christians? 2. What happened in the story of Holy Week? 3. How do Christians around the world celebrate Easter? 4. Why is Jesus' sacrifice	Can explain what Holy Week is and why it is important to Christians. Can start to explain the Christian belief of Salvation. Can make connections between the Gospel accounts and how Christians	1. Pupils to reflect and recall on the important beliefs and practices that they have already learned about that Christians have in previous units. Introduce pupils to Easter and you can watch KS2 Religious Studies: Easter - BBC Teach. Pupils can match the symbols in the video (The fire burning on Easter morning, touching the stone where Jesus fell, hot crossed buns, the Easter egg, the chicken born from the egg) to their symbolic meanings. Discuss with pupils the meaning of symbols and why they are often used. Pupils can explore the similarities and differences between how the two pupils in the video celebrate Easter; drawing attention to the idea there is diversity and difference within religious practices. 2. Introduce the story of Holy Week by showing this good summary video The LEGO Easter Story - Stop Motion Animation (youtube.com). Using the bible verses for each part; 1) The entry into Jerusalem, (e.g. John 12:12-15), 2) Jesus asks his	Easter is important to Christians because it recounts Jesus' crucifixion and resurrection. Christians celebrate Holy Week in different ways; paving palms on Palm Sunday; Going to church services and hot crossed buns on Good Friday, and Easter eggs, joyous hymns, decorating crosses on Easter Sunday. Jesus sacrificed his life so that people could reach salvation, which means to be saved.

important to Christians? 5. Is Easter a celebration or a commemoration ?	celebrate Easter today. Can explain the actions that Christians may take to reach salvation. Can consider whether Easter is a day of commemoration or celebration for Christians, giving reasons for their suggestions.	followers to remember him with bread and wine (), 3) Jesus' betrayal and arrest at the Mount of Olives (Luke 22:47-53), 4) Jesus dies on the cross (Luke 23:26-56), 5) The empty tomb (Luke 24:1-12), 6) Jesus' appearance to Mary Magdalene and the disciples (John 20:11-23). Pupils could use the Bible passages to create a freeze frame, story-board, model key symbols with playdoh, put into chronological order etc.). Pupils to discuss the emotions that Jesus and his disciples would have felt; and how these emotions may have changed through the different days. 3. Pupils can start by recalling what they have already learned about festivals in previous units and what types of things people do to celebrate them. They could discuss festivals that they have experienced and how it makes them feel to take part. Pupils to explore how Christians celebrate different parts of the Holy Week, e.g. Palm Sunday (waving palm branches; Good Friday (church services, hot cross buns, Stations of the Cross; Easter Sunday (enjoying Easter eggs, joyous hymns, decorating a cross) and then they can match up these practices with the events in the Holy Week story that they learned in the previous lesson. Pupils could create an egg which folds into three sides for each of the holy days; with associated practices and how they link to that day and what happened. Pupils could also discuss how and why people that are not Christian may still celebrate Easter (e.g.	Christians believe there are different ways they can reach salvation; good works, salvation through grace, and following God's law. Assessment suggestions: Pupils to explore the question; is Easter a celebration or commemoration? Pupils can debate and/or prioritise the different factors and then create a set of diary entries written by Mary Magdalene. Assessment could take place within the debate from verbal feedback or from the written work.
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		family time, welcoming in spring, commercialisation, and holiday). 4. Explore with pupils sacrifices that they or others around them may have made; and why people make sacrifices. Introduce the belief in salvation; that Jesus came to Earth so that humans could be saved from their sins and live an eternal life in heaven with God; "For God did not send his Son into the world to condemn the world, but to save the world through him (John 3:17)." Pupils can write their own definition of salvation. Pupils to explore what Christians believe they may need to do in order to achieve salvation including; salvation through grace; grace is the unconditional love of God for everyone who believes in God and Jesus ("For it is by grace you have been saved, through faith...it is the gift of God (Ephesians 2:8)", for some salvation is achieved by doing good works; living a life like Jesus did; helping others in need; for others it may be worship, as well as following God's law, as set out in the Bible. Pupils could draw an image to symbolise each belief and then think of actions that Christians may take to achieve them. 5. Pupils to explore the question; is Easter a celebration or commemoration? Watching the following video The Christian Story of Easter - BBC Teach pupils can draw up a list of reasons for each side, also drawing on the idea of salvation from the	
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		previous lesson. Pupils can debate and prioritise the different factors and then create a set of diary entries written by Mary Magdalene (assessment suggestion); how may Mary have felt over the three days? Would Mary call the day Jesus died 'Good Friday'? Would she say something different for Sunday? Pupils could then discuss how Christians may feel as they read their accounts; what would Christians learn from Jesus' example and teachings?	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Festival, commemoration, celebration, Holy Week, Palm Sunday, Good Friday, Easter Sunday, crucifixion, resurrection, salvation, Sin, Heaven, eternal, grace.		4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 2.4 How do festivals bring people together? 0.5 Why is Easter an important time for Christians and what special things to they do at Easter?	6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices. 7.2 How important was it that Jesus was human? 9.6 Was Jesus the Messiah? How do Abrahamic views differ?

5.4 What are Jewish food laws (Kashrut)? How do these beliefs impact Jews in different ways?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
- How and why do people have different beliefs about food? - What do we know about the Jewish religion already? - What are the important	Can explain that the Torah is an important source of authority for Jews and contains important rules on how to live. Can explain some of the relevant beliefs Jews have in relation to laws around food. Can give examples of how	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> Pupils to make a list of their favourite foods, and when they like to eat them and why. Do they have any rules or principles about the food they eat, or do they know anyone else that does e.g. vegan/vegetarian, nutritionally balanced, buying food with less packaging, a sweet treat after an evening meal, eating organic etc. In groups pupils can carry out some initial research in the library or online to find out the beliefs around food from different worldviews and share their findings with the class. Challenge pupils to consider how the school menu meet the needs of pupils in the school?	The Torah contains 613 Mitzvot (laws), including Kashrut (laws on food). Kosher food includes rules around land animals, seafood, birds, and the prohibition of mixing dairy with meat. Kosher food is how some animals are killed for Jews to eat and Some food combinations aren't allowed eaten or even to be eaten together. Trefah refers to foods that are not kosher.

beliefs around Kashrut and how do they impact Jews lives?	following Jewish food laws will impact the lives of Jews in different ways.		Jews will differ in their approach to Kashrut, Orthodox Jews will try to strictly adhere to the rules, whereas Reform Jews may believe it's down to personal choice.
4. Do all Jews have the same beliefs and practices around kosher food?	Can consider ethical questions around food consumption and make connections to their own experiences and views.	2. Explain to pupils that they will be focusing in this unit on Jewish beliefs about food and how this impacts their lives. In this lesson pupils will focus on revisiting their knowledge of Jews and Judaism. Using a template (with a small, medium and large box, each on top of one another), pupils write in the smallest box with the heading 'things I can remember about Jews' all the things they can remember about Jews from previous learning, sharing ideas with other pupils. Watch https://www.bbc.co.uk/bitesize/articles/zfn792p and using the interactive tool underneath (What do Jews believe and how do they worship?) pupils to add more details into the medium box with the heading 'things I have learned about Jews'. Explain to pupils that in this unit they will be learning about Jewish beliefs about food. Pupils to then generate questions in the outer box with the heading 'Questions I have about Jewish beliefs about food' which they want to find the answers to in relation to this.	Beliefs around Jewish food laws continue to evolve as Jews think about the ethical consumption of food in modern society.
5. & 6. What are the modern-day considerations that Jews may think about when it comes consuming food?		3. Introduce the term kosher food to pupils and explain that kosher foods are foods that conform to the Jewish dietary regulations of <i>kashrut</i> (dietary law) as set out in the laws (<i>Mitzvot</i>) set out in the Torah. Kosher rules are: a) Land animals must have cloven (split) hooves and must chew the cud. b) Seafood must have fins and scales. It is not permitted to eat shellfish. c) Birds of prey cannot be consumed. Only clean birds, i.e. those that do not	Assessment suggestions: Pupils can reflect on their learning of this unit by choosing to produce a menu which considers Jewish food laws (Kashrut). They could focus on creating a dairy only/meat only menu for a Kosher restaurant, or if they wanted an extra challenge, they could also consider ethical consideration on their menu learned in lesson 5. Within their menu they should provide an explanation of the foods they have picked so that

		consume other animals, can be eaten. Poultry is allowed. d) Meat and dairy cannot be eaten together, as Exodus says do not boil a kid in its mother's milk. For example, this means Jews cannot eat cheeseburgers. Often this rule is extended further, so that people have to wait up to six hours after eating meat before they can eat dairy. Trefah is food that does not conform to Jewish food laws (for more detailed information visit Daily life: food laws - Practices in Judaism - GCSE Religious Studies Revision - Eduqas - BBC Bitesize. Pupils to record or complete their own definition of what kosher food means using the key terms. Watching K is for Kosher A to Z of Religion and Beliefs BBC Teach make class notes on what the rules around Kosher food are; including what food is allowed and what is not, as well as how this impacts Jews daily lives. Using the class notes pupils can then create a poster or presentation which summarises the important beliefs around kosher food and how this might impact Jews in everyday life. 4. Recap on learning from last lesson by completing a true/false or sorting activity on what kosher food is/is not. Ask pupils to think about why Jews may follow laws on food (e.g. they want to obey God, it is what their family do, they want to feel part of a something bigger, they want to be mindful about what they eat). Explain to pupils that within a worldview, there will be diversity in the way that people live their lives or the actions they take in	customers are aware of the choices they have made and why.
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		relation to their beliefs. Some people may follow rules strictly as they appear in an authoritative text (e.g. the Torah), whereas some people may use the ideas in these texts and adapt them for their own lives and/or to present day society. You could explain that within Judaism, there are different groups; including Orthodox Jews, who will follow the Torah and the 613 mitzvot (laws) closely and could have separate kitchen areas for meat and dairy. Whereas Reform Jews may believe that how closely a Jewish person follows the 613 mitzvot is a personal choice; they may adapt practices to their own lives and to modern society and be less strict e.g. when eating at a friend's house. Pupils could complete a comprehension activity here to consolidate their knowledge around different reasons Jews keep kosher and how they live out this belief can differ amongst Jews. 5. Recap with pupils some of the principles people choose to live around the consumption of food (e.g. vegan/vegetarian, nutritionally balanced, buying food with less packaging, a sweet treat after an evening meal, eating organic) and ask pupils to consider the reasons behind these principles e.g. they do not want to harm animals, they want to look after the planet and reduce waste. Explain to pupils that even though Jewish dietary laws (kashrut) were developed over thousands of years ago, many Jews think about how modern-day issues related to food and how they can apply Kashrut to it. Give pupils a list of	
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		questions that some Jews may consider now when they consume food: Were people who work to produce the food paid a living wage? Are there safe working practices in places that produce the food? Was the food produced with the help of pesticides? Has the food travelled a long way to get on my plate? Does my food use single use packaging that could be swapped for something that can be used again and again? If I am eating fish, does it come from a sustainable source? Can pupils discuss what the concern might be behind each question? Are any of the considerations something that they agree with? Pupils can rank the statements into how important they think they are to them. 6. Assessment Suggestion: Pupils can reflect on their learning of this unit by choosing to produce a menu which considers Jewish food laws (Kashrut). They could focus on creating a diary only/meat only menu for a kosher restaurant, or if they wanted an extra challenge, they could also consider ethical consideration on their menu learned in lesson 5. Within their menu they should provide an explanation of the foods they have picked so that customers are aware of the choices they have made and why.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	

Jews, Judaism, Torah, Mitzvot, Kashrut, Kosher, Trefah, vegan, vegetarian, ethical, sustainable	1.3 Part 1: Diversity within Judaism: What do Jews believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jews believe and how may they live? 1.6 Why are holy books special to Christians and Jews? 2.5 How do leaders inspire people to lead a good life? 5.2 What do Jews learn about Passover? What special things might they do?	6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives? 8.3 Diversity within Judaism: What does it mean to be Jewish?
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5.5 What do Muslims learn about Prophet Muhammad (PBUH)? How might this help Muslims lead a good life?

Suggested big questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is Islam? And what are the important beliefs? 2. Who was the Prophet Muhammad? 3. Why was Prophet Muhammad so special? How was the Qur'an revealed to him?	Can explain how the Qur'an was revealed to the Prophet Muhammad and understand why this makes the Qur'an important to Muslims. Can provide examples of important beliefs from the Qur'an or taught by the Prophet Mohammad.	<i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Pupils to reflect on previous learning on Islam during this lesson and remember learning from Year 4. Pupils could watch KS2 Religious Studies: What is Islam? - BBC Teach and take some notes or try and remember a fact from the video and share at after with no repetition, and/or in groups of five, each pupil is responsible for one pillar, after the video each group can create a poster detailing the five pillars and try to remember their poster	There are five core beliefs and practices in Islam, called the Five Pillars of Islam; Declaration of Faith (Shahadah), Prayer (Salat), Charity (Zakat), Fasting (Sawm), Pilgrimage (Hajj). Prophet Muhammad is the final and most important prophet in Islam. The Qur'an was revealed to Prophet Muhammad over 23 years. He remembered and recited the Qur'an to scribes who later wrote it down.

4. What do stories about Prophet Muhammad reveal to Muslims about how he was special? 5. How did Prophet Muhammad spread Islam and what was the impact of this? 6. How did Islam continue to spread	Can explain important practices that Muhammed instructed Muslims to carry out. Can identify how this impacts Muslims today. Can ask and reflect on questions around how religions can grow, and the challenges they can face. Can reflect on the character traits of important people in their own lives who influence them.	they created in Year 4. Pupils could use the list of key vocabulary for this unit and match/find out definitions. 2. Ensure pupils understand the term prophet. Explain that Prophet Muhammad is known as Allah's final messenger and most important prophet in Islam, known as the 'Seal of the Prophets'. Play Who was the Prophet Muhammad (pbuh)? - Islam: Video playlist - BBC Bitesize and complete the activity below video. Pupils could also watch BBC Two - Watch, Celebrations, Islam, The Prophet Muhammad (pbuh), Allah and the Qur'an (up to 1min 45secs) pupils to note down what Prophet Muhammad thought about his people and the society he lived in, as well as some of his character traits. Finish the lesson by sharing with the class that Prophet Muhammad's father died before Prophet Muhammad was born, and Prophet Muhammad's mother died when he was 6. He was then raised by his grandfather and later by his uncle. Discuss how the adversity Prophet Muhammad faced when he was a child may have shaped him as a person. Pupils could then create a biography of Prophet Muhammad, with the challenge of including their views on cause and effects e.g. how he was shaped as a person). 3. Ensure pupils understand the term to recite and revelation. Watch https://www.bbc.co.uk/programmes/p01143yn from 1min	The night the Qur'an was first revealed to Prophet Muhammad is known as the Night of Power (Laylat-al-Qadr). Muslims believe that the deeds (prayer, giving to charity) a Muslim does on the Night of Power, in the last week of Ramadan (Laylat-al-Qadr), it allows you to multiply your rewards. The Hijra was a migration of the Prophet Muhammad and his followers from Makkah to Medina because the elite from Makkah opposed Prophet Muhammad and his revelations from God (Allah).
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		45 secs. What happened to Prophet Muhammad in the cave? Why might he have been scared? Why does this show that Prophet Muhammad is special to Muslims? Pupils could be reminded that Angel Gabriel (Jibril) is known as Angel Gabriel in the Torah and Bible. Pupils could be provided with a summary of the story and then write responses to some of the question. Pupils to explore how this first revelation to Prophet Muhammad impacts Muslims today; Explain to pupils the night when the Qur'an was first revealed to Prophet Muhammad is known as the Night of Power (Laylat-al-Qadr). Muslims believe that the deeds (prayer, giving to charity) a Muslim does on the Night of Power, in the last week of Ramadan (Laylat-al-Qadr), it allows you to multiply your rewards; <i>"The Night of Qadr is much better than one thousand months (97/3 Qur'an)." Pupils could watch Muad - The Night Of Power (Vocals Only). Assessment Suggestion: Pupils could be provided with the teaching above and write a response to the question why is the Night of Power important to Muslims and how might this impact their lives? Or they could answer the question, why is the Qur'an so important to Muslims?</i> 4. Pupils to think of character traits in themselves, and then in others that they are proud of/admire. How do these character traits help them and others? Use or adapt these stories about the Prophet Muhammad, Stories-Holy-Prophet-s.pdf, pupils can	After the Muslims defeated the Makkans, Prophet Muhammad said there should be no more fighting, he went to the Kaaba, circled it seven times and smashed the all the idols. Prophet Muhammad rededicated the Kaaba to the one God (Allah). Prophet Muhammad taught Muslims important beliefs and practices, including; to believe in one God, to pray five times a day (Salat), circle the Kaaba seven times at Hajj.
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		read different stories in a group then share the moral of the story back to the class. When the stories are shared to the class, pupils can make a list of some of the character traits Prophet Muhammad showed in the stories. Finally, pupils could have a class discussion and/or write down how these character traits and stories might influence Muslims in their everyday life; can they think of any situations where a Muslim may use one of morals in the story to help them in a situation?	
		5. Watch the video How Islam Began - In Ten Minutes, this would be a good opportunity for pupils can consolidate their learning from this unit; then discuss the following questions; why do you think the Makkah elites opposed Prophet Muhammad? Why did Prophet Muhammad destroy the idols in the Kaaba? Are there any beliefs and practices mentioned in the video that Prophet Muhammad taught all Muslims to undertake (e.g. worship one unseen God (Allah), pray five times a day (Salat), circle the Kaaba seven times). Pupils could sort important events in the spread of early Islam into a chronological timeline (e.g. Prophet Muhammad receives revelations from Angel Gabriel (Jibril) in the cave of Hira. Revelations were spread orally and then written down into a text called the Qur'an. The elites in Makkah rejected Prophet Muhammad's revelations, and some Muslims are killed. Prophet Muhammad visits Jerusalem in the 'Night Journey', visits paradise and meets all the prophets. The Hijra was a migration	Assessment suggestions: Pupils could write a response to the question why is the Night of Power important to Muslims and how might this impact their lives? Or they could answer the question, why is the Qur'an so important to Muslims? Pupils could also be assessed on their knowledge from the previous unit on the Five Pillars of Islam.

		of the Prophet Muhammad and his followers from Makkah to Medina. There were three big battles between the Muslims and the Makkans, the Muslims won two of three battles, and a peace treaty was signed. The Makkans broke the peace treaty, and the Muslims marched on Makkah. Prophet Muhammad said there should be no more fighting, he went to the Kaaba, circled it seven times and smashed the all the idols. Prophet Muhammad rededicated the Kaaba to the one God (Allah). Pupils could then complete a paragraph on some of the important beliefs and practices that Prophet Muhammad taught Muslims to undertake. The Hijra was the migration of the Prophet Muhammad and his followers from Mecca to Medina in 622 CE. 6. Using the information in Introduction to the early Islamic Civilisation - BBC Bitesize pupils could each be given a map of the world and could shade the areas that are part of the Early Islamic Civilisation and label any important cities. Pupils could be provided with additional population data for Muslims around the world currently to add to the map. Following this play BBC Two - Belief File, Islam: The Qur'an, The spread of Islam. Pupils to elicit from the video the knowledge and discoveries that came about from the Early Islamic Civilisation. Share with pupils the Hadith (teachings and saying of the Prophet Muhammad): "Whoever takes a path in search of knowledge, Allah will cause him to walk in one of the paths of Paradise (Sahih Muslim	
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		2699).” Pupils could respond to this Hadith by explaining what it means with some examples from the video of knowledge and discoveries that came about from the Early Islamic Civilisation. Please see https://www.muslimpopulation.com/ for up to date information about the Muslim populations of the world today (with videos of Muslims from each country but not great visual quality).	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Islam, Five Pillars, Prophet, Prophet Muhammad PHUM, Qur'an, recite, Angel Gabriel (Jibril) , Makkah, Kaaba, Idols, Night of Power (Laylat-al-Qadr, revelation, cave of Hira, Early Islamic Civilisation	2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.5 How do leaders inspire people to lead a good life? 5.1 What is a worldview? What are the worldviews of people where I live? 4.5 What are the five pillars of Islam and how do Muslims follow them in different ways?	6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?	

5.6 What do different people believe about what happens when you die? How might this impact the way they live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do Jews believe that how you choose to live your life now is so important? 2. What do Christians believe about heaven, hell, and purgatory? 3. What do Muslims believe	Can explain what a belief is. Can explain key beliefs around life after death for different worldviews. Can identify sources of authority that teach these beliefs. Can make connections	<i>This unit contains sensitive topics so please be mindful of your pupils needs and adapt accordingly.</i> <i>Provide pupils with a template to complete through the next unit. It can include the different worldviews vertically, and horizontally ask questions such as; Important beliefs about what happens when you die? How may this impact the way they live? Sources of Authority? Diversity/Differences in belief? Y/N, give one example. Pupils will complete a row of this template in each lesson. Templates can be differentiated depending on needs of pupils.</i> 1. Before starting, ensure pupils understand what a 'belief' is and what it is not. This could be shown by providing a definition of a belief with some statements whereby they have to identify which ones are beliefs and which are not. Pupils will understand Jewish beliefs about the afterlife and how these beliefs may influence	Many Jews think about something called "olam ha-ba," which means "the world to come." This idea describes a perfect version of the world that they believe will exist one day. Some Jews believe in a heaven called Gan Eden (Garden of Eden, paradise), for those that have tried to lead a good moral life. Some believe this is a physical place, others think it is a state of

happens on the Day of Judgement?			
4. What do Hindus believe happens to the soul after death?	between beliefs around life after death and how they impact people's lives. Can explain some ways in which people can interpret beliefs in different ways.	behaviour in life. Start with explaining that the idea of life after death isn't a central belief in Judaism, unlike other religions. Instead, how Jews choose to live their lives here on Earth is seen as much more significant than what might happen after they die: Provide the following information to pupils so that they can fill in their section on Jews in their template. Give different questions to different pairs to find the answer to and feedback to the class afterwards. One pupil of the pair can have a copy with gaps in, whilst the other partner needs to find and feedback to their partner the missing words, which can be hid around the learning area. <i>(Please adapt to suit pupils): There isn't just one agreed-upon belief about life after death among Jewish people and there is not much written about it in Jewish holy texts.</i> <i>Many Jews think about something called "olam ha-ba," which means "the world to come." This idea describes a perfect version of the world that they believe will exist one day after the Messiah arrives and God has made decisions about everyone who has lived and died.</i> <i>Some Jews (mostly Orthodox Jews) believe in a heaven called Gan Eden (Garden of Eden, paradise), for those that have tried to lead a good moral life. Some believe this is a</i>	consciousness, where their soul feels close to God. However, others might go to two different places called Sheol and Gehinnom. Sheol, A Place of Waiting: Sheol is like a waiting room where the soul is helped to become clean and pure before going to Gan Eden. Gehinnom, A Place of Learning from Mistakes: Gehinnom is a place where the soul learns from any mistakes it made in life and feels a bit unhappy until it understands what went wrong and learns to be better. For many Jews it's not about being good or bad, it's about learning, growing
5. How do Humanists understand what happens in death with no religious book?	Can explain some similarities and differences between beliefs on life after death. Can ask questions and reflect on their own values that they want to live by and what		
6. How are beliefs about life after			

death similar and different?	motivates them to hold these values.	<i>physical place, others think it is a state of consciousness, where their soul feels close to God. However, others might go to two different places called Sheol and Gehinnom. Sheol, A Place of Waiting: Sheol is like a waiting room where the soul is helped to become clean and pure before going to Gan Eden. Gehinnom, A Place of Learning from Mistakes: Gehinnom is a place where the soul learns from any mistakes it made in life and feels a bit unhappy until it understands what went wrong and learns to be better.</i> <i>For many Jews it's not about being good or bad, it's about learning, growing and trying to be the best you can be.</i> Share findings with the class to consolidate pupils learning by reading through the text and ensuring that everyone has filled in the gaps. Pupils could then be assessed through a true or false statement quiz. <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i>	and trying to be the best you can be. Christians believe that after death, people will go to heaven or hell, Catholics also believe in purgatory. Christians try to lead a good life by easing others suffering. If they do this then they believe they will be able to go to heaven. Some Christians believe that by having faith in Jesus alone, they will go to heaven. Muslims believe that on the Day of Judgment angels will present both the good and bad deeds of each individual to Allah in a record. Those who have more good actions than bad
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		2. Pupils will explore Christian beliefs on what happens to people after death and the implications for living a good life. Explain to pupils that unlike Judaism, beliefs around life and death are central to Christians, however similarly to Jews, Christians also have different views amongst them. Firstly, show some age-appropriate artistic impressions of heaven and ask pupils to come up with words they would use to describe them. Explain that hell is the opposite of heaven, can pupils come up with words or feelings to describe what it may be like? Explain that some Christians (Catholics) additionally believe in purgatory and explain what this is. Another difference is that some Christians believe heaven and hell are physical places, whereas others believe it is a feeling of being close to God, or absent from God. Pupils can then complete the relevant sections of their template. Following this, recap with pupils what the purpose of a parable is and where they can be found and explain that they will learn about a parable that explains a Christian belief about what happens after death; Show pupils a parable such as The Sheep & the Goats and stop regularly to discuss the meaning of what Jesus is saying in the story, explain the significance of the sheep and goats i.e. they symbolise different types of people (sheep: loyal and obedient followers, gentle animals, easily directed who will go to heaven: stubborn, bold, not easily directed, who will go hell) and that the king symbolises Jesus. Some Christians think that this means that they should believe in Jesus to reach	will be granted entry into Jannah, or Paradise. Jannah is described as a “garden of eternal happiness” and a “place of tranquillity,” free from illness, pain, and sorrow. Muslims believe that those that have more bad deeds than good, and who did not seek forgiveness from God (Allah), will find themselves in Jahannam, or Hell, which can be found far below heaven, and it is a place of sadness and suffering. Muslims believe that Allah is forgiving, merciful, and compassionate, which means that not every bad deed will be punished. Allah can forgive those who are sorry for their mistakes, who turned often to Allah in
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		heaven. Ask pupils if they think Christians believe they must all feed, clothe, look after the sick in their lives, or do they think it has a deeper and broader meaning? What does the king mean when he says, "Whenever you did not care someone in need, you did not care for me?" Pupils can complete the final section of their template about how beliefs impact the way they live their lives. 3. Pupils will learn about Islamic beliefs on life after death and its impact on followers' lives. Introduction to pupils the Qur'an teachings on life and death, including the concepts of Jannah (paradise) and Jahannam (hell): <i>When a Muslim person dies, they are buried, and then on the Day of Judgment (only Allah knows when this will happen) angels (Kiraman and Katibeen) record all of a person's action, and they will present both the good and bad deeds of each individual to Allah. Those who have more good actions than bad will be granted entry into Jannah, or Paradise. Jannah is described as a "garden of eternal happiness" and a "place of tranquillity," free from illness, pain, and sorrow.</i> <i>Muslims believe that those that have more bad deeds than good will find themselves in Jahannam, or Hell, which can be found below heaven, and is a place of sadness.</i>	repentance, seeking forgiveness from Allah, and from those they have wronged, and making amends, and those who have performed good deeds to wipe away their bad deeds, such as being kind to others. Some Muslims believe that those sent to Hell will be able to go to Paradise when they have made up for their sins. Muslims try to follow the rules set by Allah in the Quran and Hadiths, and take responsibility for their actions in order to reach Paradise. Hindus believe that all life is part of a cycle of birth, life, death and rebirth called samsara.
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		<i>Muslims believe that Allah is forgiving, merciful, and compassionate, which means that not every bad deed will be punished. Allah can forgive those who are sorry for their mistakes and those who have performed good deeds, such as showing kindness to others.</i> <i>Some Muslims believe that those sent to Hell will be able to go to Paradise when they have made up for their sins.</i> <i>Muslims try to follow the rules set by Allah in the Qur'an and take responsibility for their actions in order to reach paradise.</i> Provide pupils with the statements above, and read through them as a class, asking whether they can draw out any similarities and differences to Christian/Jewish beliefs. Pupils can then decide which statement matches which section of the template and add it into their template. Following this, ask pupils to think, pair, share how these beliefs may impact the way Muslims live their lives? Can they draw any parallels to Christian beliefs? <i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i>	Some Hindus believe rebirth happens straight after a person dies, whereas others believe that an atman (soul) may exist in other realms. Hindus believe that in order to reach Moksha they must build up good karmic force in the life. Humanists are atheist or agnostic, this means they do not believe in an afterlife or think that it is unknowable. They believe that people have one life, and it is now. Humanists like to focus on how they can contribute positively to the world in their lifetime. This might be through showing compassion towards others,
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		<i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 4. Pupils to examine Hindu beliefs about reincarnation and how they influence behaviour and ethics in life. Recap/introduce to pupils the concepts of karma, dharma, and the cycle of samsara (rebirth), reincarnation and Moksha by providing definitions which can be stuck into their template in the relevant section. Show pupils a diagram of the Hindu cycle of life (like this one The cycle of life - Nature of human life - OCR - GCSE Religious Studies Revision - OCR - BBC Bitesize). Pupils can draw their own diagram and label it with the different stages within their template. Ask pupils to discuss how these beliefs would impact a Hindus life using key words such as karma and dharma in their explanation. Agree a class answer and pupils can add to their template. Explain to pupils that some Hindus believe reincarnation happens straight after a person dies, whereas others believe that an atman (soul) may exist in other realms. This can be added to the template. If time allows, pupils could make a list of actions that they think might increase karmic force	or through their achievements. Assessment suggestions: Pupils could write a paragraph or produce a diagram which demonstrates the similarities and differences between beliefs around life after death.
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(e.g. live in harmony with others, act morally etc) and a list that might decrease karmic force in a Hindu's life (hurt others, act carelessly towards all living things, cause violence).

5. Pupils to understand Humanist beliefs about life, death, and morality without reliance on religious doctrine. Recap prior learning about Humanism, specifically the Humanist beliefs on: Atheism/Agnosticism, one life, the importance of reason, and showing compassion towards others. 'The one life' overview on the Understanding Humanism website provides links to presentations, information sheets and short films about the Humanist approach to life, what makes a happy and good life and the Humanist understanding of an afterlife and how that affects how Humanists live their lives – see <https://understandinghumanism.org.uk/wp-content/uploads/2021/11/One-life-overview-7.pdf>. Provide pupils with a Humanist perspective such as Alice Roberts (scientist):

"You're not 'meant' to be here. Your existence was not preordained. You're not part of some supernatural plan for the universe. Your very existence is unlikely, with so many chance events along the way. You're lucky to have this life: you can give it meaning... The meaning of life is not created by the promise of something after death; it's created by us, right now. Every day, you can become a better version of yourself."

Explore the meaning of what she is saying, talking through each of the questions in the template and filling them in. Focus on the value of legacy and how Humanists like to focus on how they can contribute positively to the world in their lifetime. In terms of diversity, Humanists will have different ways in which they believe they can leave a legacy on the world, it will not be the same for everyone; depending on their own strengths and circumstances. It might be through a creative pursuit that others enjoy, an academic achievement that helps human progress, to charity work or caring for others etc... Finally, explore with pupils how this is distinct to the other worldviews they have looked at in this unit; Humanists find meaning and purpose within this life, leading to actions based on ethics and humanity rather than divine reward or punishment.

6. Pupils in this lesson can use their completed template to make comparisons between the different worldviews they looked at during this unit. **Assessment Suggestion:** Pupils could write a paragraph or produce a diagram which demonstrates the similarities and differences between beliefs around life after death. Pupils should understand that the worldviews studied in this unit, are all motivated to lead a 'good life', however the 'why' differs. If time allows pupils could complete the unit with a personal reflection: Pupils write a Legacy Letter to their future

		selves, outlining the values they wish to live by (provide with some examples) and the impact they hope to have on the world. Some peoples may be able to explain why they hold these values (e.g. relating their belief to a religious or non-religious worldview).	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Belief, Worldview, religious and non-religious worldview, life, death, afterlife, heaven, hell, paradise, compassion, sins, Jews, Judaism, Torah, "olam ha-ba (the world to come), Messiah, Gan Eden (Garden of Eden), Sheol (A Place of Waiting), Gehinnom (A Place of Learning from Mistakes), Christians, Christianity, Bible, Catholics, Purgatory, Muslims, Islam, Allah, Qur'an, Day of Judgement, Jannah (paradise), Jahannam (hell), Angels, Hindus, Hindu Dharma, karma, Karmic force, Dharma, Samsara, Moksha, Atman, rebirth, reincarnation, Humanists, Humanism, Atheism, Agnosticism, one life, legacy, achievements.	1.1 How do people know how to treat each other? 1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 1.6 Why are holy books special to Christians and Jewish people? 2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? 2.5 What do different people believe about forgiveness? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.1 Part 1: What is a Humanist? What matters most to a Humanist?	6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? 7.2 How important was it that Jesus was human? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion? 8.4 How do Humanists decide what to believe? How does this impact the way they live? 9.3 Problem of Evil: Why is it difficult to believe in God? 8.5 What do different people believe about death and the end of the world?	

	4.3 Part 2: What is a Humanist? What do they believe about leading a good life? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 4.6 What do different people believe about the creation of the world? 4.5 What are the five pillars of Islam and how may Muslims live by them? 5.3 Is Easter a commemoration or a celebration for Christians?	
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6.1 Are science and religion in conflict when it comes to creation?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What types of sources inform people's beliefs about creation and the origins of the universe? 2. How does the Genesis story in the Bible influence Christian's views on creation? 3. What information do scientists use to develop their	Can compare and explain how Christians interpret Genesis differently based on what type of source it is interpreted as. Can explain why many Christians find that science and religious beliefs are compatible. Can weigh up with reasons, how	<i>* Lesson 5: You may want to set a homework where pupils observe the night sky for 5 minutes, recording their feelings and any questions they have as they are stargazing.</i> 1. Pupils to initially explore the idea that there are different types of sources/texts which have different authors and purpose. Give pupils a selection of different sources e.g. newspaper article, poem, pupil's story, prayer, website and pupils to explore the author, purpose and audience for each source Pupils could then think about what sources they will need to look at next lesson to understand different worldviews on creation. The objective of this is to encourage pupils to develop an understanding of and begin to contrast the various sources that shape worldviews and understand the context of these sources. 2. Read Genesis 1.1-2.3, pupils will be familiar with this content from unit 4.6. (Video version available here Creation for Kids -	Different sources/text types have different purposes for example a children's story is fiction written for children to enjoy, whereas a science textbook is written to give factual information about science to children. Most Christians believe that the Genesis story is a symbolic story which teaches that God created everything. They believe that science can provide the 'How' whereas religion provides the 'Why.'

views on the origins of the universe? 4. What do scientists with religious beliefs say about creation and the origins of the universe? 5. Do science and religion answer all the questions we have about creation and the origins of the universe? 6. Are science and religion in conflict when it comes to creation and the	far the Genesis story is in conflict with scientific explanations on the origins of the universe. Can reflect on some of their own views on creation, and the origins of the universe.	Genesis 1, Days of Creation (youtube.com)). Discuss with pupils what the story means and what its purpose is. Was there anything surprising or interesting in the story? Who do they think the author of the story was? Who was the audience (remind pupils that this is a sacred text for Christians and Jews, and interpretations of it can also be found in the Qur'an). Explain to pupils that the story was written at least 2,500 years ago and the audience was for an ancient society. You could look at the Message Bible translation Genesis 2 MSG - Heaven and Earth were finished, down to - Bible Gateway and pupils could look for clues that this could be written as a poem. If it was written as a poem, do they think this may affect the purpose of the text? Explain to pupils that different people may view the Genesis story as a different source with different purposes; pupils could explore how someone with a non-religious worldview may view Genesis as an ancient story to help people of the time make sense of the world, a non-literal Christian may believe it is a symbolic story to show that God was creator rather than how creation actually happened, whereas a literal Christian may believe the Genesis story is the word of God and a factual account of the how the world was created in six days. 3. Recap on the last lesson and ask pupils what difference it makes if a Christian interprets Genesis literally or symbolically and ask pupils to decide which interpretation conflicts with	Some Christians believe that the Genesis story is factual and that the world was created in six days by God. Scientists have developed the 'Big Bang Theory,' by testing ideas to build evidence. Assessment suggestions: Look at the unit question 'Are science and religion in conflict when it comes to creation?' Pupils could write a 'On one hand...on the other hand' response to this question or could prepare a class debate using the learning from this unit. They could also reflect on their own beliefs around the creation of the universe.
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origins of the universe?		science (literal interpretation, whereas the symbolic interpretation will not necessarily conflict). Get pupils to think more deeply about what science can tell us about the origins of the universe (watch The Big Bang Theory for Kids Learn about this theory for how the universe began (youtube.com) for a summary). Ask pupils to reflect on how scientific knowledge is developed (e.g. testing ideas to see if they are correct to develop a body of evidence). Ask pupils to consider if scientists would say they know everything about the creation of universe or are there still things to find out (this short clip discusses this Did the Big Bang really happen? - Never Off Topic with a scientist)? Why do scientists call the Big Bang Theory a theory? 4. Find out about scientists who also hold religious beliefs (Science tells you how and religion tells you why... - Never Off Topic and Can you prove God exists? - Never Off Topic). Reflect on the questions sorted in the previous lessons, can the pupils draw parallels between how they sorted it and the perspectives of Jennifer Wiseman. How do the scientists make sense of their religious beliefs and their work as a scientist? You might want to explore how someone with a non-religious worldview may view this debate differently (they may argue that the Big Bang Theory is backed by evidence, whereas creation by a god does not have any evidence to support it).	
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		5. You may want to set a homework where pupils observe the night sky for 5 minutes and have to record their feelings and any questions they have as they are star gazing. Share the emotions they felt, can they understand how people through time have been seeking answers on how the world came about (e.g. share examples of ancient people that believed that stars are holes in heaven, or stars were the homes of spirits who had once lived on earth, or that constellations of stars looked like people and animals, and so stories were told about what they saw)? Using the list of questions from their homework (they could be supplemented e.g. Did a God create the world? Why were humans created? Do we have a purpose? Why does the universe look the way it does? Why is the world beautiful?), pupils to sort them into which questions are answered better by the Genesis story or by scientific explanations. To conclude, ask pupils whether beliefs around creation and scientific explanations origins of the universe are in conflict; or can some people believe in both? 6. Assessment Suggestion: Look at the unit question 'Are science and religion in conflict when it comes to creation?' Pupils could write a 'On one hand...on the other hand' response to this question or could prepare a class debate using the	
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		learning from this unit. They could also reflect on their own beliefs around the creation and origins of the universe.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>		Links to future units:
Genesis, ancient, universe, science, scientist, theories, evidence, conflict.	3.6 How do beliefs and ideas about land shape the way human beings live? 4.6 What do different people believe about the creation of the world? 5.1 What is a worldview? What are the worldviews of people where I live?		6.5 Should we be able to use the natural world as we wish? 6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices. 7.1 What is religion? What counts as knowledge? 8.1 What did early societies believe about creation?

6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What do Hindus believe about creation? 2. What do Hindus believe about the cycle of life and death? 3. What is Karma, and how does it affect the	Can explain some important Hindu beliefs about creation and the concept of God. Can explain Hindu beliefs about the cycle of life and death. Can explain how important beliefs	<i>Many British Hindus prefer the term Hindu Dharma for their religion (as opposed to Hinduism) as this term includes Dharma which is at the heart of the religion.</i> 1. Recall learning about Brahman from earlier units in KS2 (see unit 3.1 lesson 3, there are some useful quotes that pupils may be able to recall and reflect on) and ensure pupils understand the concept of Brahman (God, ultimate reality, beyond human understanding). Develop this understanding by teaching pupils to understand how there are different forms of Brahman and their roles in the cycle of life and death (e.g., Brahma, Vishnu, Shiva = Trimurti). Pupils can watch Hindu creation story - YouTube, and then create a visual chart depicting these gods, their attributes, and their connection to creating, preserving and destroying).	Three of the important forms of Brahman are Brahma, Shiva and Vishnu. The word 'trimurti' means 'three forms'. In the trimurti, Brahma is the creator, Vishnu is the preserver and Shiva is the destroyer. A key belief within Hindu Dharma is that all life goes through birth, life, death, and rebirth and this is known as the cycle of samsara.

cycle of life and death? 4. How do Hindu beliefs in karma shape daily life and moral choices? 5. What practices do Hindus follow to honour the cycle of life and death? 6. How do beliefs around life and death shape Hindu's lives?	impact the lives of Hindus e.g. how the belief in Karma can shape daily life and moral decisions. Can ask questions and reflect on the nature of God to different people. Can reflect on beliefs around life and death, making connections and comparisons to their own beliefs.	2. Pupils to think about what the question, what do Hindus believe about the cycle of life and death suggest about their beliefs? Introduce the concept of Atman (soul/spirit, made of part of the spirit of Brahman). Pupils could reflect on other beliefs about souls and spirits e.g. Christianity or their own beliefs) and discuss what other worldviews believe about what happens after death. Introduce the concept of samsara (cycle of death and rebirth) by watching KS2 Religious Studies: The cycle of birth, death and rebirth - BBC Teach (up to 2 mins 18 secs), pause the video and pupils should ensure they understand the terms, samsara, karma and moksha. This could be done through a scaffolded gap fill, or matching keywords to terms activity. Pupils could then try drawing their own diagram of samsara, similar to the diagram drawn by Vraj in the video. 3. Explore the concept of karma and how actions bring about good karma or bad karma which can affect future lives. Connect this concept to samsara, the cycle of life and death, by which the atman travels through different reincarnations to finally achieve moksha using the diagrams of samara drawn in lesson 1. Pupils could watch Intro to Karma Hinduism for Kids YoungnDharmic Sanatan Dharma Bhagawad Gita (youtube.com) (up to 3 mins 28 secs) which provides a good overview of what Karma means to Hindus and write a passage on what Karma means to Hindus using the key terms; samsara, good karma, bad karma, moksha, reincarnation. Pupils could play or design	Atman (soul/spirit) takes on this journey birth, life, death and rebirth. In a lifetime people build up karma, both good and bad, based on their actions within that lifetime. Once a person has achieved moksha, the cycle of samsara ends and many Hindus believe that they become Brahman. Assessment suggestions: Pupils can create a collage or infographic which shows the Hindu beliefs on the cycle of life and death, using and explaining key terms such as samsara, karma, moksha, reincarnation. They can also give examples of good and bad karma and can show how this may
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		a game of snakes and ladders and reflect on how good and bad karma as well as moksha can link to the concepts within the game. 4. Pupils could start looking at a range of actions and deciding whether they are examples of actions that will gain Hindus good or bad karma. Some actions might not be clear cut and will require pupils to explain their reasons (e.g. telling a lie to protect someone). Pupils could engage in a role-playing scenario where they develop actions to illustrate what good and bad karma may look like to a Hindu; and create a personal action plan to promote positive karma in daily life. It would also be a good opportunity to re-introduce the concept of ahimsa (non-violence) and dharma (duties) from unit 3.3, lesson 3 and encourage pupils to use these concepts within examples of good karma. 5. Pupils to consider their own perspectives (as well as other worldviews they have learned) about beliefs around what may happen when someone dies and what types of practices and rituals may take place after a death. Watch KS2 Religious Studies: The cycle of birth, death and rebirth - BBC Teach (from 2 mins 18 secs). Pupils to discuss the different practices and rituals that were brought up in the video and to consider why rivers are an important feature. Using the statements below the video, pupils could complete a comprehension activity or knowledge quiz.	affect a person's reincarnation.
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		6. Assessment suggestion: Pupils can create a collage or infographic which shows the Hindu beliefs on the cycle of life and death, using and explaining key terms such as samsara, karma, moksha, reincarnation. They can also give examples of good and bad karma and can show how this may affect a person's reincarnation.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Samsara, karma, dharma, Brahman, Brahma, Vishnu, Shiva, trimurti, Atman, good karma, bad karma, reincarnation, moksha	3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life?	7.4 Is Hindu Dharma a monotheistic or polytheistic religion? 8.5 What do different people believe about death and the end of the world?	

6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why is Jerusalem a sacred place to many people? 2. Why is a story of sacrifice in Jerusalem significant to so many people? 3. Why is Jerusalem important to Jews and	Can explain how places can hold special importance to people. Can explain important beliefs relating to places, drawing on sources of authority from different Abrahamic religions.	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> <i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Ask pupils what places are important to them and explore reasons why, can they think of places that are important to others, including local	Jerusalem is the heart of three world religions as a holy place in Judaism, Christianity and Islam. The story of Abraham/Ibrahim's sacrifice is shared across Judaism, Christianity and Islam. As a result, these religions are referred to as the 'Abrahamic' religions. Jerusalem is important to Jews because the area surrounded it is the Jewish promised land which Moses and then Joshua led

how does this impact them today? 4. Why is Jerusalem important to Christians and how does this impact them today? 5. Why is Jerusalem important to Muslims and how does this impact them today?	Can explain how different beliefs about places continue to shape people's identity today and impact their actions. Can consider some of the challenges in sharing a place and pose questions and reflect on how people can share special places.	communities up to countries? Explain to pupils that Jerusalem is a place that holds significance for many people; particularly Christians, Jews, and Muslims (in Islamic sources, Jerusalem is called Al Quds - The Holy). Play Jerusalem National Geographic - YouTube to give pupils an idea of what modern day Jerusalem looks like now. Pupils can then identify and explore the 'holy lands' on a map (and know how the places relate to each other e.g. Galilee, Damascus, Jordan, Egypt). Explain that these places are known as the Holy Land of the Torah, Bible, and Qur'an; pupils to reflect on why these places are referred to as the Holy Land and where these religions had their origins. Identify the significant countries in the area, you could also show pupils to religious demographics of these countries to convey the religious diversity in the region. Can pupils link religious stories they know of from the Holy Books to places in the region (e.g. Life of Jesus – Bethlehem, Nazareth, Galilee, Israel, Story of Moses and Israelite slavery in Egypt, Moses receives the 10 Ten Commandments and Israelites under Joshua return to the promised land after the Exodus – Mount Sinai, across the Jordan River, Israel). Pupils could place images of the stories or label in the correct places on a map. 2. Pupils recall the religious significance of Jerusalem and some of the stories that are from there. Explain to pupils that some stories and significant people are shared by religions, for example the story of	Israelites back to after the Exodus. Israelites built a temple there, the first being the First Temple. Jerusalem is important to Christians because it recounts Jesus' crucifixion and resurrection. The Church of Holy Sepulchre is built on believed site of crucifixion and is place of pilgrimage for Christians. Al-Quds (Jerusalem) is important to Muslims because the Prophet Muhammad travelled there from Mecca on a winged horse where he met with Prophets. It is home to the al-Aqsa mosque (Masjid al-Aqsa) and the Dome of the Rock (Qubat-as Sakhra)
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6. Who lives in Jerusalem today?		Abraham/Ibrahim's sacrifice. Explain to pupils that Abraham/Ibrahim lived in Canaan (which includes the area of modern-day Jerusalem) and that he is seen as a patriarch/founding father and prophet in Judaism, Christianity, and Islam. Pupils could be provided with a different version of the story, one from the Old Testament and one from the Qur'an (children's version are available on Amazon, also The story of Prophet Ibrahim's sacrifice - Prophet stories CABTV - YouTube and Abraham and the Sacrifice of Isaac - Bible Stories - See U in History). Ask pupils what they think of the story? How do they feel that Abraham was going to sacrifice his beloved son to God? What does that say about him? What does that say about his faith and relationship to God? Pupils to compare and contrast the stories making a Venn diagram of the similarities and differences (Teachers may want to note that the Arabic-named al-Haram al-Sharif, or the Noble Sanctuary (also known as The House of Holiness- Bayt al Maqdis), is held by Jews, Christians and Muslims alike to be holy. The Jews say that this mountain top (Mount Moriah in Jerusalem) is the place where Abraham was prevented from sacrificing his only first born son (Ishmael/ Ismail according to Muslims or Isaac/ Is'haq to Christians and Jews) by God's intervention, but Islamic historians say that the attempted sacrifice of Prophet Ishmael (the first born son of Abraham) was in Mina, near Makkah). 3. Explain to pupils that Judaism, Christianity, and Islam are known as the 'Abrahamic Religions', ask pupils why this is, connecting to learning in the last lesson. Play pupils Solomon's Temple 3D to get sense of	which are important to Muslims today. Religious buildings tell us about the movement of people over time. The story of Abraham/Ibrahim is shared between the three religions. Assessment suggestions: Using key terms to help scaffold, pupils could write a paragraph explaining why Jerusalem is an important place to Muslims and how this impacts their lives today.
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		Jerusalem during the First Temple era around 1000BC. Explain that there were two important historical kings: King David then King Solomon, who were significant in the development of Jerusalem. In 1000BC, the Israelite king, David, invaded Jerusalem and walled and fortified the city against further invasion. King Solomon took over from David. Solomon built a temple on the Temple Mount (refer to last lesson). It was the only place that animals could be sacrificed and was at the centre of the Jewish faith and life in Jerusalem. This meant Jerusalem became a spiritual capital, first for the Jews and later for Christians and Muslims too. Pupils can then explore stories of Solomon and the building of the First Temple in Jerusalem (see Story 22 Wise King Solomon Bible for Children » Free Bible Stories to Download). Pupils could example different parts of the story and feedback why Solomon a significant figure? How he showed wisdom? Why was the Temple built? End the lesson explaining to pupils that today, the Western Wall of the Temple is believed by Jews to have survived and is sacred to Jews- known as 'The Wailing Wall' and a place of Jewish prayer see https://www.bbc.co.uk/teach/class-clips-video/articles/z76d7nb. What emotions does Dalia have when she visits Jerusalem? Why is it special for Dalia to leave a message within the wall? 4. Play Jerusalem Temple at the Time of Jesus and explain that this is a tour of the temple at the time of Jesus, 1000 years after the building of the First Temple which was later destroyed. Can pupils spot a Roman	
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		Centurion, what does this suggest about who controlled the region at the time? Ask pupils if they can recall any parts of the New Testament that are connected to Jerusalem, giving keywords as clues e.g. Herod, Garden of Gethsemane, Palm Sunday, trial of Jesus by Pontius Pilate, crucifixion of Jesus (Explain to pupils that the books of the Old Testament and the same the same as the first five books of the Torah, whereas the New Testament is distinctly Christian). Pupils could then create a timeline of significant events in Jesus' life (as above) that took place in Jerusalem (important to teach that it was in Jerusalem that Jesus was tried by the Roman official Pontius Pilate as a rebel and the punishment was death. This act became the central pillar of Christianity and the place of his (alleged) crucifixion in Jerusalem became the holiest site for Christians). Finish with a picture of Church of Holy Sepulchre (built on believed site of crucifixion) and elicit what the building might be or represent, then reveal that Jesus's disciples/followers flocked to the site in pilgrimage and a church after His death and the Church of the Holy Sepulchre, was built around it. As a result, whilst Jerusalem was already significant to Christians, its important increased through the life, death, and resurrection of Jesus. 5. Show a timeline or diagram of spread of Islam in the 7th Century AD (<u>The Spread of Islam (World History Wall Maps) by Kappa Map Group - Amazon.ae</u>). What do pupils notice about the years that took place in relation to Judaism and Christianity? Read or show story of the Night Journey (<u>The Great Night Journey An Islamic Story - Kids</u>	
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		<u>Storybooks Read by Dixy♥</u>). Explain to pupils that within this story in the Qur'an, Prophet Muhammad meets Angel Gabriel (Jibril) (Gabriel), as well as prophets including Musa (Moses) and Easa (Jesus). Explain to pupils that these prophets can also be found in the Torah and Bible, ask pupils why might this be? How is Easa (Jesus) viewed differently within the different religions? Explain to pupils that Muslims consider Jerusalem to be an important, sacred place for pilgrimage since the time of Mohammed due to its religious significance as being the place of the prophet's miraculous journey to heaven. Between AD688 and AD691, the Dome of the Rock mosque was constructed (by al-Walid ibn Abd al-Malik). Two years later, the al-Aqsa mosque was built on the same site, commemorating the place of the prophet's prostrations. The two mosques and their surroundings became known as al-Haram al-Sharif and it became the third holiest site for Muslims. Play pupils the Tour of Dome of the Rock https://www.youtube.com/watch?v=OI2LGO7NI6c. Assessment Suggestion: Using key terms to help scaffold, pupils could write a paragraph explaining why Jerusalem is an important place to Muslims and how this impacts their lives today. 6. Pupils can create a timeline of people that have lived in Jerusalem. E.g. Philistines-Solomon-Nebuchanezzer 586BC-Romans 70BC- birth of Jesus- AD313 growth of Christianity under Romans –AD620 beginning of Islam - AD638 growth of Islam –AD1033 Crusaders take over after killing Jews, Christians, and Muslims– AD1187 Salat al-Din, Muslims	
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		recaptured the city. This timeline could have been built up over a number of lessons on a working wall as an alternative. Ask pupils what we can learn from looking at these different people with different beliefs, (that Jerusalem has a shared history, it is important to many different traditions, has always been multi-cultural and multi- religious, and the many different people who have all contributed to its development and its importance). Moving onto the present day, pupils can watch https://www.youtube.com/watch?v=3inhQffPIAI Jerusalem: Three Religions, Three Families. Pupils could label a map of Jerusalem (with details/explanations about significance of places and buildings) which provides opportunities for discussions around what actions people and communities can take in order to live peacefully alongside one another.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Judaism, Christianity, Islam, sacrifice, exodus, prayer, worship, temple, invasion, prophet, Abraham/Ibrihim, Moses/Musa, Jesus/Easa, pilgrim/pilgrimage, ascension, Noble Sanctuary, Dome of the Rock, al-Quds, al-Aqsa Mosque, spiritual capital,	1.6 Why are holy books special to Christians and Jews? 2.6 Why are holy places special to some people? 3.5 What do Jews learn about Passover? What special things might they do? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.2 What do Muslims learn about Prophet Muhammad? Why is he so special? 5.3 Is Easter a commemoration or a celebration for Christians?	6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives? 7.2 How important was it that Jesus was human?	

Arabic, Hebrew, exile, Church of the Holy Sepulchre, Pilgrimage, Torah, Bible, Qur'an, Prophet Muhammed, Prophet Ibrahim, Ismail, Isaac, Nebucchadnezzar, King Solomon, King Herod, Pontius Pilate.	4.5 What are the five pillars of Islam and how can Muslims live by them?	8.3 Diversity within Judaism: What does it mean to be Jewish? 9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may this impact their lives?
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6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is a commitment? What impact can it have when you commit to something? 2. What is Ramadan? Why is it important to Muslims? 3. What do Muslims make a commitment to do during Ramadan? 4. What impact does fasting have	Can explain important teachings from different sources of authority that underpin why the month of Ramadan is an important practice for Muslims. Can explain some of the actions that Muslims carry out in relation to their beliefs	<i>Please note: Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Pupils to think about what the word commitment means, share a definition with them and then get pupils to make a word cloud of words they associate with making a commitment (promise, agreement, marriage, friendship, dedicated, faithful, and responsibility). Ask pupils to share some of the commitments they have made in their lives (e.g. going to a sports practice every week, learning an instrument, etc...). Ask pupils to think about what the	Fasting during the month of Ramadan is important to Muslims because it is the same month that Prophet Muhammad first had the Qur'an revealed to him. It is also important because Allah commanded fasting in the Qur'an. During the month of Ramadan, Muslims will abstain from food and water in daylight hours. Muslims will also give up bad habits. Children up to puberty, the sick, pregnant or elderly

during Ramadan on Muslims? 5. How do Muslims celebrate the end of Ramadan? 6. Do other people fast?	around the month of Ramadan. Can provide examples of Muslim practice during the month of Ramadan, including where there may be difference and diversity. Can ask questions about why people might make a commitment to something even when it can cause hardship. Can reflect on commitments	benefits of the commitment they or a friend has made (e.g. they improve in a skill, they develop self-discipline, keeps them healthy etc...). Then ask pupils to think about whether there are any hardships to their commitment (e.g. they don't always feel like they want to do it, they miss out on other things etc...). Explain that when you make a commitment sometimes you have to sacrifice other things, and this might lead to a hardship. Pupils to reflect on their commitment, when they weigh up the benefits and the hardships are they glad they stay committed to it? Ensure pupils are secure with the key-terms commitment, sacrifice, and hardship through a matching exercise of the terms with definitions. 2. Pupils to recap learning in prior units (5.2, 5.5), including the Five Pillars of Islam, Sawm (fasting), Ramadan, Prophet Muhammad, Angel Gabriel (Jibril) , Qur'an, recite, and Night of Power (Laylat-al-Qadr. Pupils could sort definitions to descriptions or complete a gap fill, or if needed revisit lesson 3, unit 5.5. Watch the second video on Eid al-Fitr: What is it and why is it celebrated? - BBC Newsround and explain to pupils that Ramadan takes place in the same lunar month (ninth) that Angel Gabriel (Jibril) first revealed the Qur'an to Prophet Muhammad, and that the Qur'an instructs Muslims to fast during Ramadan. Ask pupils to reflect on why it would be very important to Muslims to fast (e.g. the month of Ramadan is important because it is the month that Prophet Muhammad first had	are not required to fast, some people may also make up for the fast at a later date if needed or make a donation to charity to offset it, some pupils may choose to take part in some parts of the fasting to join in with family members and get some experience for when they are older. Ramadan impacts Muslims by giving opportunities to increase spiritual devotion, practice self-discipline, increase empathy towards those in need, focus on community spirit and giving to charity, and have their good deeds multiplied during the Night of Power (which marks the night Angel Gabriel (Jibril) first
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	they have made and consider why they do this, and what benefits and hardships this can lead to.	the Qur'an revealed to him, and Allah commanded fasting in the Qur'an). Using the key terms pupils can finish a scaffolded paragraph explaining what they do during Ramadan and why it is important for Muslims to fast during Ramadan. Pupils could be challenged to explain why different people exercise other forms of self-control and compare/contrast. 3. Watch the KS2 Religious Studies: Ramadan and Eid ul Fitr - BBC Teach up to 2mins 24secs and pupils can note down what is expected of Muslims during Ramadan (e.g. no food or water in daylight hours, giving up bad habits for one month, pupils could also learn that children up to puberty, the sick, pregnant or elderly are not required to fast, some people may also make up for the fast at a later date if needed or make a donation to charity to offset it, some children may choose to take part in some parts of the fasting to join in with family members and get some experience for when they are older) and some of the challenges Sara faces in the video. Ask pupils to discuss the challenges and hardships Muslims may face as they go through their day (hunger, thirst, less energy, being reminded of food when others are eating, Ramadan can be more challenging for some when it falls in summer as the daylight hours are longer). Do they think the hardships make it more of an achievement? Assessment Suggestion: Pupils to reflect on this by writing an interview response inquiring into what Muslims do	revealed the Qur'an to Prophet Muhammad). Eid ul-Fitr is celebrated at the end of the month of Ramadan. Muslims mark this by preparing a special meal, giving to charity, decorating houses, wearing best clothing, prayers, spending time with family and friends. Assessment suggestions: Pupils to write an interview response inquiring into what Muslims do during Ramadan in a typical day, and the everyday challenges they may face whilst fasting in the month of Ramadan.
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		during Ramadan in a typical day, and the everyday challenges they may face whilst fasting. 4. Recap with pupils what they have learned about Ramadan; what happens when a Muslim fasts during Ramadan, and why it is important duty for Muslims to undertake. Pupils could watch Ramadan: Why is it so special? - BBC Newsround and then in small groups pupils can read a selection of views that express the impacts that fasting during Ramadan has on them (e.g. they could focus on either; increased spiritual devotion, practicing self-discipline, empathy towards those in need and a focus on community spirit and giving to charity, and during the Night of Power (Laylat-al-Qadr) any good deeds they undertake are multiplied; The Night of Power falls within the last 10 days of Ramadan which marks the day that Angel Gabriel (Jibril) first revealed the Qur'an to Prophet Muhammad, Muslims give thanks for the Qur'an, believe that Allah will forgive sins in this time, and good deeds are regarded as special because good deeds are multiplied). Pupils could then summarise and share these views with the other groups and create a heading summarising each view to show their comprehension of them. 5. Ask pupils to think about how they might feel if they had given something up that was important to them for a month, how would they celebrate it coming to an end? Ask pupils to think about how a Muslim might feel after fasting for a month. Explain that Muslims	
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		have a celebration called Eid al-Fitr at mark the end of the month of Ramadan. Watch the first video on Eid al-Fitr: What is it and why is it celebrated? - BBC Newsround and pupils to make a list of all the things that the children say they do to celebrate at Eid al-Fitr. Pupils can design and create an invitation to an Eid al-Fitr celebration including some of things guests could expect to see and take part in. There is further information here How is Eid al-Fitr celebrated around the world? - BBC Bitesize on how Eid ul-Fitr is celebrated around the world which pupils may want to draw from. 6. Pupils to watch Why do some religions fast for faith? CBC Kids News. Using the information summaries in the video (or if access to devices pupils can have the video up throughout the lesson to help them) pupils could create their own board game or set of quiz questions about the different fasts in the video (which covers Muslims, Jews, Catholics and Hindus). The games could cover what different people give up during a fast and when they do it, as well as the reasons behind it. Pupils could then share and play games to consolidate their learning.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Islam, Five Pillars, Prophet, Prophet Muhammad PHUM, Qur'an, recite, revelation, Angel Gabriel (Jibril) , Night of Power (Laylat-al-Qadr,	2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.5 How do leaders inspire people to lead a good life?	8.5 What do different people believe about death and the end of the world?	

Ramadan, fasting (Sawm), hardship, Eid ul-Fitr	5.1 What is a worldview? What are the worldviews of people where I live? 5.2 What are the five pillars of Islam and how do Muslims follow them in different ways? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?	9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may this impact their lives? 9.6 Was Jesus the Messiah? How do Abrahamic views differ?
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6.5 Should we be able to use the natural world as we wish?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What so we mean by 'using the natural world.' 2. Do all Christians agree on how people can use the natural world? 3. What does the concept of 'tikkun olum' mean to Jews? 4. How do Hindu beliefs about the natural world	Can explain religious and non-religious beliefs about how people can use the natural world. Can explain how beliefs about the natural world impact the way different people live. Can explain how different interpretations of	1. Ask pupils to discuss what we mean by the natural world, images can be provided to prompt them, and then as them to think of ways that we use the natural world (the natural world includes plants and animals, soil, rocks, water, and air). Discuss whether these ways of using the natural world have positive or negative impacts. Pupils could watch a video like Human Impact on Resources - Elementary Science for Kids! - YouTube which provides some examples of negative impacts and has some useful discussion questions within it to explore the topic further. Ask pupils to consider if it is therefore morally unacceptable to use the natural world when the impacts are negative. Hopefully the discussion will help demonstrate to pupils that there are many different perspectives on the morality of using the natural world, what one person regards as unacceptable may not be to another. Introduce the unit question and introduce pupils to some key terms including; natural world (resources, exploitation, stewardship, dominion, sustainability, ahimsa, dharma, respect, and	Stewardship: Refers to the responsibility of humans to manage and care for God's creation. Dominion: This concept often relates to the idea of having authority or control over nature, derived from Biblical texts such as Genesis 1:26-28. Pros: Stewardship teaches that humans are caretakers of God's creation. This encourages responsible environmental practices that help sustain nature for

affect what they may choose to eat? 5. What values and beliefs do Humanist have about looking after the natural world? 6. Should we be able to use the natural world as we wish?	religious beliefs can impact people's values and actions in different ways. Can reflect on the values they hold about how we use the natural world. Can make connections between the Jewish Bible and Christian Bible.	responsibility). Pupils could draw an image or symbol next to each keyword to consolidate learning. 2. Read and discuss Genesis 1:26-28 and Genesis 2:15, contrasting dominion and stewardship (pupils learned the concept of stewardship in unit 3.6). In groups pupils can create a concept map that illustrates the differences between stewardship and dominion and the pros and cons of both, or they could be provided the statements to sort. See suggestions here: Stewardship <i>Pros: Stewardship teaches that humans are caretakers of God's creation. This encourages responsible environmental practices that help sustain nature for future generations. Stewardship fosters community involvement in caring for the environment, leading to initiatives like tree planting and recycling, which unite people in common goals.</i> <i>Cons: The responsibility of stewardship can feel overwhelming, they may feel that they alone cannot have much of an impact.</i> Dominion <i>Pros: The concept of dominion gives humans the authority to manage and use Earth's resources as they wish.</i>	future generations. Stewardship fosters community involvement in caring for the environment, leading to initiatives like tree planting and recycling, which unite people in common goals. Cons: The responsibility of stewardship can feel overwhelming, they may feel that they alone cannot have much of an impact. Pros: The concept of dominion gives humans the authority to manage and use Earth's resources as they wish. Supporters of dominion cite biblical texts, which can reassure believers that their use of the natural world is instructed by God.
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		<i>Supporters of dominion cite biblical texts, which can reassure believers that their use of the natural world is instructed by God.</i> <i>Cons: Dominion can lead to the over-exploitation and destruction of the natural world as it may encourage careless consumption. Viewing nature solely as a resource that we have power over can result in a disconnect from it.</i> Provide examples e.g. rainforests, ocean, animals etc and ask pupils to consider the concepts of stewardship and dominion would affect how these examples can be used. Pupils can then discuss and write a response to the question; Should humans have dominion over nature or act as stewards (making reference to what each term means). 3. In this lesson pupils will understand the Jewish beliefs about creation and environmental responsibility. Provide scriptures like Genesis 1: 26-27: "And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' And G-d created man in His own image, in the image of G-d created He him; male and female created He them." and "When you	Cons: Dominion can lead to the over-exploitation and destruction of the natural world as it may encourage careless consumption. Viewing nature solely as a resource that we have power over can result in a disconnect from it. Tikkun olam, which means "repairing the world" in Hebrew, is a Jewish concept emphasising the responsibility to improve society and the environment. Tikkun olam could be put into action by Jews in their daily lives by conserving energy, recycling, farming and eating sustainably, conserving energy,
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		lay siege to a city...do not destroy its trees by putting an axe to them" (Deuteronomy 20:19)." discuss how it describes humans' role in the world. Explain to pupils that Judaism teaches that humans have a duty to care for the world and emphasises their stewardship over God's creation. It also emphasises that God has granted them the authority to govern and manage nature (dominion). Discuss where they may have seen Genesis before (and explain why it is also found in the Christian bible, and thus Christians and Jews share teachings on stewardship and dominion). Discuss the concept of tikkun olam which can be understood through the story of Honi and the Carob Tree (Honi and the Carob Tree). Explain to pupils that tikkun olum literally means to repair the world. Its aim is to encourage the Jews to take care of the planet in every possible way. This includes promoting sustainable living to prevent the depletion of natural resources. Pupils can then come with ideas of how tikkun olum could be put into action by Jews in their daily lives (e.g. conserving energy, recycling, farming and eating sustainably, conserving energy, volunteering, planting trees etc). If time allows pupils can learn about the festival of Tu B'Shevat, (the New Year for Trees); During Tu B'Shevat Jews often eat fruits associated with the Holy Land (Israel). Some Jews plant trees on this day or collect money towards planting trees in Israel. Pupils could create a poster	volunteering, planting trees etc. Land is important to humans and in order to care for land people rely on cooperation. Christians believe that God created the world and humans are given the responsibility to care for creation. Stewardship is taking care of something that doesn't belong to you and is an important belief to Christians and Muslims. Hindus believe that God (Brahman) is everywhere, as everything in the universe; therefore,
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		or invitation about Tu B'Shevat, highlighting how Jewish beliefs about the natural world. <i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 4. Recap with pupils that within Christianity and Judaism, humans can be seen as 'stewards' of the land which God has created. Compare this idea with Hindu Dharma which teaches that God (Brahman) is everywhere and manifests as everything in the universe. Therefore, everything should be respected. Hindus revere anything that sustains life such as trees, planets, the sun, wind, rain, rivers, mountains etc (you may want to remind pupils of the Rama and Sita epic learned in Unit 3.6 where Hanuman, the monkey king rescued Sita, alongside Rama showing the reverence animals had in ancient Hindu culture). Hindus believe that everything within nature is reliant on one another are in harmony with each other. Introduce this ancient Hindu teaching: "The Earth is our mother, and we are all her pupils," and get pupils to reflect on what this may mean to Hindus. Watch KS2 Religious Studies: Meeting two young British Hindus - BBC Teach (up to 1 min) and discuss with pupils why Hindus may practice vegetarianism (the belief that God exists in	everything in the natural world should be respected. Many Hindus practice vegetarianism as part of beliefs around non-harm (ahimsa). Humanists believe that the natural world was formed by evolution, not by a supernatural force. It is a source of joy and wonder. Many Humanists have a deep connection and respect towards the natural world, as well as empathy towards other creatures – recognising (from scientific evidence) that the survival of all living things is inter-dependent. Humanists believe we only have one life and one
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		everything so it's important to respect all living things). Recap on the term ahimsa (non-harm) and dharma (duty) from unit 3.1 and 3.6 and reflect on how these concepts are linked to the practice of vegetarianism, pupils could complete a gap fill to help them link the terms to this lesson and vegetarianism. Pupils could then design a recipe suitable for a Hindu family mealtime (dairy may require further discussion; e.g. many Hindus will eat dairy products; however, some may avoid eggs). 5. Play pupils Caring for the environment (Lori Marriott) » Understanding Humanism and as they are watching stop throughout to ask pupils what values and beliefs Humanists have about the use of the natural world (e.g. humans are part of the natural world so there is a deep connection and respect towards the natural world formed by evolution; the natural world is also a source of joy and wonder that can bring happiness into our lives; Humanists understand from science how deeply inter-dependent the survival of all Earth's plants and animals is – harming the environment harms every living thing; we only have one life and one planet so we should also leave the planet in a fit state for the next generation; having empathy towards other living creatures means we should try not to harm them; Humanists promote ethical and sustainable living because everyone is responsible for looking after the natural world – we need to take action because there is no external force that is going to come and sort out environmental problems for us). Using	planet so we should leave the planet in a fit state for the next generation. Many Humanists promote ethical and sustainable living, and believe that everyone is responsible for looking after the natural world because they don't believe that there are any external powers that will solve these problems for us.
			Assessment suggestions: Provide pupils with a list of belief or values statements that have been learned during this unit and ask pupils to match the statement to the correct worldview.

		these Humanist beliefs and values, pupils can write a letter to the future generation about the importance of protecting the natural world. 6. Pupils to use this lesson to reflect on their learning in this unit as well reflect on their own beliefs and values about how we should use the natural world. Have a discussion with pupils where they can think about the similarities and differences between the different worldviews beliefs and values in this unit towards the natural world. Assessment Suggestion: Provide pupils with a list of belief or values statements that have been learned during this unit and ask pupils to match the statement to the correct worldview. Pupils can then put these statements in order of how much they agree with them. Are there any values or beliefs pupils have that not within the statements that they can share? Pupils can then use these statements and their own ideas to write a paragraph explaining their own response to the unit question. <i>If pupils would like to explore Islamic perspectives on this topic these websites are useful: https://www.ifees.org.uk/, https://lettersfromtheglobalsouth.org/, and https://www.newarab.com/features/kamran-shezads-go-guide-zero-waste-ramadan.</i>	
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Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Land, natural world, resources, exploitation, stewardship, dominion, Bible, Talmud/Torah, Genesis, sustainability, conservation, Tikkun olum, Brahman, ahimsa, dharma, vegetarianism, respect, responsibility.	1.4 How can we care for the world? 1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 1.6 Why are holy books special to Christians and Jewish people? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.6 How do beliefs and ideas about land shape the way human beings live? 4.1 Part 1: What is a Humanist? What matters most to a Humanist? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life? 4.6 What do different people believe about the creation of the world? 6.1 Are science and religion in conflict when it comes to creation?	7.3 Animal Rights: Do we have the right to exploit animals? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion? 8.4 How do Humanists decide what to believe? How does this impact the way they live?

6.6 What Does It Mean to Be a Christian? Exploring Diverse Beliefs and Practices.

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What Makes Christianity Diverse? 2. What do Christians agree on? 3. How do Christian's practice Baptism differently? 4. How do Christians worship differently?	Can explain some important Christian beliefs that are shared by all Christians. Can explain how Christians may interpret teachings differently, which can lead to different beliefs. Can identify practices that vary amongst Christians and	1. In this lesson pupils will explore the idea that there is diversity within all worldviews, whereby believers will interpret teachings differently, which will impact on the actions they take. Having completed previous units, pupils should be familiar with the concept of having diversity within a worldview. Firstly, introduce the concept of diversity within Christianity. Engage pupils by asking what they know about different Christian denominations/beliefs/practices already, alternatively provide them with some images of differences and then ask pupils to think about what they think these differences are (baby vs adult baptism, Church of England Church v a Roman Catholic Church, differences in prayer/worship, communion etc). Tell pupils to imagine Christianity is like a family tree, as time has passed, and Christianity has moved to different areas (pupils could look at a map which demonstrates where Christianity began and where it has spread to through time), groups of people develop different beliefs and practices. Pupils can then create a giant Christian family tree which demonstrates this.	Christianity is like a family tree, as time has passed, and Christianity has moved to different areas, different groups of people developed different beliefs and practices. Christians are united in the one belief in one God, that God sent his son Jesus to save people from sinful things that separate them from God, Jesus died for people's sins and brought people back to God, Christians believe in the importance of the Bible

5. How do Christian's practice Communion differently? 6. Essay	explain how they differ. Can recognise that these differences are underpinned by similar key beliefs and aims. Can reflect on the reasons why Christians may have different beliefs and practices.	Provide pupils with a list of different denominations which they can use to create a tree (see below). They can create their own Christianity family tree, considering how big the branches should be (perhaps according to chronology or size), they can also select some of the important information and add it in leaf shaped annotations on the correct branch: <i>Roman Catholic Church:</i> <i>Started: Around the 1st century</i> <i>People who follow it: About 1.2 billion</i> <i>The Roman Catholic Church is the largest group of Christians. They have a leader called the pope, who helps guide them and is in the Vatican, inside Rome, Italy. They have special ceremonies called sacraments (7 in total - baptism, confirmation, marriage, the Eucharist, ordination, extreme unction, confession) that they believe are signs of God's grace.</i> <i>Protestants:</i> <i>Started: 16th century (around 1500s)</i> <i>People who follow it: About 900 million</i> <i>Protestants believe that everyone can talk to God directly and that the Bible is the most important guide for understanding faith. They don't follow the Pope. There are many different groups of Protestants, like Baptists and Methodists. The Church of England considers itself to have influences of Protestantism</i>	(Old and New Testaments), Christians believe in the teachings of Jesus Christ. Christians pray anywhere, but meet together for worship in Church buildings, the symbol of Christianity is the cross. Baptism is a special ceremony (sacrament) that welcomes an individual into the Christian community and washes away sin. Some Christians practice Baptism when a person is an infant. Other Christians believe Baptism should take place when a person is older and can make decisions for themselves. Some Christians do not practice Baptism at all.
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		<i>(as well as Catholic and Reformed). The Church of England's head is Jesus Christ. The King's title is 'Supreme Governor'. Protestants have just two sacraments (Baptism and Communion).</i> <i>Baptists:</i> <i>Started: 17th century (around 1609)</i> <i>People who follow it: About 40-50 million</i> <i>Baptists believe that a person should be baptised when they are old enough to decide they want to follow Jesus. They value personal faith and believe that each church should run itself without outside control.</i> <i>Quakers (also called the Religious Society of Friends):</i> <i>Started: 17th century (around 1647)</i> <i>People who follow it: About 400,000</i> <i>Quakers believe in having a personal connection with God without any special rituals, or sacraments such as Baptism, or Communion. Their meetings often start with silence where they wait for someone to feel inspired to speak. They really care about peace, equality, justice and helping others</i> <i>Orthodox Church:</i> <i>Started: 1st century</i> <i>People who follow it: About 250 million</i>	Christians worship in different ways. Here are some types of worship: Liturgical Worship: This type follows a set format with specific prayers and readings from books. People gather in churches and might sing hymns, pray, and respond with set words during the service. It helps them feel connected to their church's traditions. Roman Catholics, Church of England, and Orthodox Christians usually worship this way. Non-Liturgical Worship: This type of worship is a way of worshipping that is more relaxed and doesn't follow a set order like some
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		<i>The Orthodox Church is one of the oldest family of Christian churches. They believe in many traditions and ceremonies, and they see the sacraments as important too (like Catholics they have 7). There are different branches like the Greek Orthodox and Russian Orthodox churches, which have their own unique ways of worship.</i> 2. In this lesson pupils will focus on the beliefs that unite Christians. Recap on their Christian family tree from lesson 1, and ask pupils to recall one by one, something they included on their tree, without repeating what someone else has contributed. Explain to pupils that to look at differences they first must understand the common ground amongst Christians. Pupils could write some ideas down at the back of their book which they could come back to at the end of the lesson. Pupils can then watch the video What is Christianity? Religious Studies - My Life, My Religion: Christianity and make a note as a class of the core beliefs that Christians share (e.g. Christians believe in one God, God sent his son Jesus to save people, before Jesus, people were doing sinful things that separated them from God, Jesus died for people's sins and brought people to God, additional points to add: Christians believe in the importance of the Bible (Old and New Testaments), Christians believe in the	other services do. In non-liturgical worship, the service can change depending on the occasion, and the leader might talk about things in their own words instead of reading from a book. This means that it can feel more personal and spontaneous, allowing people to share their thoughts and feelings freely. It's a bit like having a conversation with God rather than following a strict plan. Informal Worship: This focuses on praising God and can happen outside of traditional churches, often in large venues. The music is usually modern and
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		teachings of Jesus Christ, holy place of a Christian is called a Church, the symbol of Christianity is the cross). Using the information on the class notes, pupils could create an umbrella which they can annotate with some beliefs or practices that unite Christians. Ask pupils what the umbrella symbolises and why it is a good object to use as a metaphor in this context. They could then compare to their ideas at the back of their book to see how much they could remember. 3. In this lesson pupils will compare how Christians practice Baptism differently. Firstly, ask pupils to recap on their prior knowledge of Baptism (Unit 3.2) and share with them a definition e.g.: Baptism washes away a person's sin and makes them part of the Christian community. Then watch What is a Baptism? Baptism for kids! Christian Celebrations + (shorter), or + Baptism for Kids What happens at a baptism? Christian Celebrations Twinkl. Pupils can then create a Venn diagram of the two different types of Baptism with the differences, and similarities in the middle. This could be done whilst watching the video. In small groups pupils could then initially discuss the advantages and disadvantages of both types of Baptism. Pupils could then be provided with the statements (see below) which they must firstly sort into the correct type of Baptism and then decide whether they are an advantage or disadvantage.	includes popular instruments. Charismatic Worship: This informal style believes the Holy Spirit is with them during prayer. Services might include some formal parts, like prayers, but are generally more relaxed. People express their feelings through clapping and shouting, feeling guided by the Holy Spirit. Quaker Worship in the UK: Quakers gather in special places called meeting houses, where they sit in a circle for about an hour. Unlike other services, there are no fixed hymns or prayers, and they do not have a leader because Quakers believe everyone
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		Explain that it was due some of these reasons that Christians over time have chosen to change the way Baptism happens: <i>Infant Baptism</i> <i>Advantages:</i> <i>Community Welcome: Babies are welcomed into the church community, surrounded by love and support.</i> <i>Grace from the Start: It shows that God's love is offered from the very beginning of life.</i> <i>Family Tradition: It can strengthen family bonds and keep faith traditions alive.</i> <i>Disadvantages:</i> <i>No Personal Choice: Adults may want to decide for themselves when to be baptised.</i> <i>Lack of understanding: Some churches believe baptism should happen when a person can understand their faith.</i> <i>Adult Baptism</i> <i>Advantages:</i> <i>Personal Choice: Adults can choose when and if they want to be baptised, making it meaningful.</i> <i>Understanding the Meaning: They can comprehend what baptism signifies—a commitment to their faith.</i> <i>Symbolic Act: It can mark a fresh start or new chapter in their spiritual journey.</i>	is equal. Most of the time, they spend in quiet reflection to connect with God. If someone feels moved to do so, they can share their thoughts with the group, which is known as giving ministry. In most Christian Churches Communion (also known as Mass, The Lord's Supper, The Eucharist) is significant. Orthodox and Roman Catholic believers think the bread and wine transform into the body and blood of Jesus Christ during Holy Communion, a change called transubstantiation. In Catholic services, the priest distributes the bread, and Christians drink wine from a shared cup, while in
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		<i>Disadvantages:</i> <i>Missing Early Blessings: Those not baptised as babies may miss out on early blessings.</i> <i>Waiting Time: People might wait a long time to be baptised, feeling less part of the church and may not be baptised at all.</i> <i>Pupils could then discuss which advantages and disadvantages they found most persuasive.</i> 4. Recap with pupils the meaning of worship and provide pupils with a definition of what worship means. Can pupils think of any ways Christians may worship? Photos could be provided to prompt ideas e.g. reading the bible, prayer, singing, privately or in a group). Ask pupils to watch What is Christian Worship? Religious Studies - My Life, My Religion: Christianity, Quaker worship and Let It Be Known // Worship Central which show a variety of Christian worship methods. As pupils are watching they could create a thought-cloud of words that come to mind when they are watching each of them. Reflect on the types of worship and how they are different. Share definitions of the different types of worship; liturgical, non-liturgical, informal and charismatic worship and ask pupils to match the types of worship they saw in the videos to correct type of worship: <i>Liturgical Worship:</i> <i>Liturgical worship follows a specific format with set prayers and readings found in printed books. Christians often come together as a congregation in church buildings to take</i>	Orthodox services, both the bread and wine are served with a single spoon. In an Anglican communion service Christians receive bread from the priest and wine from a shared cup, but they believe in consubstantiation. This means they think the bread and wine contain the spiritual presence of Jesus without actually changing into his body and blood.
			Assessment suggestions: Pupils could reflect on their learning in this unit write a written response or plan and give a verbal response to the question 'Do Christians have more similarities or differences?' Start by having a class discussion and sharing ideas and

		<i>part in this type of worship. They might sing hymns, pray, and recite responses during the service. In liturgical services, people can feel a strong connection to the traditions of their church, as these ceremonies may have been the same for many years. Roman Catholics, members of the Church of England, and Orthodox Christians worship in this way.</i> <i>Non-Liturgical Worship:</i> <i>Non-liturgical worship is more informal and has less structure. The service can change for special occasions, and the sermon can be the main focus. Prayers may be spoken in the service leader's own words instead of being read from a book.</i> <i>Informal Worship:</i> <i>Informal worship centres on praising God and can happen outside of traditional church settings. These services can attract large groups of people and are often held in big auditoriums. The music used is typically modern and popular, often featuring instruments.</i> <i>Charismatic Worship:</i> <i>Charismatic worship is a type of informal worship where Christians believe the Holy Spirit is present with them when they pray. These services may include some formal elements, such as prayers and readings, but they tend to be more free-flowing. In charismatic worship, many Christians feel that the Holy Spirit guides them, allowing them to carry out God's wishes. Evangelical Christians often worship in this style, expressing their</i>	perspectives. Pupils could also consider why there are differences in beliefs and practices (e.g. people interpret things differently, some may think they can improve a practice for the better, some may want to stick to tradition etc). Alternatively, pupils could be provided with a list of for and against statements in relation to the question and the content from this unit which pupils must sort into agree and disagree and then put them in order of persuasiveness (from their perspective). They could then pick the top 2/3 most persuasive arguments and write a conclusion only to the question.
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feelings through clapping and shouting, and they use their whole bodies to worship God.

Quaker Worship (in the UK): *Quakers, or members of the Society of Friends, worship in meeting houses instead of traditional churches. Their meetings last about an hour and do not have set hymns, prayers, or sermons. Everyone sits in a circle, and there is no leader. Most of the time, they spend in silence to connect with God, but sometimes someone might share a thought, prompting others to reflect on it. If anyone feels inspired to speak, they can do so; this is called giving ministry.*

Finally ask pupils to reflect on why Christian's worship? Can these reasons be applied to all types of worship? Whilst they are different to one another, are they all united by a similar cause?

5. Ask pupils to recap on what worship means to Christians and explain that an important type of worship is what is known as the Communion (also known as Eucharist, the Mass or the Lord's Supper). Show pupils the bible teaching; "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him.," and/or "Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take and eat; this is my

		body.' Then he took a cup, and when he had given thanks, he gave it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" Ask pupils what they think the teaching/s mean for Christians. Explain that in this lesson they will learn about two different ways this celebration is performed by Christians. Firstly, watch the video on KS2 Religious Studies: Holy Communion - BBC Teach to get an idea of what happens. Following this explain that Christians practice Communion differently. Using the perspectives below pupils could consider how the different churches have interpreted the teaching. They could complete the sentences: The Catholic and Eastern Orthodox Churches have a literal interpretation of Communion ceremony. When they take the bread and wine they believe....this is called.....In Anglican Churches, they take the teaching less literally, this means that they think that when they take the bread and wine it is...This is called..... <i>Communion in Catholic and Eastern Orthodox Churches:</i> <i>As I sat in the church watching the service, I noticed how special the bread and wine are to Roman Catholic and Eastern Orthodox Christians! They believe that when they have Holy Communion, the bread and wine actually become the body and blood of Jesus, even though they still look like bread and wine. This amazing change is called "transubstantiation."</i>	
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In a Catholic Church, a priest gives out the bread, and everyone drinks from a cup that they share. But in an Orthodox Church, everyone receives the bread and wine from the same spoon.

Communion in Protestant Churches: *As I sit in the church, I watch as the pastor hands out the bread and wine to everyone. It's a special moment for all of us. In Protestant churches, people believe that the bread and wine have Jesus' spirit inside them, but they don't turn into His actual body and blood. Everyone shares this moment, but they all have different ideas about what the bread and wine really mean. It makes the service feel even more personal for each person.*

Communion in Anglican Churches: *As I sit in the Anglican church, I notice that people have different beliefs about Communion. Some believe that the bread and wine actually become Jesus' body and blood, while others think they just hold Jesus' spirit inside them. Some people even think that Communion is just a way to remember what Jesus did for us. It's interesting how everyone can be part of the same service but have their own understanding of what it means.*

Ask pupils to think, pair, share what they think the most significant difference is between the two practices, and the most significant similarity. They could be shared this quote by a catholic called St Thomas Aquinas: 'To one who has faith, no explanation is

		necessary. To one without faith, no explanation is possible.’ Can they explain what Aquinas meant by this in reference to Communion? 6. Assessment Suggestion: In this final lesson pupils could reflect on their learning in this unit write a written response or plan and give a verbal response to the question ‘Do Christians have more similarities or differences?’. Start by having a class discussion and sharing ideas and perspectives. Pupils could also consider why there are differences in beliefs and practices (e.g. people interpret things differently, some may think they can improve a practice for the better, some may want to stick to tradition etc). Alternatively, pupils could be provided with a list of for and against statements in relation to the question and the content from this unit which pupils must sort into agree and disagree and then put them in order of persuasiveness (from their perspective). They could then pick the top 2/3 most persuasive arguments and write a conclusion only to the question.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Christians, Christianity, denomination, Church, Bible, Catholic Church, Orthodox Church, Anglican Church, Protestantism, Baptist Church, Quakers, Baptism, Infant	0.2 Why is the nativity story important to Christians? 0.5 Why is Easter an important time for Christians and what special things to they do at Easter? 1.2 What do Christians say God is like? 1.6 Why are holy books special to Christians and Jewish people?	7.2 How important was it that Jesus was human? 9.6 Was Jesus the Messiah? How do Abrahamic views differ?	

Baptism, Believers Baptism, Sacrament, Sin, Community, Liturgical worship, non-liturgical worship, Informal worship, charismatic worship, Quaker worship, Communion, transubstantiation, literal, consubstantiation, interpretation.	3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.3 Is Easter a commemoration or a celebration for Christians?	
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Key Stage 3 Units



23. Key Stage 3 Units

7.1 What is religion? What is a belief?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is truth? 2. What is belief? 3. What is religion? 4. How did religion begin?	Can give reasoned explanations about truth and belief. Can analyse the different lenses used to study religions and how this impacts how	1. Get pupils to think about words, pictures, or ideas that come to mind when they think about "God." Encourage them to create a mind map and then explain why they chose those ideas. Why do they connect them with the idea of God? Next, pupils can discuss truth statements like "Tomorrow, the sun will rise" or "This table exists." Ask them whether these things are universal truths (things everyone believes to be true) or personal truths (things that might be true for some people but not for others). Then, pupils can learn about the meanings of "reason" and "experience." Reason is when we use our thinking to decide what is true, while experience is about what we've personally seen or felt. After that, get pupils to think about whether they base their own truths on reason, experience, or a bit of both. To make things clearer, ask them to think about the idea of "beauty." Some people might think something is beautiful,	Not all 'truths' are equal because some can be backed by reason and/or experience. Beliefs are ideas that someone holds to be true, though they cannot be proved or disproved by science. Religions are the entire collection of beliefs, values, and practices that a group holds to be true and sacred.

5. What makes a religion?	we gain knowledge.	while others might not. This shows how some truths are subjective—they depend on personal beliefs or feelings. Finally, get pupils to apply this idea to "God." Some people believe in God in different ways, or some might not believe in God at all. This helps them see that truths can be different for different people. The goal of this lesson is to get pupils thinking about how not all truths are the same for everyone. Some truths depend on personal experience or belief, while others are seen as universal.	Religion began as a way for early humans to understand the mysteries of life, such as the meaning of life and what happens after death. Religions continue to change and evolve.
6. What is religious literacy?	Can reflect on what makes a religion. Can evaluate how we gain knowledge and how we know things to be true.	2. To start, Pupils play 'two truths and a lie' then discuss how trust is important when it comes to truths and truth claims (review of lesson 1). Pupils watch and discuss https://www.bbc.co.uk/teach/class-video/articles/zfmmhbk#:~:text=In%20this%20sketch%20two%20complete,Thomas%20Reid%27s%20human%20nature%20argument then discuss how we know we can trust other people. Pupils write down or provide the definition for fact, opinion, and belief then give an example of each. Pupils can then analyse whether the truths from last lesson are facts, opinions, or beliefs; other statements can be added as well like 'XXX is the best football team' or 'God exists.' Pupils can apply this to the example of the Shema statement in Judaism to identify what Jews believe is true about the world. Assessment Suggestion: Pupils could discuss with another person (either parent, pupils, or teacher) what is true to them and why they believe what they believe.	Religions are defined by their beliefs and how this affects their behaviour and sense of communal belonging. Religious literacy means understanding different religions, what people believe, and the traditions they follow. Assessment suggestions: Pupils could discuss with another person (either parent, pupils, or teacher) what is true to them and why they believe what they believe.

		3. Pupils discuss how they define religion then record their own definition. Provide pupils with several definitions of religion like 'devotion to a particular thing' or 'belief in supernatural beings' or 'bind together (religion comes from the Latin term meaning bind together)'. Pupils to then make a list of 'key ingredients' for a religion then rank them in importance. Reminds pupils that religion isn't just about beliefs but also 'behaviours' and a sense of 'belonging.' Pupils can then categorise their key ingredients into whether they are beliefs or behaviours/practices. Pupils write their own definition of what religion is using some of the key words from their ingredients list and the definitions provided to them at the beginning of the lesson. 4. Use a flow chart structure to illustrate a sociological perspective on how religion began moving from asking ultimate questions, to animism, polytheism, henotheism and monotheism. Pupils could use dual coding to create their own version of the flow chart. Ask pupils to create their own flow chart to illustrate the development of religion using this excerpt from (Holloway, Richard. A Little History of Religion. Yale University Press, 2016): <i>"From the earliest times, human beings have been fascinated by the mysteries of life and the universe. Our ancestors looked at the world around them and asked profound questions: What is</i>	
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		<i>the meaning of life? What happens after death? How did the world come into being?</i> <i>To make sense of their experiences and the world they lived in, early humans created stories and rituals. These stories often involved powerful beings or gods who controlled the forces of nature. By performing rituals and offering sacrifices, people believed they could communicate with these gods and influence their actions.</i> <i>As human societies evolved, so did their religious practices. Small, nomadic tribes with simple beliefs and rituals gave way to larger, more complex communities with organised religions. These religions had structured priesthoods, sacred texts, and elaborate ceremonies. Over time, distinct religious traditions emerged, each with its own set of beliefs, practices, and moral codes.</i> <i>Religion became a way for people to understand their place in the world and their relationship with the divine. It offered comfort in times of suffering, guidance in times of uncertainty, and a sense of belonging in a larger community. Despite the diversity of religious expressions, all religions shared a common goal: to seek meaning and purpose in the mysteries of life."</i>	
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		Highlight to pupils that religions, just like our own identities change and evolve over time.” 5. Pupils to discuss and identify the six major world religions by their symbols then discuss any prior knowledge they have, as well as any similarities/differences that exist between them. Pupils to mind map major elements of a religion like beliefs, rituals, holy texts, sacred leaders, population, origin, variations of the Golden Rule etc. As a class, pupils build their mind maps by adding information about each one, such as definitions and examples. Pupils apply this learning to a case study of football, deciding if football can be classified as a religion based on the features listed (holy text, sacred figures, etc). Pupils summarise why they agree or disagree with the statement that football is basically a religion. Pupils could also discuss whether a non-religious worldview such as Humanist is a religion or not. 6. Pupils discuss their favourite subject in school, explaining why they like it and what purpose it serves to support them in their futures. Pupils then compare their responses to RE as a subject and discuss what the value of this subject is. Pupils to watch ‘Curriculum design in religious education’ by the Church of England (Curriculum Design in Religious Education - #balancedRE) and have pupils list three multidisciplinary lenses. Explain to pupils using an example e.g. capital punishment, how we might study the topic differently,	
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		depending on whether we're using the sociological, theological, and philosophical lens, or personal lens. <i>Personal:</i> 'what do I think about capital punishment?' <i>Theological:</i> 'What do religious texts say about capital punishment (i.e. the 10 Commandments or Qarah 17:33?' <i>Sociological:</i> 'What does data in the UK say about people's changing attitudes towards capital punishment? Why is this?' <i>Philosophical:</i> 'If the death penalty was legal, would the way which people acted in the UK change? If so, why or why not?' Ask pupils to write a definition of what religious literacy means or what it means to learn in RE lessons.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the unit/lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Truth, religion, belief, opinion, sociology, philosophy, history, theology, personal, animism, polytheism, henotheism and monotheism, ritual, festivals, deities, places of worship, belonging, behaviour.	5.1 What is a worldview? What are the worldviews of people where I live?	7.2 How important was it that Jesus was human? 8.1 What did early societies believe about creation? 9.1 What are different types of worldview? Why do people see the world differently?	

		8.5 What do different people believe about death and the end of the world?
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7.2 How important was it that Jesus was human?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What was Jesus' role as a man? 2. What was Jesus' role as the divine? 3. What was Jesus' role as a teacher? 4. What was Jesus' role as the rebel?	Can give reasoned explanations about important Christian beliefs about Jesus. Can understand that there are different interpretations of Jesus as the Son. Can analyse how Jesus' parables and other teachings	1. Start by asking pupils what they know about Jesus, focusing on key moments like his birth, miracles, and crucifixion. This helps activate prior knowledge and introduces the main question: Is Jesus just a human, or the Son of God? Show various artworks that depict Jesus in different ways. These could include famous paintings of Jesus' life, such as his baptism, the temptation in the desert, or his crucifixion. You can use slides of classical paintings, sculptures, or more modern depictions of Jesus. Ask the pupils: How is Jesus depicted in these artworks? Why might different artists choose to represent him in different ways? Do you think these images change how we understand his role? Explain that artists interpret Jesus' life in various ways, and sometimes he is shown as a divine figure, while other times he is portrayed as a more human, vulnerable person. This helps pupils to understand the tension between Jesus being both fully human and fully divine. Introduce the key theological question of whether Jesus was simply a man or also the Son of God. Explain that this is one of the central mysteries of Christianity. The belief in the Incarnation teaches that Jesus was both	Christians understand the life of Jesus through the Gospels (Matthew, Mark, Luke, and John) which provide accounts of Jesus' life, while the letters (Epistles) of St. Paul interpret his message for early Christian communities. Jesus used parables to teach moral and spiritual lessons, such as The Good Samaritan and The Prodigal Son, to communicate deep messages in a simple, relatable way. Jesus challenged religious and social norms of his time, such as the strict rules of the Pharisees,

5. & 6. Who was Jesus without St Paul?	impact the way Christians live their lives. Can evaluate on the impact that Jesus and St Paul had on Christianity.	fully human and fully divine. Key terms to introduce: Incarnation: the belief that God became human in the person of Jesus Christ. Messiah: the anointed one, the saviour expected by the Jewish people. Explain that we find out about Jesus primarily through the Gospels (Matthew, Mark, Luke, and John) and the letters of St. Paul in the New Testament. The Gospels describe Jesus' life and teachings, while St. Paul's letters help interpret Jesus' meaning for early Christian communities. Explain that we know about Jesus' birth (especially through the Gospels of Matthew and Luke), but there is very little information about his life until he is around 30 years old. Ask pupils to consider what the Gospel writers wanted to convey about Jesus? Show an artwork of Jesus' baptism by John the Baptist in the River Jordan or watch part of the Rageh Omaar, 'Miracle of Jesus' documentary or show Matthew 3 Jesus is Baptized by John The Bible. Discuss the symbolism of the dove (representing the Holy Spirit) and explain that this marks the start of Jesus' public ministry. Ask pupils to think about how John and Jesus may have felt in this moment. Move onto Jesus' temptation in the desert as a pivotal moment in the Gospels; explain that after his baptism, Jesus goes into the desert for 40 days, where he is tempted by the devil. Show pupils artworks that represent this moment. Some artworks depict Jesus as noble and strong, while others show him as weary or broken, which reflects the internal struggle he faces. Why do you think artists choose to represent Jesus in such different ways? What does this say about his humanity? Explain that in	Roman authorities, and social expectations, often prioritising the poor and vulnerable. His actions led to his crucifixion, with a message of justice and equality. The Trinity, shows Jesus as the Son of God. However, there are different interpretations of what this means. Jesus performed miracles, such as the raising of the widow's son, to demonstrate his divine power, which is central to Christian belief in his role as the Son of God. St. Paul's played an important role in spreading Christianity beyond Jewish communities, especially his decision to allow Gentiles (non-Jews) to become Christians. His letters shaped
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		the desert, Jesus faces three temptations: To turn stones into bread (tempting him with physical need). To throw himself from the temple (tempting him with fame and power). To worship the devil in exchange for all the kingdoms of the world (tempting him with power and control). Each time, Jesus resists these temptations, saying, "It is written..." and quoting scripture. This shows that even though Jesus was human, he was able to resist temptation because of his strong faith and obedience to God. Ask pupils to reflect on what they have learned about Jesus' role as a man: Was Jesus just a human being, or was he also divine? How does Jesus' baptism and temptation help us understand his mission? What can we learn from how Jesus resisted temptation?	early Christian theology and practice.
		2. Begin by asking the class if they have heard of the Trinity. Explain that the Trinity is the Christian belief that God is three-in-one: God the Father, God the Son (Jesus), and God the Holy Spirit. Focus on the Son as the part of the Trinity being explored today. Provide keywords: Trinity: The belief that God exists as three persons in one. Son: Refers to Jesus, who is both fully divine and fully human in Christian belief. Divinity: The state of being divine or God-like. Explain the debate between Nestorius and Cyril of Alexandria over Jesus' nature: Nestorius believed Jesus was both fully human and fully divine, but these two natures were separate, like water and air staying apart in a glass. Cyril argued that Jesus' human and divine natures were united, like water and wine mixing together in one drink. This could be demonstrated.	Assessment suggestions: Pupils to reflect on the importance of Jesus and St Paul. Pupils could sort statements put them in order of significance to Christianity, which can then help scaffold them into a written response about the importance of Jesus and St Paul.

		Ask pupils which analogy makes more sense to them and why? Explain to pupils that during Jesus' ministry the Bible says that Jesus performed miracles, this is another way that Christians can see and understand Jesus' divinity: Introduce the Raising of the Widow's Son (Luke 7:11-17). Read the Bible story or show a video clip (Luke 7 Jesus Raises the Son of the Widow of Nain The Bible) of it and ask pupils: How do the people around Jesus react? What does this miracle show about Jesus' power? Do you think a human could do this? What might this teach us about Christian belief in Jesus' divine nature? Pupils could then respond with a written summary of how Christians understand Jesus' divinity using a minimum number of keywords from the lesson as a challenge. 3. Start by asking pupils: "What makes a good teacher?" Write their ideas on the board. Prompt them with questions like: "Do good teachers make lessons interesting?" "Do they help you understand difficult things?" "Do they explain things in a way that everyone can understand?" Explain that Jesus is often called a teacher in the Bible. He taught people about God and how to live good lives. Jesus was known for teaching in ways that everyone, including ordinary people, could understand. Explain that Jesus used parables—short, simple stories—to teach important lessons. Parables helped people understand deeper meanings in ways that were easy to remember and relate to. Provide a definition of the key term: Parable – A simple story used to illustrate a moral or spiritual lesson. Ask pupils: "Why do you think	
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		stories are a good way to teach?" "How do stories help us understand complicated ideas?" Provide pairs with one of the parables: The Good Samaritan or the Prodigal Son. Pupils are to write a short summary of the moral and/or spiritual lesson and then teach another pair about the parable, and vice versa. Finally, provide pupils with some quotes from Jesus e.g. "Love your neighbour as yourself." "Do to others what you would have them do to you." "Blessed are the merciful, for they will be shown mercy." "Do not judge, or you too will be judged." "Let him who is without sin cast the first stone." And ask them to create their own parable that embodies the teaching in the quote. 4. Begin by asking pupils: "What does the word 'rebel' mean to you?" Have they ever rebelled against something they felt strongly about? Discuss briefly how a "rebel" challenges the rules or authority. Introduce key terms: • <i>Zealot – A person who fights for their beliefs, often using force to bring about change.</i> • <i>Liberator – Someone who frees others from oppression or control.</i> • <i>Pharisees – A religious group in Judaism who were known for strict adherence to the law. Jesus challenged their interpretation of the law.</i>	
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- *Unclean – A term used by Jewish law to describe people or things considered impure, such as certain animals or people who had illnesses like leprosy.*

Explain to pupils that Jesus was a Jewish leader and teacher, but he challenged Jewish laws, Roman laws, and social norms of his time. He did not just teach about life after death, but also about how we should live in this world. Pupils could watch [Oh, I Am Just Getting Started! \(The Chosen Scene\) - YouTube](#) to show how Jesus rebelled in the gospel of Matthew. Explain what Jesus challenged:

- *Jesus challenged the strict rules of the Pharisees. For example, he healed people on the Sabbath (a day of rest), which went against Jewish law.*
- *He mixed with people who were considered unclean by society, such as lepers and tax collectors.*
- *He challenged the Roman authorities by speaking out about injustice, showing that he cared for the oppressed and those without power.*
- *Jesus put the poorest and most vulnerable in society first. He believed that God cared about those who were suffering and treated them with compassion. Jesus was more focused on helping people in this world rather than just promising them a better life after death.*

		Introduce pupils to the parable of the Sheep and the Goats (Matthew 25:31-46 Teaching With The Chosen: Parable of the Sheep and the Goats, Matthew 25:31-46). Ask pupils what the parable teaches Christians about how they should treat others? How does it show Jesus' belief in helping people in this life, not just in the afterlife? Then introduce pupils to The Pharisee and the Tax Collector (Luke 18:9-14, Parable of the Tax Collector and the Pharisee). Who does Jesus say is more pleasing to God – the Pharisee or the tax collector? What does this teach Christians about humility and pride? Finally, pupils can reflect on how Jesus as a rebel could have impacted the society he lived in e.g. How would the Pharisees and Roman elite reacted to him? How would the poor have reacted to him? Connect these attitudes to his eventual arrest and crucifixion. 5. & 6. Provide Keywords, apostle and epistle: Apostle – A messenger or follower of Jesus who spreads his teachings. St. Paul is considered one of the most important apostles. Epistle – A letter, particularly the letters written by St. Paul to various Christian communities, now part of the New Testament. Provide a brief explanation of St Paul's role in forming early Christianity: After the death of Jesus, Christianity began as a small group of Jews who believed Jesus was the Messiah. Christianity was not yet a separate religion but a sect within Judaism. St. Paul was originally a persecutor of Christians before his dramatic conversion on the road to Damascus. After his conversion, he travelled widely, spreading the message of Jesus and establishing Christian	
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		communities. His letters (Epistles) are foundational to Christian teaching and remain part of the New Testament. The First Letter to the Corinthians is one of the most influential letters, addressing practical and theological issues for early Christian communities. Play the first part of "The History of St. Paul, The Apostle with David Suchet" (13mins 15secs - 15 mins 26 secs and 18mins 40secs – 21mins 22 secs). This video provides background on St. Paul's life and conversion to Christianity. It will give the pupils a better understanding of why St Paul's story is significant in Christian history. Key Points to Focus On: St. Paul's conversion from Saul (a persecutor of Christians) to St Paul (a Christian apostle). His journey from being a strict follower of Jewish law to becoming a missionary of Jesus. His role in spreading the teachings of Jesus to non-Jews (Gentiles). Using the teachings below, ask pupils what sort of Christianity they think St Paul was trying to create? For each quote, pupils to write an explanation for what they think it means: 1. <i>"Let us not become tired in doing good, for at the proper time we will reap a harvest if we do not give up."</i> 2. <i>"Bad company ruins good morals."</i> 3. <i>"We walk by faith, not by sight."</i> 4. <i>"He who loves his wife loves himself."</i> 5. <i>"There is no longer Jew or Greek... Slave or free... Male nor female; for all of you are one in Christ."</i>	
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	Assessment Suggestion: Finally, ask pupils to reflect on the importance of Jesus and St Paul. Pupils could sort the statements below and put them in order of significance to Christianity, which can then scaffold them into a written response. <i>Spread Christianity Across the Roman Empire:</i> St. Paul travelled widely, spreading the message of Christianity to many countries, helping it grow from a small Jewish sect to a worldwide religion. <i>Wrote Important Letters (Epistles):</i> St. Paul wrote many letters to early Christian communities, offering guidance on how to live as Christians. These letters became part of the New Testament and are still important to Christians today. <i>Helped Include Non-Jews in Christianity:</i> St. Paul argued that Christianity should not just be for Jews, but for everyone. His teachings allowed Gentiles (non-Jews) to become Christians without needing to follow all Jewish laws. <i>Jesus Is the Son of God:</i> Christians believe Jesus is both fully God and fully human. His life and teachings show people how to live and understand God's will. <i>Jesus Teaches Love and Forgiveness:</i> Jesus taught people to love one another, forgive others, and care for the poor and needy.	
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		<i>His teachings, often told through Parables, are central to Christian morality.</i> <i>Jesus Performed Miracles:</i> <i>Jesus performed many miracles, like healing the sick and raising the dead, which showed his divine power and proved he was the Son of God.</i> <i>Jesus as a Rebel:</i> <i>Jesus challenged the religious leaders and Roman authorities of his time. He spoke out against injustice, and the mistreatment of the poor, which led to his arrest and crucifixion. His rebellious actions and messages of equality and justice are still inspiring Christians today.</i> <i>Jesus Died and Rose Again for Humanity:</i> <i>Christians believe Jesus' death on the cross was a sacrifice to save humanity from sin, and his resurrection proved that death was not the end, offering hope for eternal life.</i>	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Jesus, Incarnation, The Trinity, The Son, Messiah, Gospels, Apostles, Epistles, Parables, Good Samaritan, Prodigal Son, Rebel, Pharisees, Roman Authorities, Poor and Vulnerable, Crucifixion, Nestorius, Cyril of Alexandria,		0.5 Why is Easter an important time for Christians and what special things do they do at Easter? 1.2 What do Christians say God is like? 1.6 Why are holy books special to Christians and Jewish people? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life?	9.6 Was Jesus the Messiah? How do Abrahamic views differ?

Trinity, Son of God, Divinity, Miracles, Raising of the Widow's Son, Gentiles, St. Paul.	4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.3 Is Easter a commemoration or a celebration for Christians? 6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices.	
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7.3 Animal Rights: Do we have the right to exploit animals?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What are rights and do non-human animals have them? 2. What do different religions agree and disagree on when it comes to animal rights? 3. What do Sentientists believe about	Can give reasoned explanations on religious and non-religious worldviews on animal welfare, compassion, and stewardship. Can analyse societal norms and practices regarding animal	1. Pupils to understand the arguments proposed by Richard Ryder that humans are 'speciesist' in their approach to the rights of non-human animals; Introduce speciesism using a clip such as https://youtu.be/SlfD9ibKVkk?si=zPCSS-o8Niog69hp. Pupils write a paragraph on what someone who believes humans are specieist would have to say about why humans put their rights above those of non-human animals. Pupils to then explore the concept of human rights and consider whether it can be applied to animals, play clip "What are the universal human rights? – Benedetta Berti Ted-Ed https://www.youtube.com/watch?v=nDgIVseTkuE. Working with the class, write a list of what human rights are and what they are not e.g. they are not privileges, they cannot be revoked. Explain that whilst the declaration of human rights is not legally binding, it was adopted by the United Nations General Assembly of 1948, following World War II, as a common standard for all countries and it has influenced international law. Use	Rights are moral or legal entitlements to have or do something, and there are arguments that animals may possess rights based on their capacity for sentience and ability to suffer. Speciesism is the assumption of human superiority leading to the exploitation of animals, which may be considered a form of discrimination. Various philosophical, cultural, and religious worldviews approach animal rights differently, including perspectives from utilitarianism,

the rights of non-human animals? 4. Should we put a stop to animal experimentation and eating meat? 5 and 6. Who matters most? Humans or animals?	treatment and speciesism. Can analyse human attitudes towards animals and the psychological basis for empathy. Reviews laws, policies, and activism related to animal rights.	https://www.ohchr.org/en/universal-declaration-of-human-rights/illustrated-universal-declaration-human-rights or a printed summary to share the Universal Declaration of Human Rights with pupils. Encourage pupils to discuss which rights they agree with and whether they think these rights can apply to non-human animals. Pupils to explore a possible declaration of rights of non-human animals. Explain to pupils that there have been several attempts at a declaration of the rights of non-human animals. Like the universal declaration of human rights, some of these attempts have had an impact legally. Share the information sheet on the five freedoms and five domains (see details below). Ask pupils to dual code each freedom and domain before discussing each and deciding whether they agree with them. Does the list of five domains improve on the five freedoms? Is there anything missing or anything which should be taken out? What would someone who believes humans are specieist have to say about these lists? <i>Five Freedoms:</i> <i>The Brambell Committee in the UK created the Five Freedoms in 1965, following concerns about farm animal welfare highlighted in Ruth Harrison's book "Animal Machines."</i> 7. <i>Freedom from Hunger and Thirst.</i> 8. <i>Freedom from Discomfort.</i> 9. <i>Freedom from Pain, Injury, or Disease.</i>	deontology, religious traditions, and indigenous cultures. The Sentientist approach emphasises extending moral consideration to all sentient beings capable of experiencing suffering and joy. There are ethical debates surrounding animal experimentation, including arguments regarding scientific advancement, medical benefits, and animal suffering. Eating meat has ethical considerations, including environmental, health, and moral implications related to animal welfare and sustainability. Assessment suggestions: Pupils write up a dialogue between a two opposing worldviews on the rights of non-human animals.
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		<i>10. Freedom to Express Normal Behaviour.</i> <i>11. Freedom from Fear and Distress.</i> <i>The Five Freedoms are widely adopted by animal welfare organisations like the RSPCA and the World Organisation for Animal Health (OIE). They also influence laws in many countries, particularly in Europe.</i> Five Domains: <i>Developed in the 1990s by Professor David Mellor from New Zealand, the Five Domains offer a more detailed framework for assessing animal welfare, including both physical and mental aspects.</i> <i>1. Nutrition.</i> <i>2. Environment.</i> <i>3. Health.</i> <i>4. Behaviour.</i> <i>5. Mental State.</i> <i>Used by animal welfare scientists, veterinary institutions, and international welfare organisations, the Five Domains provide a comprehensive approach to understanding animal well-being.</i> 2. Pupils to consider the range of views on the rights of non-human animals. Introduce the concepts of intrinsic and extrinsic worth and share a range of views on the rights of non-human animals (see	Pupils present a plea to save an individual (either human or animal) in a lifeboat scenario.
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		below for definitions). These could be placed on a continuum line on the screen or a hand-out. Ask pupils to discuss whether the approach gives animal's extrinsic or intrinsic worth, which approach best fits their own view and what the proponents of each view would support or oppose. <i>Animal exploitation:</i> <i>Animals are here for use or abuse: they are our absolute property.</i> <i>Animal use:</i> <i>Animals are here for our use, but we must be responsible and spare them pain and suffering as long as our needs and theirs don't conflict.</i> <i>Animal welfare:</i> <i>People should treat animals as kindly as possible; if people can't or won't treat animals kindly, action should be taken.</i> <i>Animal rights:</i> <i>Animals have some intrinsic basic rights which should be guaranteed. Human life and animal life are valuable for the same kinds of reasons.</i> <i>Animal liberation:</i> <i>We should free animals from human use and abuse.</i> Pupils to then consider how much value religious and non-religious worldviews attribute to animals: Recap the idea of intrinsic and	
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		extrinsic worth. Provide pupils with a factsheet on worldviews and the rights of non-human animals (see below). Ask pupils to record which worldviews accord non-human animals extrinsic worth and which give them intrinsic worth. Ask pupils to create an annotated bar chart or visual representation which illustrates how much worth each religion gives to animals. <i>Worldviews and non-human animal rights:</i> <i>Hinduism</i> <i>Animal Rights:</i> <i>Ahimsa (Non-violence): Promotes not harming any living being.</i> <i>Sacredness of Animals: Cows are sacred and harming them is forbidden.</i> <i>Atman and Reincarnation: Animals are believed to have an atman (soul) and are part of the cycle of rebirth, which leads to respect for all life.</i> <i>Eating Meat:</i> <i>Vegetarianism: Many Hindus are vegetarians because of the principle of non-violence.</i> <i>Scripture: "By not killing any living being, one becomes fit for salvation." - Manusmriti 6.60</i> <i>Animal Experimentation:</i> <i>Generally discouraged because of the belief that all life is sacred, though views may vary.</i>	
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		<i>Key idea: All life is interconnected through reincarnation, leading to a high respect for animals.</i> Christianity <i>Animal Rights:</i> <i>Stewardship: Humans have dominion over animals but are responsible for treating them with kindness.</i> <i>Image of God: Humans are created in the image of God, which sets them apart from animals. Animals are not seen as having the same spiritual nature.</i> <i>Eating Meat:</i> <i>Permitted: Meat consumption is allowed, though some Christians advocate for vegetarianism based on compassion.</i> <i>Scripture: "Every moving thing that lives shall be food for you." - Genesis 9:3</i> <i>Animal Experimentation:</i> <i>Generally allowed if it benefits human health and is done humanely, guided by the principles of stewardship and compassion.</i> <i>Key idea: Christianity: Humans are created in God's image, which implies a unique responsibility towards animals, though animals are not seen as having souls.</i> Buddhism <i>View on Animal Rights:</i>	
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		<i>Compassion and Non-Harm: Buddhism emphasises compassion for all sentient beings, and causing harm to animals is generally frowned upon.</i> <i>Rebirth: Animals are seen as part of the cycle of rebirth, deserving of respect.</i> <i>Eating Meat:</i> <i>Varies by Sect: Some Buddhists are strict vegetarians, while others permit eating meat if the animal was not specifically killed for the consumer (as per the Jivaka Sutta).</i> <i>Scriptural Reference: "All beings tremble before danger, all fear death. When a man considers this, he does not kill or cause to kill." - Dhammapada 129</i> <i>Animal Experimentation:</i> <i>Typically opposed due to the principle of non-harm, though practices can vary by region and interpretation.</i> Islam <i>View on Animal Rights:</i> <i>Kindness and Respect: Islam emphasises kindness to animals. Cruelty to animals is strongly condemned in the Hadiths (sayings of the Prophet Muhammad).</i> <i>Halal Practices: Animals must be treated well and slaughtered humanely according to Islamic law.</i> <i>Eating Meat:</i> <i>Permitted: Meat consumption is allowed, but animals must be slaughtered in a Halal manner, which includes reciting a prayer</i>	
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		and minimising the animal's suffering (see Islamic slaughter - Islam Question & Answer for further information). <i>Animal Experimentation:</i> <i>Generally permitted if it benefits humanity and is done with the least harm to the animal, though the animal's suffering should be minimised.</i> Judaism <i>View on Animal Rights:</i> <i>Tza'ar Ba'alei Chayim: Judaism teaches the principle of Tza'ar Ba'alei Chayim, which prohibits causing unnecessary suffering to animals.</i> <i>Stewardship: Humans are seen as stewards of God's creation, with a duty to treat animals with care.</i> <i>Eating Meat:</i> <i>Permitted with Restrictions: Eating meat is allowed, but animals must be slaughtered in a Kosher manner, which is designed to be as painless as possible.</i> <i>Scriptural Reference: "You shall not boil a young goat in its mother's milk." - Exodus 23:19</i> <i>Animal Experimentation:</i> <i>Permitted under Jewish law if it leads to significant human benefits and the animal's suffering is minimised.</i> Humanism:	
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		<i>View on Animal Rights: Humanists believe animals deserve to be treated with respect and compassion, and that their well-being should be considered in human actions.</i> <i>Eating Meat: Humanists generally support the ethical treatment of animals and encourage mindful eating choices, including reducing meat consumption for environmental and ethical reasons.</i> <i>Animal Experimentation: Humanists oppose unnecessary animal suffering and support scientific research that seeks to minimise harm and promote humane alternatives to animal testing.</i> Summary: <i>Vegetarianism/Veganism: Strongly encouraged or required in Hinduism, Buddhism; optional or contextual in Christianity, Islam, Humanism, and Judaism.</i> <i>Animal Experimentation: Generally opposed in Hinduism, Buddhism; conditionally permitted in Christianity, Islam, Judaism, and Humanism with a focus on minimising harm.</i> Assessment Suggestion: Using the factsheet (or more detailed information such as that which might be found in a textbook) ask pupils to write some interview questions for a two opposing worldviews on the rights of non-human animals. Pupils should then write this up as a dialogue.	
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		3. Introduce the concept of sentience. Show various images of human and non-human animals, as well as environmental features such as plants. Ask pupils to decide how sentient each is (capable of feeling pleasure or pain) using a score /10. Discuss whether pupils agree that all sentient beings should be afforded rights. Share a fact sheet on sentientism (see below) with pupils and/or consider the 'Humanist Perspective – Animal welfare' sheet on the Understanding Humanism website https://understandinghumanism.org.uk/wp-content/uploads/2016/09/Animal-welfare-humanist-perspective.pdf) with pupils. Ask them to create a poster or other aspect of a campaign for animal welfare from a sentientist point of view: <i>Sentientism:</i> <i>Definition: Sentientism is a worldview which builds on Humanism and extends ideas about reason, ethics and justice to non-human animals. It gives moral consideration to all sentient beings—those capable of feeling pleasure, pain, or other conscious experiences. It opposes speciesism and argues that a being's ability to experience suffering or happiness (sentience), not the species it belongs to, should be the basis for ethical treatment. It challenges traditional views and focuses on reducing suffering and promoting well-being for all sentient creatures.</i> <i>a) Influential Thinkers:</i> <i>1. Peter Singer: An Australian philosopher known for his work on animal rights and utilitarianism, which seeks to minimise suffering and maximise well-being.</i>	
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		2. <i>Richard Ryde: A British psychologist who coined the term "speciesism" and argued against ethical distinctions between humans and other animals.</i> b) <i>Ethical Implications:</i> 1. <i>Animal Rights: Sentientism supports ethical treatment of animals, opposing practices like factory farming, animal testing, and hunting.</i> 2. <i>Human Rights: It advocates for universal human rights, as all humans are sentient.</i> c) <i>Challenges:</i> 1. <i>Defining Sentience: It's difficult to determine which beings are sentient, especially among species with different or less understood forms of consciousness.</i> 2. <i>Practical Application: Some argue that sentientism can be hard to apply, especially when the interests of different sentient beings conflict.</i> 3. <i>Environmental Concerns: Critics say sentientism might not fully address the value of ecosystems and non-sentient life.</i> d) <i>Sentientism in Practice:</i> 1. <i>Dietary Choices: Many sentientists choose veganism or vegetarianism to avoid causing animal suffering.</i> 2. <i>Advocacy: Sentientists often support animal rights activism and policies that promote the well-being of all sentient beings.</i>	
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		Pupils to compare sentientist approaches to animal welfare with the approach of Christians and Hindus by rating the importance of the rights of non-human animals in Christianity, Hinduism and Sentientism explaining their rating for each. They write a paragraph comparing how each views the rights of non-human animals using sentence starters such as those below: <i>In Christianity, the rights of humans should be valued ___ / 10 because...</i> <i>The rights of non-human animals should be valued ___/10 because...</i> <i>In Hinduism, the rights of humans should be valued ___ / 10 because...</i> <i>The rights of non-human animals should be valued ___/10 because...</i> <i>In Sentientism, the rights of humans should be valued ___ / 10 because...</i> <i>The rights of non-human animals should be valued ___/10 because...</i> 4. Ask pupils to think, pair share and come up with as many examples as they can of how humans use non-human animals. Pupils should consider how acceptable each use is and apply the Christian, Hindu and Sentientist worldviews they have considered. Pupils to evaluate arguments on eating meat. Recap Sentientist, Hindu and Christian	
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		views on eating meat. Play clip "A vegan debates with a butcher about eating meat" https://youtu.be/k26mcN48JsI?si=0hr1Yg98M7Jm4AeT Pupils should create a table of arguments for and against eating meat. Ask them to write a paragraph on the statement "Eating meat is acceptable" from a Christian or Hindu point of view. Recap Sentientist, Hindu and Christian views on animal experimentation. Play clip BBC teach - Is it right to experiment on animals? https://youtu.be/GziMVUFTWes?si=Up_Wh0oMUZyzw12k Pupils should create a table for and against animal experimentation. Ask them to write a paragraph in response to the statement "Animal experimentation is acceptable" from a Sentientist point of view. 5. & 6. To introduce, recap the complexities of questions surrounding the value of human and non-human animals. Play a clip such as "Ethical dilemma – Whose life is more valuable?" Ted-Ed https://youtu.be/3rQi2uNqwxk?si=EqD44eZ3HYyfH0wJ. <u>Pause frequently for scaffolded note taking, checking for understanding and discussion. Pupils to then</u> develop arguments for and against the view that human animals are more valuable than non-human animals; pupils create a table of arguments based on the statement "human animals are more valuable than non-human animals". Use think, pair, share or a similar technique to create a list of arguments. Pupils could identify which are stronger and which are weaker arguments. Pupils to consider where specific world views stand in	
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		relation to arguments about the statement “human animals are more valuable than non-human animals,” using work from lessons 2, 3 and 4, pupils add to their table of arguments making sure they place the different worldviews in the table. Pupils to then come to a conclusion about whether the rights of humans outweigh the rights of non-human animals. Pupils are paired up to complete a lifeboat task (see details below). Begin with pupils working together to consider the pros and cons of saving each of the passengers on the ship. Challenge pupils to include arguments from the table they created and to reference different worldviews. Ask pupils individually to choose who they would save and write their mini speech defending their choice. Assessment Suggestion: Following this, pupils present to each other in pairs before cross examining each other. Pupils should provide some peer feedback to each other based on how persuasive they were, how well they presented different world views and how well they engage with opposing views. Finish by taking a class vote on who should be saved. <i>You are on a research expedition in the middle of the ocean when disaster strikes: your ship begins to sink. You manage to get to a lifeboat, but there's a catch—the lifeboat can only hold one more being to stay afloat without sinking. You must choose who to save.</i> <i>1. A scientist:</i> <i>- A renowned researcher who has been working on a cure for a deadly disease that affects millions of people globally.</i>	
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		- <i>Their work is on the verge of a breakthrough that could save countless human lives.</i> <i>2. Service Dog:</i> - <i>A trained service dog that assists a person with disabilities, providing critical support and companionship.</i> - <i>This dog has transformed the life of its owner, offering independence and emotional stability.</i> <i>3. Humanitarian Aid Worker:</i> - <i>An individual dedicated to providing essential services in war-torn and impoverished regions.</i> - <i>They have directly saved many lives and improved living conditions for thousands of people.</i> <i>4. Endangered Animal:</i> - <i>A rare and critically endangered species, one of the last of its kind.</i> - <i>This animal is crucial for biodiversity and the health of its ecosystem. Its extinction would have devastating ecological consequences.</i> <i>5. Police Officer:</i> - <i>A dedicated officer known for their role in maintaining public safety and helping to reduce crime in their community. They have saved numerous lives through their courageous actions and community service.</i> <i>6. Your family pet:</i>	
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		<i>- A pet that is a cherished member of your family, providing emotional support and companionship and has significantly impacted your quality of life.</i> Each pupil must prepare and present an argument for why one of these characters should be saved. The argument should incorporate ethical theories and concepts such as utilitarianism, deontology, Sentientism, speciesism, stewardship, and sustainability. <i>Structure:</i> <i>1. Opening Statements: Each pupil presents their case for saving their chosen character to their partner.</i> <i>2. Cross-Examination: Pupils ask each other questions to challenge the opposing arguments.</i> <i>3. Final Appeal: Each pupil gives a final, concise plea.</i> <i>Assessment Focus:</i> <i>- Persuasiveness of Argument: Clarity, coherence, and strength of reasoning.</i> <i>- Consideration of different worldviews: Integration of utilitarianism, deontology, Sentientism, etc.</i> <i>- Engagement with Opposing Views: Ability to respond to other arguments.</i>	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	

-Rights, Sentience, Speciesism, Utilitarianism, Deontology, Sentientism, Ethical Debate, Animal Experimentation, Environmental Impact, Sustainability, Stewardship, Atman.	0.6 What is special about the world? 1.1 How do people know how to treat each other? 1.4 How can we care for the world? 3.6 How do beliefs and ideas about land shape the way human beings live? 4.1 Part 1: What is a Humanist? What do they believe and how do they lead a good life? 5.4 What do different people believe about the creation of the world? 5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life?	7.5 Who is a Buddhist and how do they account for suffering in the world? 9.2 What are the ethical dilemmas that medicine creates? 9.6 What do different people believe about death and the end of the world?
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7.4 Is Hindu Dharma a 'monotheist' or 'polytheistic' religion?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Who are the Trimurti? 2. What other Gods do Hindu's believe in? 3. How can avatars help us understand the gods? 4. How do Hindu's worship?	Can give reasoned explanations of core beliefs around God/s in Hindu Dharma. Can contextualise how Hindu's teachings impact the way they live their lives. Can reflect on the nature of religion and	<i>Many British Hindus prefer the term Hindu Dharma for their religion (as opposed to Hinduism) as this term includes Dharma which is at the heart of the religion.</i> 1. Start with a history as to where Hindu Dharma began, its estimate age etc, to provide pupils with a context in which they will learn about this faith. Explain to pupils the nature of Hindu Dharma Gods – build on this to discuss the huge amount of Gods within Hindu Dharma and how they all condense into one god 'Brahman'. Build into a description into the Trimurti, give pupils the opportunity to write or draw a description of Brahma, Vishnu and Shiva. Pupils then watch the following video clip: https://www.youtube.com/watch?v=ouB5ffkZd2c or Hindu Creation – Draw an annotated picture of each god and show why they are depicted with particular symbols. Reflect back on the question: Who are the Trimurti? Ask pupils if they	Polytheism is the worship of multiple Gods, whilst monotheism is the worship of one God. In Hindu scriptures and tradition, there are thousands of Gods and Goddesses. These are all understood as aspects of Brahman, also known as the Ultimate Reality. Hindus believe that Brahman is eternal and everywhere at once. The Trimurti represent the three forms that make up Brahman; Brahma is the creator, Vishnu is the preserver and Shiva is the destroyer.

5. What do Hindu festivals teach us about their gods? 6. How do Hindu holy men channel their faith?	religious believers' relationships with God/Gods.	know the terms polytheistic and monotheistic. Pupils to discuss whether they interpret the Trimurti as polytheistic or monotheistic. 2. Start with asking pupils 'What qualities would you expect within a god?' Move on to low stakes retrieval task. Give pupils a reminder from the last lesson and some of the gods they had heard about. Watch the clip: https://www.youtube.com/watch?v=-ZrZTL06tGQ and answer the questions: 1. how might a Hindu choose which god to make the focus of their worship? 2. How are some gods depicted? Investigate two gods (e.g. Ganesha and Hanuman). Get pupils to create an information document teaching people about one or both of these gods. The investigation can be used with the aid of video clips/read information/teacher led. Lastly, ask pupils how the learning from this lesson helps to answer the unit's big question, 'Is Hindu Dharma a polytheistic or monotheistic religion?' 3. Many pupils will already be familiar with the word avatar due to the film and series both with the same name. Therefore, start with a question about what the word 'might' mean. Move on to low-stakes retrieval task. Build on what pupils already know about Avatars and relate that to the Hindu concept. Use the video clip:	Ganesha is a beloved Hindu God and the son of Lord Shiva and Goddess Parvati. Symbolising wisdom, knowledge, and new beginnings. Often revered as the remover of obstacles, Ganesha is frequently worshipped at the start of new ventures or challenges. Hanuman symbolises strength, loyalty, courage, and selfless service. Hanuman is often depicted as a monkey with a strong physique, capable of great feats, which represent his devotion and bravery. In the epic Ramayana, he plays a crucial role in helping Rama rescue his wife, Sita, from the demon king Ravana. Avatars represent the incarnation of a Hindu deity in human or animal form to counteract an evil in the world. It usually refers to 10 appearances of Vishnu.
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		https://www.youtube.com/watch?v=3G6J-ITWekA, this is from the film Avatar but demonstrates how in order for the Aliens to understand the humans and the humans to understand the aliens, they need to enter the world in their format. Provide pupils with the 10 descriptions of Vishnu's Avatars, get pupils to record their information (this might be as a comic strip, descriptors etc). Finally get pupils to choose two of the avatars and answer these 4 questions: What does each avatar help teach Hindus? Do avatars help us gain a greater understanding of Vishnu and, in turn, Brahman? How might a Hindu use the avatar of a god to help them worship? Do you think it is acceptable to use religious ideas within a sci-fi film? Lastly, ask pupils how the learning from this lesson helps to answer the unit's big question, 'Is Hindu Dharma a polytheistic or monotheistic religion?' 4. Start with the question 'What methods do you to communicate with people?' Then ask pupils to think of how different religious followers communicate with God/s. Explain to pupils that Hindu worship involves a giving offerings to deities (Puja), which is performed both in the home and in temples (Mandirs). During Puja the worshippers will chant mantras, which are prayers and	Hindu worship involves giving offerings to deities (Puja), which is performed both in the home and in temples (Mandirs). During Puja the worshippers will chant mantras, which are prayers and verses from the Hindu holy books. Hindus will worship a murti during Puja, which is an image or statue of a Hindu deity used in worship and found in homes and Mandirs. Holi is a festival that celebrates spring, love, new life. It honours the story of Holika and Prahlad, as well as the love story of Hindu god Krishna. Holi is characterised by its vibrant atmosphere, featuring dancing, singing, and the play use of powder paint and coloured water. This festival is often referred to as the "festival of colours."
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		verses from the Hindu holy books. Hindus will worship a murti during Puja, which is an image or statue of a Hindu deity used in worship and found in homes and Mandirs. Provide pupils the definition of puja, murtis, Mandir and mantra, then show pupils what each of these might look like with specific examples of how they might worship at home. Watch this clip: https://www.youtube.com/watch?v=iyw5EJRKEXU. Provide some example images of local Mandirs and then show this video clip demonstrating Mandirs at a more general level: https://www.youtube.com/watch?v=o-s0mN5P8jo&t=194s. Pupils can then answer some comprehensive questions regarding the differences between worship in a Mandir and at home – these should relate to the idea of praying to specific Murti rather than to Brahman themselves. Lastly, ask pupils how the learning from this lesson helps to answer the unit's big question, 'Is Hindu Dharma a polytheistic or monotheistic religion? 5. Start with the question of 'what is your favourite festival to celebrate and why?' Show pupils an image of both Holi and Diwali and ask pupils to write down what questions they have about this festival (e.g. where do the celebrations come from, how is it celebrated, are any one god or multiple gods shown?). Start with a description of Diwali and then	Diwali celebrates the victory of light over darkness, good over evil and knowledge over ignorance. The festival primarily honours deities like Goddess Lakshmi, the deity of wealth, and Lord Ganesha, the remover of obstacles. Families decorating their homes, lighting oil lamps (diyas), and celebrate with fireworks. Additionally, Diwali marks the return of Lord Rama, his wife Sita, and brother Lakshmana to Ayodhya after their victory over the demon king Ravana. Assessment suggestions: Pupils can write a structured response to the unit question, which requires them to use a minimum amount of keywords from the unit which provides an on one hand, on the other hand response. Pupils can also extend themselves by providing a
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		build into a reading task about the origin of Diwali. Use the local clip of the Northampton Diwali https://www.youtube.com/watch?v=UzFeHNibdoQ. At the end of this ask pupils to answer the consideration questions (above) relating to Diwali. Repeat this process with Holi using the following clip https://www.youtube.com/watch?v=ek3coC3ej2U. Pupils could also complete a research task at home. Ensure pupils understand the link between each of these festivals and the gods by completing a true or false statement quiz. Lastly, ask pupils how the learning from this lesson helps to answer the unit's big question, 'Is Hindu Dharma a polytheistic or monotheistic religion?' 6. Pupils to evaluate the unit question 'Is Hindu Dharma a monotheistic or polytheistic religion?' Pupils to recap their learning in this unit and think, pair, share in response to this question. Pupils to then be given pre-prepared statements from each side of the argument and to sort them into the correct column in a table. Pupils can then rank the arguments into which statements they think are the most important to the least. Pupils to then debate with a partner, one pupil arguing for polytheism, one for monotheism. Pupils to then plot themselves on a class continuum of whether they think Hindu Dharma is monotheistic or	conclusion on which argument they find most persuasive.
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		polytheistic. Assessment Suggestion: Pupils can then write a structured response to the unit question, which requires them to use a minimum amount of keywords from the unit which provides an on one hand, on the other hand response. Pupils can also extend themselves by providing a conclusion on which argument they find most persuasive.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Monotheism, Polytheism, Brahman, Trimurti, Brahma is the creator, Vishnu is the preserver, Shiva the destroyer, Ganesha, Hanuman, Murti, Avatar, Puja, Mandir, Mantra, Holi, Diwali.	2.4 How do festivals bring people together? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 5.2 What is the role and impact of the Mandir on the lives of Hindus and the local community in your area and around the world? Do Hindus experience the Mandir differently depending on the culture? 4.6 What do different people believe about the creation of the world? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? 7.1 What is religion? What counts as knowledge?	7.5 Who is a Buddhist and how do they account for suffering in the world? 8.1 What did early societies believe about creation? 8.5 What do Sikhs learn about acts of charity? How might it impact the way they live? 9.6 What do different people believe about death and the end of the world?	

7.5 Who is Buddhist and how do they account for suffering in the world?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Who are Buddhists? 2. How did Siddhartha reach enlightenment? 3. Does life have to involve suffering? 4. How does the Buddha suggest we should try to live our life? 5. Can meditating reduce suffering?	Can give reasoned explanations of Buddhist core beliefs around suffering. Can contextualise how Buddhist teachings impact the way they live their lives. Can reflect on their own experiences of cravings and	1. Start with a history of where Buddhism began, how it fits into the timeline of religions and other key information. Give pupils a definition of Buddhism, highlighting that for some it is closer to a philosophy of life than religion: <i>Buddhism is a spiritual and philosophical tradition that originated in the 5th to 4th century BCE in ancient India, specifically in the region that is now Nepal and northern India. Buddhism was influenced by Hindu beliefs and practices, sharing common concepts such as karma, dharma, and samsara (the cycle of rebirth). Founded by Siddhartha Gautama (who was a Hindu), known as the Buddha, Buddhism teaches the path to enlightenment through understanding the nature of suffering.</i> Play this clip and ask the questions: Why is Buddhism sometimes considered a way of life? What ethical code does Buddhism provide us with?	Buddhism is a spiritual and philosophical tradition that originated in the 5th to 4th century BCE in ancient India, specifically in the region that is now Nepal and northern India. Buddhists may be secular; others may accept a variety of God/s from different traditions. Buddhism was influenced by Hindu beliefs and practices, sharing common concepts such as karma, dharma, and samsara (the cycle of rebirth). Founded by Siddhartha Gautama (who was a Hindu), known as the

6. What is the ultimate goal of a Buddhist?	attachments, and how that can lead to suffering.	https://www.youtube.com/watch?v=pbngKOUgCDY&t=64s. Watch sections of the video of Master Shi Heng Yi teaching about what key teachings of Buddhism are https://www.youtube.com/watch?v=pUH2okvAy-A and discuss what the key teachings are and how they are put into practice. Link to unit 7.5 and ask pupils if they think Buddhism is monotheistic, polytheistic or something else? Explain that for some Buddhists they may be secular, others may accept a variety of God/s from different traditions. 2. Start by asking pupils 'What have you experienced that has changed your life?' Move on to low stakes retrieval task. Explain to pupils that in order to look at Buddhism you need to look at where it began, with the Buddha. Break the lesson into the following: His early life, The Four Sights, the Path to Enlightenment. With each section provide pupils with a short piece of reading, specifically teaching pupils and using key terms such as ascetic and the Middle Way. Follow each section with a clip and comprehension questions. Example clips provided below with suggested questions: https://www.youtube.com/watch?v=xf4e4tbkmCM for the first 5 minutes with the questions: Why might Siddhartha's father have tried to give him a 'perfect' life? How might Siddhartha feel about being limited to the palaces? What	Buddha, Buddhism teaches the path to enlightenment through understanding the nature of suffering. The Middle Way is a path of balance between extreme actions or beliefs, encouraging people to find moderation and harmony in thoughts and behaviours. The Four Sights in Buddhism are the experiences of seeing an old person, a sick person, a corpse, and a wandering ascetic, which led the Buddha to understand the nature of suffering and seek enlightenment. The Three Universal Truths of Anicca, Anatta and Dukkha help Buddhists understand the nature of our reality, which includes suffering.
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		might be the impact to Siddhartha if he were to leave the palace? https://www.youtube.com/watch?v=nsN7NLs-0jI&t=610s: This clip can be used multiple times to teach any section of the story of the Buddha. Ask questions such as: <i>Explain what each of The Four Sights were and how they might have made Siddhartha feel?</i> <i>Describe the methods of self-denial that Siddhartha tried.</i> <i>What is the Middle Way?</i> <i>Explain how Siddhartha reached enlightenment?</i> As a creative task, ask pupils to create a comic, poem or children's story teaching the story of the Buddha consolidating the learning from this lesson. 3. Ask pupils the question 'In what ways can a person suffer?' Can pupils recall how other religious or non-religious worldviews explain and respond to suffering? Explain the meaning of the Three Universal Truths that help Buddhist understand the nature of our reality, which includes suffering; Anicca, Anatta and Dukkha and then ask them to match the word to the correct definition (see The Three Marks of Existence - Life and teachings of the Buddha - Edexcel - GCSE Religious Studies Revision - Edexcel - BBC Bitesize for	The Four Noble Truths in Buddhism teach that: 1) life often has suffering, 2) suffering comes from wanting or craving things, 3) we can stop suffering by letting go of those cravings, and 4) following the Eightfold Path helps us to do this and find peace. The Noble Eightfold Path shows Buddhists how to stop suffering in their lives; made up of eight guiding principles that help lead to a happier life and, eventually, enlightenment. Buddhists use meditation to calm their minds and find inner peace, which helps them handle their feelings and reduce suffering in their lives. Nirvana is the result when enlightenment is achieved. It
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		definitions/diagram). Spend a few moments explaining each in detail, providing examples of each: Anicca: everything changes, show them examples of the season changing or the flow of rivers. Anatta: Use photos of celebrities/well known people, and show how they look and are different people now to who they were as children. Dukkha: put images on the board of different types of suffering and get pupils to work out how they might simply be constants in humanity and existence. Introduce the term 'The Four Noble Truths' and use the analogy of the doctor to help explain why each of the steps is important (The Four Noble Truths are central teachings in Buddhism that outline the nature of suffering and the path to overcoming it. Here's how they can be explained using the analogy of a doctor) Pupils could create their own flow chart or complete a partially completed diagram: <i>The First Noble Truth: The Truth of Suffering (Dukkha)</i> <i>Analogy:</i> Just as a doctor begins with the diagnosis of a patient's condition, the First Noble Truth acknowledges that suffering is an inherent part of life. This includes various forms of suffering such as birth, aging, illness, death, and the dissatisfaction that arises from impermanence. <i>Explanation:</i> Recognising that suffering exists is the first step in understanding our condition.	marks the end of samsara, suffering, and rebirth. Assessment suggestions: Pupils can account for how Buddhism differs in its beliefs and responses to suffering in comparison to another religious worldview e.g. Christianity.
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		The Second Noble Truth: The Cause of Suffering (Samudaya) Analogy: After diagnosing the illness, the doctor identifies the cause of the symptoms. In the same way, the Second Noble Truth identifies attachment, craving, and desire as the root causes of suffering. Explanation: Just as a doctor seeks to understand what is causing a patient's ailment, we must understand that our attachments and cravings lead to our suffering. The Third Noble Truth: The Cessation of Suffering (Nirodha) Analogy: If the patient can be cured, the doctor will explain that it is possible to overcome the illness. The Third Noble Truth declares that it is possible to end suffering by letting go of attachment and craving. Explanation: Just as a doctor reassures the patient that recovery is possible, we are encouraged to recognise that liberation from suffering can be achieved. The Fourth Noble Truth: The Path to the Cessation of Suffering (Magga) Analogy: Finally, the doctor prescribes a treatment plan or a course of action to help the patient recover. The Fourth Noble Truth outlines the Eightfold Path as a systematic approach to end suffering, guiding us in our actions, thoughts, and practices. Explanation: Like a treatment plan that requires commitment and effort	
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from the patient, following the Eightfold Path is essential for overcoming suffering.

Ask pupils to reflect on why craving things and being attached to things might cause us suffering. Can they make connections to their own lives and experiences?

4. Start with the description of a wheel with spokes and explain that they keep going around in order to reach a destination. Introduce the Eightfold Path: *The Noble Eightfold Path, also known as the Middle Way, is a key part of the Four Noble Truths in Buddhism. It shows Buddhists how to stop suffering in their lives. Instead of being a list of steps, it's made up of eight guiding principles that help lead to a happier life and, eventually, enlightenment. Nirvana is the result when enlightenment is achieved. It marks the end of suffering, and rebirth.* Pupils then need to record all the different components of the eightfold path ([The Noble Eightfold Path - Buddhist beliefs - Edexcel - GCSE Religious Studies Revision - Edexcel - BBC Bitesize](#)) either as a pathway with stepping stones or the wheel to help them dual-code with the analogy. Finish with discussing the following questions:
 - a. *How is a wheel a good analogy for the Eightfold path?*
 - b. *What is Karma? How does Karma fit into the Eightfold path?*

		c. <i>Explain how following the Eightfold Path is different from following a set of rules in another religion.</i> d. <i>'The Buddha should be remembered as a great religious leader.' Discuss this statement.</i> 5. Ask pupils what thoughts may cause people distress throughout their day (e.g. thinking about past mistakes, worrying about something, thinking about something bad that has happened to them, etc). Pupils could then experience a guided meditation or mindfulness session from YouTube. Ask pupils for feedback on the experience. How might focussing on the present help alleviate these thoughts that can cause suffering? Ask pupils to look back at the Eight-Fold Path and discuss how they think meditation is linked to it. Using Meditation - Ways of Buddhist living - Edexcel - GCSE Religious Studies Revision - Edexcel - BBC Bitesize provide some summaries of different types of meditation in Buddhism and get pupils to match the definition to explanations of how they may be beneficial to people practicing them e.g. Samatha meditation enables them to focus and concentrate, Vipassana meditation deepens wisdom, Metta bhavana meditation enables loving kindness. Explain to pupils why Buddhist monks use meditation and use the following clip: https://www.youtube.com/watch?v=r3neFV38TJQ discussing how the monk's meditation affects him and what might be	
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		difficult about meditation? If time allow, use the clip about Fleet Maull using meditation in prison: https://www.youtube.com/watch?v=ppkY3dgtjlk&t=308s, ensuring pupils have a chance to discuss the purpose and how it has been beneficial. Lastly, provide pupils with the quote 'Better to live one day wise in meditation than live a hundred years as a fool' (The Dhammapada). Using think, pair, share discuss what this quotation may mean. 6. Ask pupils to make a list of things that can help make people peaceful. Provide pupils with the definitions of Samsara and Nirvana and link to the idea of finding peace. Many pupils are often taught that Buddhism has no gods, this is a misunderstanding, and this is a useful lesson to address the idea of Boddhisatva's or the idea of showing reverence to a higher being, one beyond the cycle of samsara. Then explain to pupils what samsara is and how it relates to nirvana. Use the analogy of candles to help demonstrate what nirvana is: <i>The candle analogy in Buddhism represents nirvana, emphasising enlightenment and the end of suffering. The flame symbolises life and the transient nature of existence, emotions, and desires. When the candle is extinguished, it signifies liberation from the cycles of birth and suffering, known as samsara. Achieving nirvana indicates a definitive end to suffering, freeing individuals from cravings and</i>	
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		<i>ignorance, and leading to lasting peace and profound understanding.</i> Pupils can draw and annotate the candle analogy, or they could create their own interpretation of this analogy using a different idea. Finally, ask pupils to discuss why a Buddhist may want to achieve Nirvana? How might someone generate good karma to improve this or their subsequent lives and move closer to enlightenment? How might the effects of bad karma not be felt in one lifetime? Assessment Suggestion: Finally, pupils can discuss how Buddhism differs in its beliefs and responses to suffering in comparison to another religious worldview e.g. Christianity. Using appropriate scaffolding, pupils could provide a written response as a homework task.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Buddhist, Buddha, Prince Siddhartha, Ascetic, Suffering, Middle Way, Anicca, Anatta, Dukkha, Karma, Eightfold Path, Meditation, Jhana, Samsara, Enlightenment, Nirvana.		5.6 What do different people believe about what happens when you die? How might this impact the way they behave in life? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives? 7.1 What is religion? What counts as knowledge? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion?	7.6 Is causing conflict ever justified? 8.6 Introduction to Philosophy: What does it mean to be human? 9.2 What are the ethical dilemmas that medicine creates? 9.6 What do different people believe about death and the end of the world?

7.6 Is causing conflict ever justified?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why might a country go to war? 2. What are the different ways to wage war? 3. Do Christians believe that conflict can sometimes be justified? 4. Do Jews believe that all conflicts are the same? 5. Is Holy War ever justified?	Can give reasoned explanations on a range of views about war and the use of violence. Can analyse how people put their beliefs into practice regarding war and what this may consist of. Can reflect on the impact that religious beliefs have on the peace and conflict and	1. Start by asking pupils to think about how many conflicts they can name in the world today. Using Mapped: Where are the World's Ongoing Conflicts Today? Demonstrate how many there currently are and what different forms they take. Give pupils the key terms of: Violence, retaliation and war. Ask pupils to mind-map ideas of why people may choose to go to war and watch How Do Countries Decide Whether to Go to War? to add in any further ideas. Discuss the ideas; are some more persuasive than others? Can any ever be justifiable? Following this provide a brief scenario of a country or territory within a conflict, this could be based off an existing conflict or hypothetical situation. Ask pupils to discuss whether involvement in the conflict is justified or not. Add in more factors to the scenario to see if this impacts the pupil's decision-making (e.g. X has nuclear weapons that they are ready to deploy, there country has a rich supply of minerals, the current regime has been accused of human rights violations etc, our country has had a long standing alliance to	A conflict happens when two or more groups or countries disagree or fight with each other. It can take many forms, such as wars, protests, or even arguments between people or nations. Violence is when physical force is used to harm someone or something. It can include things like fighting, attacks, or war. Retaliation means responding to harm or an attack by doing something back to the person who hurt you. Sometimes, people or countries might retaliate when they feel attacked or wronged.

6. How can worldviews discourage violence and be a force for peace?	how this can both be problematic for lasting peace, as well as contribute to peace. Can reflect on their own views on when the use of violence is justified. Can use knowledge about worldviews to evaluate different responses to philosophical questions about war and the use of violence.	protect one another...) In each scenario ask pupils how they would react if they were the government. What factors, if any changed their views? Ask pupils to discuss the following questions; is it ever justified for a country to go to war? Would you fight to defend another country? Would you fight if your country invaded another? Would you be prepared to go prison rather than to fight? Pupils can plot themselves by standing in a particular area of the classroom or plot them self on a continuum on the board. Ask pupils to justify their position, can they persuade anyone to move? Pupils could then draw a continuum in their book and plot themselves on it answering the question is there ever justification for war? Pupils to write a summary of their perspective. 2. Start with a settler of listing different examples of warfare e.g. methods of war. Move to knowledge retrieval and then ensure that pupils have a full list of key terms for the lesson: cyber warfare, technical warfare, economic warfare, nuclear warfare, biological warfare, chemical warfare, acts of terrorism, unilateral, multilateral etc... Use this video clip to show pupils how warfare has evolved throughout the ages: https://www.youtube.com/watch?v=chWOqVqQTa0. Pupils could see how many different methods they can recall by going around the class. Explain to pupils that warfare has changed over a long period of time, weapons have gotten	War is a large, organised conflict between countries or groups, often involving armed forces, such as soldiers and weapons. Countries go to war for many reasons. Some may believe it's to protect themselves, their land, or their people. Others might go to war for resources like money or power, or sometimes because of long-standing disputes or alliances. Methods of war include; Cyber warfare (using computers to disrupt systems), Nuclear warfare (using atomic bombs), Economic warfare (stopping trade or using money to hurt others), Chemical or biological warfare (using harmful substances), Drone warfare (using remote-controlled aircraft to fight or spy). Whist there are more rules around conflict that in the past, modern
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		steadily more and more deadly, however there are more rules that aim to control and limit the impact of war. Pupils to look at a few examples of warfare in more details for example technological warfare: Use an example thermal image and highlight how difficult it is to identify the targets. Give pupils information about drones and allow them to record a summary of it. Some information may be as follows: <i>This is our current state of combat and conflict.</i> <i>Most major conflicts fought by the west include a combination of drones: armed and unarmed.</i> <i>Drones are remote controlled aircraft.</i> <i>The UK currently has 10 Reaper drones.</i> <i>Not all drones are seek & destroy, most tend to be used for surveillance.</i> Show pupils this video clip and ask the questions: https://www.youtube.com/watch?v=WzltTFmq3uU. What risks are there with using drone warfare? Does using drones seem moral? Then move pupils to economic warfare and highlight how harmful that can also be watching this clip with pupils: https://www.youtube.com/watch?v=T8j6Iecu5uc&t=3s Answer the questions: Why are economic sanctions so harmful? What examples can we think of for economic	warfare is a lot more advanced and lethal than in the past. Technology like drones and missiles makes it harder to protect people or tell whose fighting. This is why war today can have huge effects on both the soldiers and innocent people involved. Absolute Pacifism: Some Christians, like Quakers, believe that war is never justified. They think that Jesus taught peace and that they should never fight, even in self-defence. Conditional Pacifism: Some Christians believe that violence is wrong, but in certain situations, like protecting others, it might be necessary to fight. Pikuach Nefesh: This is the Jewish idea that saving a life is the most important thing. It allows for violence to protect others if their
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		sanctions? Do you think they work? Finish the lesson with asking pupils the following question, 'Are some forms of warfare more acceptable than others?' 3. As a settler ask pupils when cases of violence may be allowed. This lesson investigates how Christians and Jews may approach warfare and violence. Starting with Christianity, highlight that often Christians will reject violence and promote peace. Share with pupils the following quotes from the Bible; "If you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath that bring punishment on the wrongdoer." (Romans 13:4). "Blessed are the peacemakers, for they will be called children of God." (Matthew 5:9). Discuss the meanings of these quotes and ask, are these two quotes able to coexist within the same body of text? Why or why not? Introduce pupils to the Just War Theory that was developed by St Augustine (4th century) and later by refined by St Aquinas (13th century). Pupils can complete a table whereby they populate its meaning and some examples from current or past conflicts. Pupils can then discuss the advantages and disadvantages of the Just War Theory and sort statements into the correct category and then rank them in terms of persuasiveness, e.g.:	lives are at risk. For example, a Jewish soldier may refuse to follow an order that would harm innocent people, even during a war. Jihad: In Islam, war is allowed only in self-defence or to protect the oppressed. Islam teaches peace, but in extreme cases, fighting is seen as justified. Ahimsa (Non-Violence): Mahatma Gandhi, a famous Hindu leader, believed in non-violence and peaceful solutions. He refused to use violence, even during wars, and promoted civil disobedience to bring about change. Sikhs believe in standing up for what's right and protecting the weak. While non-violence is important, sometimes fighting is necessary to stop injustice.
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		<i>For the Just War Theory:</i> <i>The Just War Theory helps ensure that wars are fought for the right reasons, such as self-defence, and not for selfish or unjust causes.</i> <i>It sets clear rules on how war should be conducted, aiming to protect innocent people and minimise harm to civilians.</i> <i>By using the Just War Theory, nations can avoid going to war without serious thought, making sure that all peaceful alternatives have been tried first.</i> <i>Against the Just War Theory:</i> <i>It can be difficult to agree on what makes a war "just," and different countries might have different views on this.</i> <i>The rules of the Just War Theory are hard to follow in practice, and some nations may ignore them, leading to unnecessary suffering.</i> <i>Sometimes, the theory doesn't take into account modern warfare's challenges, like the impact of advanced technology or non-state actors like terrorist groups.</i> 4. Retrieve knowledge from last lesson through a true or false test on Just War Theory. Move on to the Judaic approach show pupils the quote: "Whoever sheds human blood, by humans shall their blood be shed (Genesis 9:6)". And ask the question,	Non-Violence: Humanists believe in using reason, kindness, and fairness. Most Humanists think violence should be avoided and that peaceful solutions are the best way to solve problems. However, they also think that in extreme situations, like to protect others, it might be acceptable to use force. Absolute Pacifism means always avoiding violence, no matter what. A person who follows absolute pacifism will refuse to fight in any situation, believing that violence is never the answer. Conditional Pacifism means that violence might be allowed in some situations. For example, if someone is being attacked, it might be acceptable to defend themselves, but violence is always a last resort. Assessment suggestions:
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		when would Jews allow for violence? Highlight to pupils the teaching of Pikuach Nefesh, highlighting that violence should be avoided but may be allowed if in defence of the innocent: <i>Pikuach Nefesh</i> is a Jewish concept that prioritises the preservation of human life above almost all other religious commandments. In Hebrew, "Pikuach" means "saving" or "guarding," and "Nefesh" means "soul" or "life." According to Jewish law, if a person's life is at risk, it is permissible—and in many cases, required—to break other commandments to save them. For example, imagine a soldier during a war is ordered to carry out a mission that involves travelling through a dangerous area where civilians are trapped. If the soldier knows that taking this route would endanger innocent lives, Pikuach Nefesh would require the soldier to reconsider the mission and take an alternative route, even if it means delaying the mission or disobeying orders. The priority is saving the lives of innocent people, as preserving life is more important than following specific commands in this case. Can pupils think of another hypothetical example of Pikuach Nefesh? Following this, ask pupils to read the following information about Obligatory and Optional wars (see below) and ask the question, Why do you think Jews place specific	‘Abrahamic faiths are always against violence and war.’ Respond to this statement.
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rules on protecting the lives of innocents? How might a modern-day country abuse these systems? Do you think there should be more rules applied to Jewish views on war?

Obligatory wars: *These are wars that God commanded the Jewish people to engage in. Examples include the biblical wars against the Canaanites and Amalekites. Defensive wars are also considered Obligatory; If the Jewish people are attacked, they must defend themselves. This includes pre-emptive strikes, where a nation attacks an enemy that is about to strike first. Some scholars argue that a defensive war isn't really considered a war, but simply a lawful response based on the Jewish principle found in Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed."*

Optional wars: *These are wars that are not commanded by God but might be fought for reasons like protecting the nation or gaining land.*

In summary, obligatory wars are required by God for protection or special reasons, while optional wars are allowed but not required.

Assessment Suggestion: Finish with the essay questions:
'Abrahamic faiths are always against violence and war.'
Respond to this statement.

Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.

5. Start with a settler question of 'If there is a God, and they command the war, does that make it right?' Give pupils the key term 'Crusade' and explain that they are wars fought which are believed to have God on their side. Outline some of the reasons a Christian may fight in a holy war. Watch this clip: <https://www.youtube.com/watch?v=IQ1WVmRN5SQ>. Ask pupils to discuss; How would you describe the Crusades? Why did the Crusades happen? What might have been the lasting impact of the Crusades on the Middle East (where they were often fought)? Highlight to pupils the role and impact of Pope Urban II in the crusades. Ask pupils to discuss whether Pope Urban II was religiously motivated or whether there were other reasons? Move on to discuss the impact of holy war in the modern day and the general Christian approach; reminding pupils of the quote 'Blessed are the peacemakers' from

		Matthew. Following this, watch this clip and answer the questions: https://www.youtube.com/watch?v=WejYdT3Lof8. Can pupils spot any language that is religious in nature? Do think George W. Bush's speech feels at all like a call to arms in a religious sense? Why do you think he may have used this language in this way? Finally finish with asking pupils whether a holy war is more justifiable than other types of war? Why might political leaders incorporate religion when justifying war? 6. Provide pupils with different scenarios and ask them whether they would use violence to respond. Introduce key terms; absolute pacifism and conditional pacifism. Give pupils examples of absolute pacifism and conditional pacifism from different religious and non-religious worldviews and ask them to sort them into the correct category, absolute pacifist or conditional pacifist e.g.: <i>Absolute Pacifism:</i> Jesus taught, "Blessed are the peacemakers" (Matthew 5:9) and "Turn the other cheek" (Matthew 5:39), meaning Christians should never use violence, even when attacked. <i>Scenario:</i> Quakers, a Christian group, are known for their strong commitment to pacifism. During both World Wars, many Quakers refused to fight, even though they were	
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		pressured to join the military. They believed that violence was never justified, and that following Jesus' teachings of peace meant not participating in war, even to defend their country. Instead they may choose to serve in non-violent roles, like helping as a medic or supporting war victims.	
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Absolute Pacifism:

Mahatma Gandhi, a Hindu leader, is famous for his philosophy of ahimsa (non-violence). He believed that violence could never solve problems and that all conflicts should be resolved through peaceful means.

Scenario: Gandhi would have refused to fight in any war, advocating instead for peaceful resistance and civil disobedience.

Absolute Pacifism:

Sikhs learn the value of peace, whilst also emphasising to stand up against injustice. While non-violence is important, Sikhs believe in defending the weak.

Scenario: A Sikh following this principle might refuse to fight, even when seeing others being hurt, and would instead focus on peaceful solutions.

Absolute Pacifism:

Humanists, who do not follow a religious faith but believe in reason and ethics, often value peace and human rights.

Some Humanists might believe that violence is never the answer, focusing on dialogue and understanding. Scenario: A Humanist following this principle would refuse to use violence in any situation, even if their country was under attack, and would seek peaceful methods of resolution.

Conditional Pacifism:

St. Augustine, an important Christian thinker, said violence could be justified if it's needed to defend others or the community. Scenario: A Christian might decide to fight back if their family is being attacked, believing it's necessary to protect their loved ones.

Conditional Pacifism:

Islam teaches that war is only justified in self-defence or to protect others from oppression. This is known as Jihad in a defensive sense. Scenario: A Muslim might agree to fight if their community or country is under attack, but only as a last resort and to stop injustice.

Conditional Pacifism:

The concept of Pikuach Nefesh (saving a life) in Jewish law allows for violence if it is necessary to protect life. Scenario: A Jewish person would agree to fight in a war if their life or

the lives of others were in danger, but would avoid violence whenever possible.

Conditional Pacifism:

The Sikh principle of Sant Sipahi (saint-soldier) teaches that sometimes fighting is necessary to protect others and defend justice. Scenario: A Sikh might be willing to fight in a war if it is to defend innocent people or stop injustice but would prefer non-violent solutions where possible.

Conditional Pacifism:

Other Humanists might believe that while violence should be avoided, it can be justified in certain situations, such as self-defence or to prevent greater harm. Scenario: A Humanist might agree to use violence in a situation where a person's life is at risk, like in a self-defence scenario, but would always prefer non-violent solutions.

Conditional Pacifism:

Some Hindus believe that violence can be justified in extreme situations, such as protecting others from harm. Scenario: A Hindu might agree to defend themselves or others if attacked but would still prefer to resolve the situation without violence.

		Discuss with pupils the advantages and disadvantages of absolute and conditional pacifism. Will absolute pacifism work in every situation? Finally, pupils to reflect on their own views and write their own perspective on pacifism referring to the terms absolute and conditional pacifism and referencing some worldviews they agree/disagree with.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Violence, Retaliation, justified, war, cyber warfare, technical warfare, economic warfare, nuclear warfare, biological warfare, chemical warfare, acts of terrorism, unilateral, multilateral, Just War Theory, Pikuach Nefesh (saving a life), obligatory wars, optional wars, Crusade, Sant Sipahi (saint-soldier), ahimsa (non-violence), Jihad, Pacifism, Absolute pacifism, conditional pacifism.		1.1 How do people know how to treat each other? 2.5 What do different people believe about forgiveness? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life?	7.4 Is Hindu Dharma a monotheistic or polytheistic religion? 8.3 Diversity within Judaism: What does it mean to be Jewish? 8.5 What do Sikhs learn about acts of charity? How might it impact the way they live? 9.3 Problem of Evil: Why is it difficult to believe in God? 9.4 Was the Holocaust religiously motivated? How have Jewish people responded differently to persecution?

8.1 What did early societies believe about creation?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why do we study early religions? 2. What do Ancient Greeks teach us about creation? 3. How did the world begin according to some creation myths from Africa? 4. What is Zoroastrianism and how important	Can explain the significance of creation myths and what ultimate questions they have helped people answer. Can identify different concepts with creation myths as well as similarities and differences between them.	1. Start by telling the class that they are going to become archaeologists for the next few minutes. They are going to explore mystery artefacts from the past and try to figure out what each one tells us about the people who lived long ago. Encourage them to think about questions like: What is this made of? What could this be used for? What does it tell us about the people who made it? Why might it be important? (spiritual, social, or practical use) Examples of artefacts could be used are; Stone Amulet or Pendant, Small Carved Figurine, Small Stone or Clay Tablet with Symbols or Writing, Fragment of a Pottery Bowl, Bronze or Copper Tool, Shell or Animal Bone, Replica of an Ancient Building or Structure, Sun or Moon Symbol, Small Musical Instrument, Piece of Ancient Cloth or Textile. Explain to pupils that whilst they have learned about major religions during school, have they ever wondered what people believed before them? Explain to pupils that it has always been within humanity to believe in things beyond	Archaeologists use artefacts such as pottery, tools, and bones to understand the lives and beliefs of ancient cultures. Natural phenomena, like lightning, the moon, or mountains, often led ancient cultures to form beliefs in gods or spiritual forces, symbolising powers beyond human control. The ancient Egyptians believed that the world emerged from the chaotic waters of Nun, with the god Atum creating life, and the sun god Ra representing the source of all life.

were their beliefs around creation? 5. What does Daoism tell us about the role of balance in creation? 6. What can our society learn from the animist worldview?	Can understand the enduring curiosity of humankind in answering ultimate questions. Can explain how we can find out about ancient cultures and the limitations of these methods. Can reflect on how and why concepts and ideas from creation myths can be shared across cultures. Can reflect on how creation myths and the ideas within them can still be relevant today.	ourselves because of the experiences that we have. Next, explain to the pupils that humans have always sought to understand what exists beyond ourselves—whether it's a higher power, forces of nature, or a purpose to life. This curiosity often leads people to form beliefs in something divine or spiritual. Use examples of natural phenomena like lightning, the moon, or mountains. Ask pupils, "Have you ever looked at a mountain or seen a lightning storm and wondered if there's something greater than us at work?" Explain that for many ancient cultures, these natural occurrences often symbolised powerful gods or spiritual forces. Next, explain that much of what we know about ancient civilisations and their beliefs comes from archaeology. Provide pupils with definitions of these terms. By uncovering objects, remains, and structures, we can gain insights into how people lived, what they believed, and how they interacted with the world around them. Watch the video This Burial Site Near Stonehenge was Packed with Arrows and ask the pupils to answer the following questions: <i>1. What did the archaeological discovery teach us about Stonehenge?</i> <i>2. What can we learn about the people who used Stonehenge using the skeleton?</i> <i>3. What beliefs might they have had around Stonehenge?</i> <i>4. What practices were conducted there?</i>	Norse cosmology described the creation of the world from the body of the giant Ymir, with his flesh forming the earth, his bones becoming the mountains, and his blood turning into the seas, while the world tree Yggdrasil connected nine realms. The Babylonians believed that the god Marduk defeated the sea monster Tiamat, using her body to form the earth and heavens, a myth found in the Enuma Elish. Aboriginal Australian cosmology, or Dreamtime, teaches that ancestral beings shaped the land, plants, and animals, and their stories continue to influence the present, connecting people to the land and spiritual forces. Zoroastrianism is one of the oldest religions, teaching that the god Ahura Mazda created the world. It
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		5. <i>What are the limitations with archaeology when delving into the past?</i> Finally, pupils can explore how different past (and current) cultures understood the creation of the world. Each civilisation had its own cosmology—an explanation of how the universe came into being. Which we have found out about through archaeology as well as oral tradition: <i>Ancient Egyptian Cosmology:</i> <i>The ancient Egyptians believed that the world began from the watery chaos called Nun. The god Atum emerged from this chaos and created the world. Their beliefs were strongly linked to the sun, as the sun god Ra was considered the source of all life.</i> <i>Ancient Norse Cosmology:</i> <i>The Norse believed that the world was created from the body of the giant Ymir. From his flesh came the earth, from his bones the mountains, and from his blood the seas. The nine worlds were connected by the great tree Yggdrasil, which was central to their cosmological view.</i> <i>Ancient Babylonian Cosmology:</i> <i>The Babylonians believed that the world was created from the chaos of the ocean, symbolised by the god Tiamat. The god Marduk</i>	focuses on the ongoing battle between good and evil, with the belief that there will be a final cosmic fight between these forces. Creation myths often explore fundamental questions like the origins of the world and suffering, and reveal ancient cultural values, such as respect for nature and the divine, which can still be relevant today. Myths are passed down by word of mouth, so they can change over time as people retell them. This means they can adapt to different cultures and storytellers, leading to different versions of the same story. Over time, myths can also mix with other stories, creating common themes and lessons that are shared across cultures.
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		<i>defeated Tiamat in battle and used her body to form the earth and heavens. This story was part of the Enuma Elish, the Babylonian creation myth.</i> Aboriginal Australian Cosmology: <i>Aboriginal Australian cosmology, known as the "Dreaming" or "Dreamtime," describes the world as it was created by ancestral beings during a time before time began. These beings were often part human, part animal, and they shaped the land, plants, and animals while singing the world into existence. The Dreaming is not just a past event but a continuous presence that influences the present, with stories passed down through generations to maintain cultural connection and understanding of the world. Aboriginal Australians believe that the Dreaming is tied to the land, and their stories of creation are linked to particular places, such as mountains, rivers, and forests, which are seen as the resting places of ancestors and spiritual beings. This worldview connects the people deeply to the land and reflects a harmonious relationship between the natural world and spirituality.</i> Have pupils write a brief reflection on what they found most interesting about the different cosmologies. Could they see any similarities between the beliefs of different cultures? How	The Navajo creation story, along with the Aztec Fifth Sun myth, shows cyclical views of time, with multiple worlds or ages demonstrating themes of balance and harmony between humans, nature, and spiritual forces. Animism is the belief that everything in nature, including animals, plants, and objects, has a spirit or essence. This belief affects how people interact with nature and shapes their spiritual views and practices. Assessment suggestions: Complete a knowledge test of the key content learned in the unit, or pupils could create their own creation myth focusing on a concept such as balance, harmony or animism.
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		might beliefs in divine forces or gods have helped ancient people understand their world? Are there any connections they can make between how different ancient cultures saw the world and how we do today? Can we learn anything from them? 2. Show pupils a photo of the mosaic from Pompeii which says 'beware of the dog.' Ask pupils to think, pair, share what they think the picture is about. Reveal to them where the mosaic is from and what it says. Ask pupils to think about what this can tell us about Roman life. Explain to pupils that today they are going to go further back in time to Ancient Greece, a civilisation that influenced Rome. Explain to pupils that in order to research Ancient Greece we can use archaeology, and often this means interpreting pieces of pottery or art. Use the image of Athena on a vase to demonstrate what we can learn about her based on that (e.g. Reverence of Gods, Virtues that were important to them, e.g. wisdom justice, courage, clues about everyday life, artistic style). Walk pupils through the notion of a myth and how it is a fictional story told in ancient times which explained why unexplainable things happened. Get pupils to share any myths they have heard before. There are 3 suggested creation narratives to focus on for Ancient Greece, depending on lesson time, you may look at all 3, you may only look at one in depth:	
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		a. <i>Gaia and Uranus existing in Chaos. In the beginning was only Chaos, then from the light comes Gaia (the earth) and from her Uranus (the sky). Show this section of the story alongside Genesis 1. Highlighting the pupils the similarities (Chaos, Light, Earth, Sky and order).</i> b. <i>Look at the Greek story of creation of Mankind with Prometheus forming us out of mud and Athena (Wisdom) breathing life into us. Highlight the story and then show the similarities with Islam and Judaism 'We created man from a product of wet earth...' and 'From the dust of the ground and breathed into his nostrils the breath of life', reference to Solomon's asking for Gods wisdom and this being a feminine form of his breath.</i> c. <i>The story of the first woman - Pandora. Watch the following clip:</i> https://www.youtube.com/watch?v=pMdJxVjZMRI <i>answer the questions:</i> <i>Does the myth of Pandora teach us anything about our world?</i> <i>How do these faith account for the existence of suffering in our world and do you think it is fair?</i> Then highlight the similarities of this story with the creation Genesis 2/3 story which tells of Eve eating the apple and	
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		letting evil into the world. Ask pupils to reflect on the purpose of these creation myths, what ultimate questions do they answer? What does it tell us about people in the past? 3. Give pupils the key terms of Magic and Spirits as these will be conceptual themes throughout this lesson. Contextualise the lesson by explaining that the continent of Africa is vast and diverse, as is its history; with thousands of tribes. Explain to pupils that within this lesson we will only be able to look at a small fraction of these beliefs. Start with teaching pupils about the Yoruba people, give pupils some context as to who they are, and explain how magic and spirits are key concepts for them. Then give pupils a reading of how they believe the world was created. You can ask for AI to generate this or you can use the book by Wendy Shearer as basis for this story (African and Caribbean Myths and legends). Get pupils to use this story to create a storyboard. Ask the pupils questions: What similarities do we see with this story and the other creation stories we have looked at? Are there any specific differences? Next show the pupil the Bugunda Tribe, giving them a little contextual information about the tribe. Teach them the story of Kintu using this video clip: https://www.youtube.com/watch?v=buZ7vrLZWwI . It explains how evil entered the world. Pupils then can answer the following:	
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		1. <i>Describe the story of Kintu.</i> 2. <i>What message do you think was being given in this story?</i> 3. <i>Do you think this is a good way to teach children about how to be a good person? Why or why not?</i> 4. Start with this video clip giving pupils a summary of key Zoroastrian beliefs; e.g. What Is Zoroastrianism? - YouTube (ensure pupils are familiar with the terms polytheism and monotheism). Give pupils a summary of Zoroastrianism including age and origin, key figures, names for God and relationship with monotheism. Using the key words from the summary ask pupils to develop their own summary of what Zoroastrianism is. Challenge the pupils to use as many of the keywords as possible. Provide the pupils a storyboard of the Zoroastrian creation story but put the steps jumbled up. Get pupils to reorder it and record the correct process of humanity's creation, this should revolve around the story of Gayomard. Using the story as a prompt ask pupils to consider: a. <i>What do Zoroastrians believe about good and evil in our world?</i> b. <i>What similarities do we see with Zoroastrian beliefs with Abrahamic faiths?</i> c. <i>How can we explain these similarities?</i>	
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		5. Show pupils a picture of the Yin and Yang symbol and ask them to discuss where they may have seen it before, and what it might mean? Provide pupils with definitions of the key terms for this lesson; Give the pupils two key terms – Daoism, and Yin and Yang, harmony. Explain to pupils that Daoism is (a joining of faith and philosophy where the lines are often quite blurred). Spend a significant portion of the lesson looking at the Chinese creation story of Pan Gu showing pupils a video such as The Story of Pan Gu Chinese Myths and Legends. Whilst they are watching the video pupils can complete knowledge questions relating to the video to aid their comprehension. Ask pupils to reflect on how balance and order is important in this creation myth? How does it show deep respect for the natural world? How could we apply these principles in our own lives? Finally ask pupils to create their own symbol or write a short story which helps capture the idea of balance. They may want to use something that is relevant to their own lives, e.g. balance in schoolwork and leisure, family and friends, nature etc. 6. Provide pupils with some images of the natural landscape in North and South America. Ask pupils to think about how it makes them feel, and what words come to mind. Provide pupils with the definition of storytelling, oral tradition, and animism. Use this video clip to give an insight in to what they	
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		are learning in this lesson: https://www.youtube.com/watch?v=j8-leUARs. Explain to pupils the differences of the Indigenous American people and how vast the number of tribes are. This can then build into walking pupils through the importance of storytelling. Use the Navajo creation story to show the view of the largest remaining tribe and their concepts of creation: https://www.youtube.com/watch?v=9kBWG47NayE. Get pupils to create a physical representation of the four worlds as they watch. Follow up by asking these questions: a) <i>What ultimate questions does this myth answer?</i> b) <i>Do we see any similarities with this story and other stories we have looked at?</i> Next look at the Aztec creation myth the Fifth Sun, watching https://www.youtube.com/watch?v=hOjOn6RjiKQ. After watching ask pupils how this myth has similarities to the Navajo myth (Multiple worlds or ages, cyclical nature: Both myths reflect a cyclical view of time, themes of balance). Ask pupils how an oral tradition might result in creation myths that have similar themes. Finally, revisit the term animism. Ask pupils to reflect on how a belief in animism in the present day may impact how a person lives their life. Are they compatible with our society today? Assessment Suggestion: Complete a knowledge test of the key content learned in the unit, or	
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		pupils could create their own creation myth focusing on a concept such as balance, harmony or animism.	
Key vocabulary:	Links to prior knowledge: (Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)	Links to future units:	
Archaeology, beliefs, mythology, cosmology, ultimate questions, genesis, artefacts, magic, spirits, monotheistic, polytheistic, Zoroastrianism, Gayomard, Abrahamic religions, Daoism, Yin and Yang, balance, harmony, Animism and storytelling, oral tradition.	3.6 How do beliefs and ideas about land shape the way human beings live? 4.6 What do different people believe about the creation of the world? 5.6 What do different people believe about what happens when you die? How might this impact the way they live? 6.1 Are science and religion in conflict when it comes to creation? 6.5 Should we be able to use the natural world as we wish? 7.1 What is religion? What counts as knowledge? 7.3 Animal Rights: Do we have the right to exploit animals?	8.2 What do different people believe about death and the end of the world? 9.1 What are different types of worldviews? Why do people see the world differently?	

8.2 What do Sikhs learn about acts of charity?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. How did Sikhi begin? 2. Who are the 10 gurus? 3. Why do Sikhs wear the Panj Kakaar (five Ks)? 4. How do Sikh's show acts of charity in the Gurdwara? 5. What practices do	Can give reasoned explanations of core Sikh beliefs. Can contextualise how Sikhi teachings impact the way they live their lives. Able to contextualise how teaching can impact people's decision making.	1. Introduce the new unit, conduct a knowledge capture that pupils may already have around Sikhi, and provide the key terms Guru and Sikh. Provide pupils with a fact file of Sikhi, including numbers, dates and population across the globe. Explain the starting point of Sikhi as being Guru Nanak, teaching pupils about his childhood. Watch the clips Cobra Spread its hood over Sri Guru Nanak Dev Ji - Sikh Helpline 0845 644 0704, https://www.youtube.com/watch?v=twkJ1pc5BvU and BBC Two - Belief File, Sikhism and Buddhism: Equality and Respect, Guru Nanak's disappearance and give pupils some of the other experiences of Guru Nanak's childhood including his experience with the Cows/Cobra and the River, pupils to consider the questions: What do these stories suggest about Nanak's life? What do Sikhs learn from the stories? Focus on the story of the River and get pupils to draw out and describe their own version of the story. Follow this by answering these questions:	As a child, Guru Nanak was once playing by a river when a cobra, which usually symbolises danger, was seen spreading its hood to protect him from the sun. This story suggests that Guru Nanak was blessed and protected by divine forces, and it highlights his unique spiritual connection from a young age. Guru Nanak was said to have disappeared into a river for three days, and when he returned, he explains how there is neither Hindu nor Muslim, but that all religions lead to God. This event is seen as a spiritual awakening, where Guru Nanak rejected religious divisions and

Sikhs follow to show their beliefs? 6. What do Sikhs believe happens after death and how does this impact the way they may live?	Can evaluate on different worldviews around death, including their own views.	a. <i>How did Guru Nanak's early life shape him?</i> b. <i>What problems did Guru Nanak see in society?</i> c. <i>What was Guru Nanak's message and what did he hope to achieve?</i> 2. Start the lesson by engaging pupils with a settler question: "What makes a good teacher?" This question will encourage pupils to think about leadership qualities and provide a foundation for discussing the qualities and contributions of the Sikh Gurus. After this, provide a quick knowledge recap and introduce key terms like Langar, Martyr, Khalsa, and Panj Kakaar, ensuring all pupils are familiar with these important concepts. Next, give pupils a large sheet of paper and ask them to create a timeline by drawing a long line across the page, leaving space to add each of the ten Gurus in chronological order. Explain that Guru Nanak has already been covered, and they will start from Guru Angad. Guide pupils through a brief summary of each Guru's contributions, particularly focusing on the themes of conflict (such as standing up against oppression and defending the faith) and charity (such as selfless service, the practice of Langar, and promoting equality). Start with Guru Angad (who developed the Gurmukhi script), followed by Guru Amar Das (who established Langar and emphasised equality), Guru Ram Das (who founded Amritsar), Guru Arjan (who	emphasised unity and the oneness of God. The roles of the ten Sikh Gurus include key themes like standing up against oppression, promoting equality, and serving the community through charity (Langar) and selflessness (Sewa). The Five Ks (Kesh, Kara, Kanga, Kachera, Kirpan) represent the Sikh commitment to values such as spirituality, equality, and discipline. Kesh refers to uncut hair, symbolising respect for God's creation. Kara is an iron bracelet, representing the oneness of God and self-discipline. Kanga is a small wooden comb, symbolising cleanliness and order. Kachera is a cotton undergarment, representing modesty and self-control. Kirpan is a ceremonial sword, signifying the duty to protect the weak and fight injustice.
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		compiled the Adi Granth and was martyred for his faith), Guru Hargobind (who introduced the concept of Miri and Piri), Guru Har Rai (known for his compassion and environmental awareness), Guru Har Krishan (the youngest Guru known for his healing), Guru Tegh Bahadur (who was martyred for defending religious freedom), and finally Guru Gobind Singh (who established the Khalsa and introduced the Panj Kakaar, which are the five articles of faith that Sikhs wear). Divide the class into small groups and assign each group one Guru to research in more detail. Each group should present their findings, focusing on their Guru's role in conflict and charity. Lastly pupils can revisit their timelines, adding in the key contributions of each Guru, and ask them to share something new they learned. For homework, pupils could write a short paragraph on which Guru they find most inspiring and explain why, or choose one significant event from a Guru's life and describe how it reflects Sikh values. 3. In this lesson, introduce pupils to the concept of the Five Ks (Panj Kakaar), which are articles of faith that Sikhs wear to represent key principles of their religion. Start by asking pupils to link back the Five Ks to the correct Guru in the last lesson (Guru Gobind Singh). Then ask pupils to think about the question: "What do you think wearing a uniform or specific clothing says	The Gurdwara is a central place of worship and community, where Sikhs gather to pray, meditate, and reflect on the teachings of the Gurus. It also serves as a hub for selfless service through Langar, a community kitchen that provides free meals to everyone, regardless of background. This practice embodies Sikh values of equality, humility, and community support. The Guru Granth Sahib, the central scripture, is revered as the eternal Guru. Sikhs believe that by engaging with its teachings, they can connect with God and live a righteous life. Understand the different forms of selfless service (Tan, Man, Dhan) in Sikhi and how these actions contribute to both personal spiritual growth and community wellbeing. Tan refers to physical service, using one's body to help others, such as volunteering in a Gurdwara or offering physical aid. Man involves
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		about a person or a group?" Use this to encourage a brief discussion that connects the idea of uniforms and religious/cultural practices. Explain that Sikhs wear the Five Ks as symbols of their faith and commitment to God, and these articles are significant in shaping a Sikh's identity. Explain each of the Five Ks, making use of visual aids. Show pupils The Five Ks - BBC Bitesize to consolidate learning and demonstrate the significance of the 5Ks on Sikhi life. Once pupils have a good understanding of the Five Ks, in small groups pupils can match the Five Ks with their meanings and significance and symbols. Allow time for the groups to discuss and fill out the worksheet. Afterward, groups can discuss why they believe these symbols are so important to Sikhs. Following the group activity, lead a class discussion with questions: "Why do you think Sikhs wear the Five Ks in daily life?" "How do the Five Ks help Sikhs remember their values, such as equality, humility, and service to others?" and "How are the Five Ks different from other symbols we may come across?" This will help pupils reflect on how the Five Ks are not just symbols, but are actively lived and meaningful to Sikhs. 4. Share with pupils the key concepts related to Sikhi, such as Gurdwara and Guru Granth Sahib. Introduce these key terms, explaining their significance: the Gurdwara is a place of worship	mental service, using one's thoughts and emotions to support others, such as offering guidance or emotional support. Dhan refers to material service, the giving of resources such as money or goods to help those in need. Sikhs believe in Mukti (liberation), which is freedom from the cycle of birth, death, and rebirth (samsara). To achieve Mukti, Sikhs strive to live according to the teachings of the Gurus. A Gurmukh is someone who follows the Gurus' teachings, lives selflessly, and focuses on spiritual growth. By doing so, a Gurmukh moves closer to Mukti. In contrast, a Manmukh is driven by ego, material desires, and selfishness, which keeps them trapped in samsara. Sikhs aim to live as Gurmukhs, aligning their actions with God's will, serving others, and practicing
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		and community, while the Guru Granth Sahib is the central religious scripture for Sikhs, treated with the utmost reverence. Next, pupils can explore into the meaning of the Gurdwara. Ask pupils to consider why Sikhs would choose to name this place of worship "Gurdwara"—prompting them to reflect on its meaning as "the gateway to the Guru" and its role as a place where spiritual guidance and communal activities take place. Following this, explain the different functions of a Gurdwara. Emphasise that it is not just a place for worship but also a community hub, where Sikhs come together for religious, social, and charitable purposes. Highlight its role as a centre for community services, learning, and charity. Show pupils the TrueTube clip: Holy Cribs: The Gurdwara (Holy Cribs: The Gurdwara - TrueTube). As they watch, ask them to take notes on the key components of a Gurdwara (such as the prayer hall, the Langar kitchen, and the area where the Guru Granth Sahib is placed) and their purposes. After the video, hold a brief discussion about the significance of these components, ensuring that pupils understand how each part of the Gurdwara serves both spiritual and communal needs. The next part of the lesson focuses on Langar and the concept of Sewa (selfless service). Introduce Sewa as a fundamental Sikhi value—helping others without expecting anything in return. To deepen pupils' understanding, show the YouTube video on Langar (https://www.youtube.com/watch?v=AZmYx5DYGzc&t=18s),	humility, which leads to liberation from samsara.
			Assessment suggestions: Assessment Suggestion: Pupils could either create an infographic or write a written response answering the question: "What do Sikhs believe about life after death, and how does this impact the way they may live their lives?" Encourage pupils to use the key terms Mukti, Gurmukh, and Manmukh in their responses, reflecting on how the pursuit of Mukti influences Sikhs' actions and decisions in everyday life.

		which explains how Langar is served in the Gurdwara. Encourage pupils to take notes during the video and reflect on the question: "Why do Sikhs feel it is important to feed and support those who come to the Gurdwara?" Discuss the role of Langar as a practical demonstration of Sewa, and highlight how it reflects Sikhi values of equality, community service, and charity. Lastly, conclude the lesson with a group or class-wide discussion, prompting pupils to share their insights on why charity and selfless service are integral parts of Sikhi. Ask them to consider how the Gurdwara and Langar contribute to the wellbeing of the community, both within and outside the Sikh faith. 5. Begin with pupils recapping by reflecting on the question: What do Sikhs do to help others?' Conduct a knowledge retrieval task. Remind pupils of the meaning of Sewa and what the Langar is. Give the pupils the quote 'One who performs selfless service, without thought of reward, shall attain his Lord and Master' from the Guru Granth Sahib. Give pupils the key terms: Sewa, Dhan, Man, Tan. Go through each one in turn, starting with Tan (Physical service) highlighting how being a doctor or teacher, or generally looking after people is an example of those. Use this video clip and ask the questions: How did this doctor show Tan? What about the Covid Crisis might have made it difficult to fulfil tan? https://www.youtube.com/watch?v=e6zLtj0hZTA&t=1s. Using	
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		the Basics of Sikhi on YouTube as an example, show pupils Man (Mental Service). Make sure pupils have a summary of how they might show Man. Finally teach pupils about Dhan by providing them with any one of the many clips about Khalsa aid, showing people giving up time/money/resources to help others. An example would be: https://www.youtube.com/watch?v=M6yT93oKG54&t=65s with the following questions: How do the Sikhs in this clip show Dhan? One of the Khalsa Aid leaders who worked at this site said in an interview: 'I am a man of action. I don't do meetings; I don't sit around tables; I see what needs doing and I do it'. How does this fulfil both Dhan and Tan? Which of the three forms of Sewa is most important to you and why? 6. Start the lesson by posing a settler question: "What do you think would be the best thing to happen after a person dies?" This will prompt pupils to reflect on their own ideas about death. After this, conduct a knowledge recap by reviewing what pupils know about different worldviews and beliefs around death, ensuring they are familiar with terms such as Samsara, Karma, Rebirth, Nirvana, and Moksha. This will set the context for understanding Sikh beliefs on the subject. Introduce key Sikh concepts; Gurmukh, Manmukh, and Mukti, ensuring that pupils understand what each of these terms means. Begin with the term Mukti (liberation) and explain how it is central to Sikh beliefs about the	
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		afterlife. Mukti represents the ultimate liberation from the cycle of birth, death, and rebirth. Explain that Mukti is achieved through good deeds, spiritual discipline, and overcoming the negative illusions or distractions that can lead one away from the truth. To help pupils engage with these ideas, pose the question: "What do we think might be a good deed or a negative illusion?" Encourage them to reflect on their own actions and how these could either contribute to spiritual growth or hinder it, when applying Sikh beliefs. Next, explain the concepts of Gurmukh and Manmukh. Gurmukh refers to someone who follows the teachings of the Gurus, lives a life of humility, selflessness, and service, and is focused on spiritual progress, helping them attain Mooksha and break free from the cycle of Samsara. In contrast, Manmukh refers to someone who is self-centred, driven by ego, and focuses on material desires and personal gain, leading them further from spiritual liberation and trapped in Samsara. Break down these terms by asking pupils to consider the following questions: • <i>What does Manmukh mean, and how can it be shown in actions?</i> • <i>What happens to those who live as Manmukh?</i> • <i>What does Gurmukh mean, and how can it be shown in actions?</i>	
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		• <i>What happens to those who live as Gurmukh?</i> After their discussions, ask each pair to share their answers with another pair, creating a peer-teaching opportunity. This will allow pupils to develop a comprehensive understanding of how the concepts of Gurmukh and Manmukh are lived out in practice, and the impact of these actions on spiritual liberation. Assessment Suggestion: Pupils could either create an infographic or write a written response answering the question: "What do Sikhs believe about life after death, and how does this impact the way they may live their lives?" Encourage pupils to use the key terms Mukti, Gurmukh, and Manmukh in their responses, reflecting on how the pursuit of Mukti influences Sikhs' actions and decisions in everyday life.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Guru, Guru Nanak, cobra, divine forces, spiritual connection, Hindu, Muslim, spiritual awakening, unity, oppression, equality, charity, Langar, Sewa, Five Ks, Kesh, Kara, Kanga, Kachera, Kirpan, spirituality, discipline, Gurdwara, worship, pray, meditate, teachings, selfless service, humility, community support, Guru Granth Sahib, scripture, eternal Guru, righteous life, Tan, Man, Dhan, Mukti, samsara, Gurmukh, Manmukh, ego, selfishness, liberation.		1.1 How do people know how to treat each other? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 2.6 Why are holy places special to some people? 5.1 What is a worldview? What are the worldviews of people where I live? 5.6 What do different people believe about what happens when you die? How might this impact the way they live? 6.2 What do Hindus believe about the cycle of life and death? How does it impact their lives?	9.1 What are different types of worldviews? Why do people see the world differently?

	7.4 Is Hindu Dharma a monotheistic or polytheistic religion?	
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8.3 Diversity within Judaism: What does it mean to be Jewish?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What makes a person Jewish? 2. How do Jews interpret origin stories in the Torah? 4. How do Jews celebrate Shabbat? 5. What is Kosher? How are ancient food laws important	Can explain the key beliefs found in the Torah, including the 613 Mitzvot. Can explain some of the foundational stories of Judaism in the Torah, including the story of Abraham and Moses. Can explain how and why important Jewish	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> 1. Show pupils a diverse display of different famous/well known Jews and ask pupils to guess what all the people have in common. Explain to pupils that unlike other religions, a person is born into Judaism, and it is still considered Jewish, even if they do not believe or practice the religion. Explain to pupils that Judaism is unique, not only is it a religion, but it also describes people that may identify as being Jewish through ethnic or cultural practices. Present to pupils some big questions and answers about Judaism, pausing after each question to allow pupils to complete a short activity that relates to each of the following big questions; These activities could be completed in a mini-workbook so that it is easily	Judaism is unique, not only is it a religion, but it also describes people that may identify as being Jewish through ethnic or cultural practices. Orthodox Jews: Jews who emphasise maintaining all aspects of tradition and belief. They see the Jewish scriptures as given by G-d and want to keep to the ancient laws in them. Hasidic Jews: They share the views of other Orthodox Jews, but they dress in a particular way and generally live in close-knit communities. They may look the most 'traditional' form of Judaism,

to Jewish people today? 5. When do Jews believe a child becomes an adult? 6. What does it mean to be Jewish?	beliefs found in the Torah, can be interpreted differently by Jews. Can explain how the diverse ways Jews interpret the Torah and its commandments, impacts Jews lives in different ways. Can give examples of some important Jewish practices and explain why they are important.	accessible for the rest of the unit. Discuss the answers to each section and pupils can self-assess and add any missing information: A) How old is Judaism (refer to both biblical and archaeological evidence – pupils could put statements into the correct chronological order. B) How many Jewish people are there in the world today? What makes a person Jewish? What do Jewish people <i>traditionally</i> believe (pupils can watch and take notes of BBC Two - My Life, My Religion, Judaism, What is Judaism?), C) What is in the Torah? (Include reference to the 613 Mitzvot (Jewish commandments). D) What different groups are there within Judaism? Introduce pupils to the following groups E.g. Hasidic Jews, Orthodox Jews, Conservative Jews, Reformed and Liberal Jews, Secular Jews. Provide pupils with the follow definitions and get pupils to see if they can match the definition up to the correct group with Judaism: <i>Orthodox Jews: Jews who emphasise maintaining all aspects of tradition and belief. They see the Jewish scriptures as given by G-d and want to keep to the ancient laws in them.</i> <i>Hasidic Jews: They share the views of other Orthodox Jews, but they dress in a particular way and generally live</i>	but this group started in the 18th Century. Conservative Jews: They want to preserve the rituals and traditions, but they are more flexible on the laws in the Bible. They think that religion should adapt to some extent. Reform and Liberal Jews: They think that Judaism should change and modernise over time. They are less strict about rituals and think that each generation has to work out right and wrong for themselves. Secular Jews: They don't believe in G-d but are proud of their Jewish heritage and culture and want to keep this alive. They see community and moral action as important, even if there is no G-d.
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	Can reflect on what it means to be part of a religion, including what followers may do the same, but also what they may do differently. Can reflect on rites of passage in their own lives.	<i>in close-knit communities. They may look the most 'traditional' form of Judaism, but this group started in the 18th Century.</i> <i>Conservative Jews: They want to preserve the rituals and traditions, but they are more flexible on the laws in the Bible. They think that religion should adapt to some extent.</i> <i>Reform and Liberal Jews: They think that Judaism should change and modernise over time. They think that each generation has to work out right and wrong for themselves. As a result of this, there are some reform and liberal Jews that are strict about keeping to rituals whereas some will decide not to be.</i> <i>Secular Jews: Some don't believe in G-d at all, whereas others may believe in G-d but do not emphasise this as being an important part of being Jewish. They emphasise their Jewish heritage and culture and want to keep this alive. They see community and moral action as important, even if there is no G-d.</i> 2. Recap on learning from last lesson and explain that this lesson they will learning about two important origin stories within the Torah. Provide pupils with a summarised version of the story	The stories of Abraham and Moses in the Torah are foundational to Judaism as they establish the covenant between God and the Jewish people, showing the promise of a special relationship with God. Shabbat is a sacred day of rest for Jewish people, marking God resting on the seventh day of creation. Jews mark this differently; but may refrain from work and engaging in prayer, family meals, and reflection. Kosher foods are those that adhere to Jewish dietary laws, while trefah refers to foods that do not meet these standards, reflecting the core belief in following God's commandments for a holy and ethical life. To eat Kosher will differ depending on how the Torah and Mitzvot are interpreted.
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		of Abraham and the story of Moses split into shorter paragraphs. Pupils can draw a symbol or image that accompanies each part of the stories to show their understanding of each one. Following this, discuss with pupils the stories: What was the covenant between God and the Jews what do the stories tell us about how Jews view God? How might different groups of Jewish people (e.g. Orthodox in comparison to secular, whilst emphasising that within these groups there will also be diversity, but these are generalised interpretations) view these stories? Following this, ask pupils to look back at their definitions of different groups of Jews from last lesson. Provide them with these beliefs about the origin stories and see if pupils can match them to the correct group: <i>Believe that the stories happened exactly as it is described in the Torah, they believe that the Torah is literal word of G-d (Hasidic and Orthodox).</i> <i>Some may believe the stories happened as it is described in the Torah, some may believe that is the Torah was inspired by God and believe that the stories convey important messages or ideas (Conservative).</i>	A Bar or Bat Mitzvah is a significant Jewish rite of passage that marks a child's coming of age at 13 for boys and 12 for girls, emphasising their responsibilities to uphold Jewish traditions and commandments within the faith. Assessment suggestions: Pupils to prepare and write an essay response to the question What does it mean to be Jewish? In the essay pupils should show there understanding of the beliefs and practices that are shared by all Jews, but also understand some of the differences in interpretations and the impact this has on different people's lives.
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Believe that whilst the Torah is inspired by G-d, it should be understood as a document of its time and not taken too literally (Reform and Liberal).

Believe that the origin stories were written by ancient people to make sense of their world at the time, they do not believe they were of a divine origin (secular).

Finally get pupils to discuss the following questions; Do you think it matters that Jews have different views on the stories in the Torah? Do you think other religions or non-religious worldviews disagree on matters of belief? Can you provide any examples?

3. Pupils to watch the video [What is Shabbat? | Religious Studies - My Life, My Religion: Judaism](#) and then discuss the questions; what is it? A) Where does the belief around Shabbat originate? B) What are Jews not allowed to do on Shabbat? C) What do Jews do to prepare for Shabbat? D) What do Jews do on the day itself? E) What do Jews do to mark this time as special? Provide pupils with some of the key elements of Shabbat (e.g. One of the 10 commandments: In the creation story, G-d rested on the seventh day, "You will honour my day and keep it holy," Means 'ceasing', so normal life stops, lasts 25 hours; sunset on Friday to sunset on Saturday, Sacred time: For G-d, family and community. And

then ask pupils to write a list of instructions for how Charlie (from the video) can honour (follow) Shabbat as an Orthodox Jew. Following this show pupils [What is Shabbat? Intro to the Jewish Sabbath](#) and get pupils to discuss the following questions; A) what is the spiritual aim of Shabbat? What does Shalom mean? How does it connect to the idea of Shalom? What might be the benefits of taking weekly 'sacred time' focus on family/community/personal development/G-d? Ask pupils to recap their definitions different groups of Jews, and provide them with definitions to match to the correct group regarding Shabbat e.g.:

Strictly observe the laws (Mitzvot) around Shabbat set out in the Torah. They apply the laws to modern day life and will not drive, work, turn electricity on or off (timers can be used) or handle money (Orthodox and Hasidic).

They require observance of the laws around Shabbat, however, may vary in their practice, some seeking certain modifications to modern life, to allow, for example, travel on the Sabbath (Conservative).

They try to keep Shabbat, but if this is not possible they try not to worry too much. Also, while they try to complete the symbolic rituals, they may alter the timings. They may not keep Shabbat if, for example, they are on holiday.

They interpret the laws in the Torah as laws written by ancient people, they accept that these can be reinterpreted for modern day life (Reform and Liberal Jews).

Shabbat may be something they keep regularly or when they can. They will keep Shabbat because they may view it as an important time to spend time with their family, friends and/or community. They may see the benefits of taking a break from modern day life, but this won't be for religious reasons (secular).

If time allows, pupils could write a paragraph now how Jews keep Shabbat using a minimum amount of keywords from the lesson.

4. Provide pupils in a table form with the keywords Trefah (food which is not allowed (prohibited) under Jewish law) and Kosher (food which is allowed under Jewish law, literally means clean, pure, fit or proper). Show pupils a diagram/image (good example of this webpage [Jewish dietary laws - GCSE Religious Studies Revision Notes](#)) of different types of food that is trefah and kosher and ask pupils to write down some examples of each in their table. Watch <https://www.youtube.com/watch?v=TYk0KeYhqYQ> and discuss the questions; A) why do you think Jews keep to

these rules? B) "Kosher means making conscious choices in everyday life." What does he mean by this? C) Why are some Jews suggesting that new elements need to be added to Kosher? Ask pupils to think, pair, share how they think each group of Jews may interpret Jewish laws around food, as they should be familiar with the different approaches now to Jewish law in general. Consolidate understanding by providing pupils with the statements below for them to match to the correct group:

They follow all of the rules as set out in the Torah, because they come directly from G-d. They will have separate preparation areas for meat and dairy (Orthodox and Hasidic).

They follow all of the major food laws, however they may adapt them to suit modern lifestyles. Some may buy products without kosher certification as long as they do not find non-kosher ingredients on the ingredient list. Some eat food cooked in a non-kosher restaurant or home, as long as the meal does not contain non-kosher food (Conservative).

Many may be more flexible when it comes to keeping kosher. They may only keep kosher at home. For others is the principle of thoughtful, ethical living that is important (Liberal and Reform).

They work out how to balance pride in Jewish tradition with living in today's society (secular).

Complete the lesson with pupils making a list of the ways some Jews, as well as other people, may want to eat more ethically in modern society and share ideas with the class e.g. eggs from free range chickens, organic plants free from pesticides, buying from food sources that use ethical work practices, living wage etc... Finally, ask pupils what challenges there are to everyone eating like this e.g. affordability (Kosher food, especially meat, costs much more than non-kosher food, and this can be an issue for some families), different laws around the world about the treatment of animals, lack of transparency.

5. Using some pictures to prompt, ask pupils to write a list of all the things they are looking forward to doing when they become an adult (e.g. learn to drive, live in their own house, graduating, getting a job, getting married, having a family etc...). Ask pupils to think, pair, share the following questions; A) at what age do you think a person becomes an

'adult? B) What is the difference between a child and an adult? C) What examples can you use to explain how an adult behaves differently to a child? Explain to pupils that in Judaism there is an answer to the question; when does a person become an adult? Watch the following videos and take a note of the reasons why the Bar/Bat Mitzvah is important; <https://www.bbc.co.uk/programmes/p02n2kqx> and [12-year-old Ethan is preparing for his bar mitzvah - Being Jewish - BBC](#). Provide pupils with a handout of the following information (with the bolded words removed and added to the end of the document). Pupils then use their learning from the videos to complete the comprehension task by filling in the gaps:

British law sets different ages for being mature. You can be held responsible for a crime at 10, drive a car at 17 and are allowed to vote at 18. For Jews, when boys and girls become adults and full members of their religion they are called Bar Mitzvah or Bat Mitzvah.

*Bar Mitzvah means '**Son of the Commandment.**' It is the point at which a boy becomes an adult member of the Jewish community. Mitzvah comes from the word **Mitzvot** (the 613 Jewish laws).*

He will wear a **tallit** (prayer shawl) and learn to put on **tefillin** (small boxes with religious text in them which is to be worn whilst praying). Being Bar Mitzvah does not depend on having a ceremony, but most boys do as it is a big celebratory occasion for families and the Jewish community.

The Bar Mitzvah takes place on the **Shabbat** after the boy's 13th birthday. He has to learn **Hebrew** and practise reading the portion of the **Torah** that he has to read during the service. A **rabbi** will help him to do this. Before he steps up to read, the boy's father will say a blessing thanking God for helping his son to become the man he is now expected to be.

After the reading, there is usually a special meal/**party** to celebrate his Bar Mitzvah. He will make a speech thanking his parents for their support and to make a promise to the Jewish community that he will keep the faith.

He is now considered a full member of the **synagogue**. The young boy will now be responsible for his own religious duties and follow the rules and laws of his religion. Up to this point his parents would have done this for him.

*In more modern times many Jews, (**Liberal and Reform Jews**), decided that **girls** should also have a ceremony to mark their adulthood. This is **Bat Mitzvah**, which means '**Daughter of the Commandment**'. It happens when a girl is 12. She learns about keeping Shabbat and festivals. She may also read from the Torah and have a celebration with the Jewish community.*

Following this, pupils can discuss the differences between the Bar/Bat Mitzvah's, as well as asking them why they think Liberal and Reform Jews decided to have a ceremony for girls? Finally, pupils can write an acrostic poem using the term Bar/Bat Mitzvah, or create an invitation to a Bar/Bat Mitzvah with details, to consolidate what they have learned this lesson.

6. **Assessment Suggestion:** In this final lesson pupils to prepare and write an essay response to the question: What does it mean to be Jewish? In the essay pupils should show there understanding of the beliefs and practices that are shared by all Jews, but also understand some of the differences in interpretations and the impact this has on different people's lives. Scaffold pupils into each paragraph and plan as a content within a class discussion.

Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Jews, Judaism, Monotheism, Hasidic Jews, Orthodox Jews, Conservative Jews, Liberal and Reform Jews, Secular Jews, Abraham, Moses, Sacrifice, Exodus, Covenant, Torah, Mitzvot, Sabbath, Kosher, Trefah, Bar/Bat Mitzvah, Tallit, Hebrew.	1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 1.6 Why are holy books special to Christians and Jewish people? 2.6 Why are holy places special to some people? 3.5 What do Jews learn about Passover? What special things might they do? 5.4 What do Jewish people believe about kosher food? How does this impact Jewish people in different ways? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 7.1 What is religion? What counts as knowledge? 7.2 How important was it that Jesus was human?	9.4 Was the Holocaust religiously motivated? How have Jewish people responded differently to persecution?

8.4 How do Humanists decide what to believe? How does this impact the way they live?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Is Humanism a religion? 2. How do Humanists decide what is true in a world of conflicting ideas? 3. How do Humanists approach questions about meaning and purpose?	Can give reasoned explanations of core Humanist beliefs, emphasising reason, evidence, and human experience. Can explore the diversity of belief within Humanism. Can contextualise	a. To start the lesson get pupils to come up with a list of ingredients that they think they need to live a good life (e.g. good health, happiness etc...). Following this, watch Facts about non-religious beliefs – KS3 Religious Studies – BBC Bitesize to introduce Humanism, pupils can note down as many beliefs/practices of Humanists as they can as they watch. Using slide 15 (What-is-humanism-11.pptx) ensure pupils understand the terms Atheist, Agnostic (and Theist). Using slides 8-13 pupils to learn about the five features of a Humanist approach to life. Pupils could collect information around the classroom and then fill in a gap fill using slide 14, with the bolded words removed. Finally, pupils to complete their ingredients for a good life to the list a Humanist may come up with (e.g. Relationships, Community, working to benefit humankind, Beauty and wonder, Exploration and discovery, being kind to others, enjoying arts-culture-music, completing something difficult, learning new things, food and drink, developing your	An atheist is someone who does not believe in god, An agnostic is someone who accepts we can't know whether a god exists or not, a theist is someone who believes in a God/Gods. Humanists have five features of a Humanist approach to life; 1) Humanists believe that human beings have natural origins. We evolved naturally like all other living things. We have evolved many capacities and, if we put them to good use, we have the potential to lead good and happy lives.

4. How do Humanists decide what is right and wrong? 5. What do Humanists believe about death and the legacy we leave behind? 6. Do all Humanists share the same attitudes and beliefs?	how Humanist teachings impact the way they live their lives. Reflect on their own views around the existence of God. Reflect on their own ethical principles that guide their moral decisions.	talents, and good health). Pupils to reflect on how similar/different their lists are, are there any you would want to add to your list, are there any you disagree with? b. As pupils enter the classroom ask them to think about what do these words mean? Certain, Probable, Possible. Pupils to complete sentence that uses each word .Discuss what truth means and how people decide what is true in everyday life, encouraging pupils to share personal experiences or their views on God. Pupils could then plot on a continuum where they stand in terms of Atheism, Agnosticism, Theism plotting themselves next to statements like I am 100% certain god exists, or I am uncertain but feel that it is more likely a god doesn't exist that one does, it is possible that... Following this, explain to pupils that atheists accept that they can't prove there is no god, but they do not think this is a persuasive reason to believe in one. They believe the responsibility should rest on the believer to prove something exists not on the non-believer to prove it doesn't. Explain that the 'burden of proof' thought experiment proposed by philosopher, Bertrand Russell's, is sometimes used by Humanists and	2) Humanists believe the world is a natural place with no supernatural side (they will be atheists or agnostics). They believe that science and the search for evidence provides the best way to answer our questions about the world. 3) Humanists believe this is the one life we have and so we need to make the most of it. For Humanists, there is no single 'ultimate' meaning of life. Instead, it is up to us to make our own lives meaningful. They believe we should be free to decide how we live (as long as we do not cause harm to others), seeking happiness and supporting others to do the same. 4) Humanists believe that the origins of our moral capacities lie inside human beings and our
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		other atheists/agnostics to help explain what is true (teach the term <i>reason</i>): <i>Imagine you were told that there was a teapot floating in space. Then, imagine you were told that this teapot was always located on the exact opposite side of the sun from the Earth so that we would never be able to detect it with our telescopes or in any other way.</i> Pupils to discuss; Would you believe such a teapot existed? Could you prove that it didn't exist? How could Humanists relate this thought experiment to belief in God? Develop the notion that Humanists use evidence to prove something is true by watching How do we know what's true? » Understanding Humanism. Conclude with a brief reflection; Pupils discuss how Humanists might approach conflicting ideas in real life, and discuss how they would decide what is most likely to be true, using key terms such as: testing, observing, experience, evidence, reason, belief, truth, certain, probable, possible. Pupils could then write a short response to how Humanists decide what is true, by using those key terms. c. Start with a discussion on what meaning and purpose mean to pupils personally. Ask: What do you think gives life meaning? And do you think everyone has a purpose?	evolution as a social animal. They believe that, when deciding how to act, we should use reason and empathy, considering the consequences of our actions and the likely impact on other people and animals. 5) Humanists believe that human beings alone are responsible for making the world a better place. Many campaign for equality, human rights, and secularism. Many celebrate the progress humanity has made, but recognise the work that is still to be done. The 'burden of proof' thought experiment demonstrates how atheists accept that they can't prove there is no god, but they do not think this is a persuasive reason to believe in one. They believe the responsibility should rest on the believer to prove
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		Encourage pupils to reflect on what they believe gives life direction and purpose. Watch How can I be happy? » Understanding Humanism to give an introduction to Humanist beliefs around the meaning and purpose of life. Present a series of Humanist quotes about meaning and purpose (e.g., "The purpose of life is not to be happy, but to be useful, to be honourable, to be compassionate, to have it make some difference that you have lived and lived well." – Ralph Waldo Emerson). Have pupils work in pairs to discuss the meaning of each quote and how it might reflect a Humanist approach to finding purpose. Ask pupils to create a "Purpose Timeline." They will map out key moments in their lives or imagined future events that give them a sense of meaning or direction (e.g., personal achievements, relationships, or contributions to the community). Then, pupils compare their timelines in small groups, discussing what shapes their own sense of purpose and how Humanists might define or approach purpose in a similar way. Assign each group a different scenario (e.g., a person considering a career change, someone seeking a meaningful hobby, or an individual who feels lost without a clear purpose). Groups role-play how a Humanist might guide the person to find meaning and purpose in the scenario. After role-playing, groups present their solutions to the class. Hold a reflective discussion: How do	something exists not on the non-believer to prove it doesn't. Humanist ethics emphasise how decisions are based on reason, empathy, and the impact on human welfare. Humanists believe that there is no life after death. However, that our legacy lives on in the memories of others, through our contributions and the impact we make on others. As with religious worldviews, there is diversity in belief amongst Humanists; for example, around approaches to secularism or ethics. Assessment suggestions: Moral Response writing: Pupils can be presented with an ethical scenario, such as deciding what to do if a friend admits to cheating on a test. They should analyse the key issues involved, like fairness,
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		Humanists view life's purpose without relying on religious beliefs? Encourage pupils to think about how Humanists might suggest people find purpose through relationships, creativity, or contributing to society. End by pupils writing a response to the question how might a Humanist create their own meaning and purpose in life? Using ideas and quotes discussed in the lesson. d. Start with a discussion on moral dilemmas: What makes something right or wrong? Ask pupils to share examples of situations where they had to decide what was right and discuss how they made those decisions. Present different moral dilemmas (e.g., you find a wallet on the street. Do you keep it or return it? Or a friend is being bullied online. Do you intervene or stay out of it?). Introduce pupils to the Humanist approach to ethics, emphasising how decisions are based on reason, empathy, and the impact on human welfare. Pupils to watch What makes something right or wrong? » Understanding Humanism and discuss how a Humanist might approach each dilemma. Provide pupils with a list of ethical principles (e.g., "The Golden Rule," "Minimising harm," "Maximising well-being") and ask them to match each principle with a real-life example. In small groups, pupils are given two case studies: one reflecting a Humanist ethical approach and another based on a	honesty, and the potential consequences of their actions. Pupils then explain how a Humanist might approach the situation, using empathy, reason, and consideration of the impact on others, rather than relying on religious guidance. Finally, they can summarise their own response to the dilemma, justifying their decision with reference to Humanist principles. Using Humanist-building.pptx pupils could design a Humanist building using the key principles that Humanists live by to influence their design.
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		religious viewpoint (e.g., a decision involving charity, honesty, or fairness). Groups compare how each worldview addresses the issue and discuss the differences in their reasoning. Ask pupils to create an ethical “decision tree” on a poster, showing how a Humanist might make a decision based on various ethical principles (e.g., a flowchart starting with a moral question and branching out depending on reason, evidence, empathy, and consequences). They can work in pairs to design the tree and present it to the class. Finish with a group reflection on how Humanists make moral decisions and how this compares to their own decision-making process. Pupils then write a brief response to “What ethical principles guide your own moral decisions, and how do they compare to Humanism?” Assessment Suggestion: Could be completed as a homework task: Moral Response writing: Pupils can be presented with an ethical scenario, such as deciding what to do if a friend admits to cheating on a test. They should analyse the key issues involved, like fairness, honesty, and the potential consequences of their actions. Pupils then explain how a Humanist might approach the situation, using empathy, reason, and consideration of the impact on others, rather than relying on religious guidance. Finally, they can summarise their own response to the	
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		dilemma, justifying their decision with reference to Humanist principles. e. Watch What should we think about death? » Understanding Humanism to provide a summary of the Humanist approach to life and death. Using Think, Pair, Share, pupils reflect on the question, what does 'legacy' mean to you? Share ideas with a partner, then discuss how a legacy can be created without an afterlife. Show images representing different legacies (e.g., statues, family portraits, charity work). Pupils analyse and discuss how a Humanist might view each legacy. Using a Diamond Nine format, rank 9 statements about legacy and death in order of importance to a Humanist (e.g., "The best legacy is one that helps others"). Justify rankings based on Humanist beliefs. In groups, pupils complete a table comparing Humanist beliefs about death and legacy with religious beliefs, then discuss their findings. Pupils could write a reflection of someone's life that they admire, from a Humanist perspective, focusing on a person's contributions and impact. Peer feedback before sharing with the class. Lastly, pupils write one thing they want to be remembered for and reflect on how it might differ from religious views on legacy.	
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		Pupils to sort these statements into True/False: <i>a. All Humanists are atheists.</i> <i>b. All Humanists think that there isn't any convincing evidence or reason to believe that God or gods exist.</i> <i>c. Humanists believe that the world is an entirely natural phenomenon and there is no evidence of anything supernatural.</i> <i>d. Humanists think that we should base our beliefs on reason and evidence.</i> <i>e. Humanists think that life is completely meaningless.</i> <i>f. Humanists think that there is no official 'meaning of life', but we can make our lives meaningful by how we live.</i> <i>g. Humanists don't believe in any kind of afterlife.</i> <i>h. Humanists don't believe in any kind of afterlife, so they think it doesn't matter how we behave or treat others.</i> <i>i. Humanists think we should try to live moral lives and leave the world a better place than we found it.</i> Using the following information pupils complete a table which shows what Humanists agree on and where there is diversity in their attitudes (this could be done in pair work with the information put up around the room. One member of the pair must remember the information to fill in the gaps for the	
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		second member of the pair who stays at the desk with a master copy with gaps that need to be filled): <i>Secularism:</i> • <i>Humanists believe that people should be free to believe what they want.</i> • <i>Humanists want non-religious people to have an equal voice in society.</i> • <i>Humanists agree that religion should be taught as opinions and beliefs rather than facts.</i> • <i>Some Humanists support secularism, which is the idea that religion and government should be separate and that the government should not favor any religion nor influence religious institutions.</i> • <i>Some Humanists feel that religion, especially Christianity, sometimes gets priority in the UK.</i> • <i>Some Humanists campaign against faith schools and unelected religious leaders in parliament.</i> <i>Science & Knowledge:</i> • <i>Some Humanists argue that science is the only valid source of knowledge. All other types of knowledge are not based on rational thought using evidence.</i>	
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		• <i>Other Humanists think that science is the best way to understand the physical world, but other forms of knowledge are equally valid.</i> • <i>Art, literature, philosophy... these all help us make sense of being human.</i> • <i>They agree that science is good.</i> • <i>They both reject the authority of religious tradition and holy books.</i> <i>Religion & Religious people:</i> • <i>Some Humanists think that religious beliefs are not rational.</i> • <i>Other Humanists see it as more complicated.</i> • <i>Humanists understand that there can be positive aspects to being part of a religion.</i> • <i>Humanists recognise that many religious people are intelligent and thoughtful.</i> • <i>Humanists agree that it is more rational to choose atheism or agnosticism over religious faith.</i> <i>Ethics:</i> • <i>Some Humanists think that right and wrong should be a rational calculation: Do "the greatest good for the greatest number."</i>	
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		• <i>Other Humanists think that this needs to be combined with emotion and compassion.</i> • <i>Humanists think right and wrong can never be a simple calculation.</i> • <i>Humanists agree that they don't need a God or religion to tell them what is right and wrong.</i> Finish with a class discussion on the following questions; Do Humanists have more in common or more that divides them? Why do you think they are divided on some issues? Does being divided make them more or less like world religions? Assessment Suggestion: Using Humanist-building.pptx pupils could design a Humanist building using the key principles that Humanists live by to influence their design.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the unit/lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Humanism, Atheist, Agnostic, Theist, Certain, Probable, Possible, Reason, Evidence, belief, truth, Critical thinking, Rationality, observation, experimentation/testing, Purpose, Fulfilment, Contribution, Ethics, Morality, Consequences, Mortality, Legacy, Impact, Activism, Secularism, Equality, diversity.		4.1 Part 1: What is a Humanist? What matters most to a Humanist? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life?	8.6 Introduction to Philosophy: What does it mean to be human? 9.1 What are different types of worldviews? Why do people see the world differently? 9.3 Problem of Evil: Why is it difficult to believe in God?

8.5 What do different people believe about death and the end of the world?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. How are the practices of early and modern religions united? 2. How does a Christian mourn the death of another? 3. What do Sikhs believe happens when you die? How does this impact the way they live? 4. What is a funeral like if	Can explain some important beliefs from different worldviews about what happens when people die and the end of the world. Can contextualise how different beliefs can be connected across different cultures over time. Can make connections between people's	1. Show some images to pupils of ancient burial sites and including people buried with artefacts or buried facing a particular direction. Ask pupils to think, pair, share what they think the photos are of and what this tells us about how humanity has viewed death in the past? Emphasis to pupils that humanity have been asking themselves this question for thousands of years (At this time the oldest known intentional human burial, dating back about 100,000 years, was discovered in Qafzeh, Israel, with remains of early Homo sapiens). Explain that like creation myths, ideas about death and the afterlife also spread and blended with existing ideas and humans moved around. In this lesson they will at the origins of the Day of the Dead and how it originated in Aztec culture but blended Christian beliefs into it later. Show pupils some images of the day of the dead and ask pupils to write a summary of what is like. Start with a modern depiction of the Day of the Dead using Coco, many pupils will be familiar with this and therefore it can help them access the material. Use this clip	Ancient burial sites, artefacts, and burial practices show how humanity has long been concerned with death and the afterlife, with evidence of intentional human burials dating back around 100,000 years. Over time, ideas from different worldviews have been shared and incorporated into other traditions: The Day of the Dead originated in Aztec culture but later blended with Christian beliefs, forming a celebration that honours deceased loved ones through altars, marigolds, candles, and prayers. Christians believe in the physical resurrection of the body and that

there is no afterlife? 5. & 6. How do different people think that the world will end?	beliefs and how this may impact them in their lives. Can reflect on their own views about what happens after death and the end of the world, drawing comparisons to other worldviews. Can use knowledge about worldviews to evaluate different responses to philosophical questions about death and the end of the world.	https://www.youtube.com/watch?v=u9uyhbb2W30. Ask pupils to record the major parts of the Day of the Dead demonstrated in clip? Next look at the reality of the day of the dead in Mexico. Watch this clip and record 5 bullet points https://www.youtube.com/watch?v=8FHrhH9k-PY&t=220s. Provide pupils with different features of the Day of the Dead which they then have sort into whether they are Aztec inspired or Christian inspired features e.g.: • <i>Altars with offerings like candles, food, and marigolds are created to honour the deceased. (Aztec)</i> • <i>Marigolds, known as the flower of the dead, are used to guide spirits with their bright colour and scent. (Aztec)</i> • <i>Skulls are used as symbols of death and remembrance. (Aztec)</i> • <i>Candles and incense are lit to guide spirits during their journey. (Christian)</i> • <i>The celebration takes place on November 1st and 2nd, which honour the souls of the deceased. (Christian)</i> • <i>Prayers are offered for the souls of the departed, often with visits to cemeteries. (Christian)</i> • <i>Crosses are included on altars or graves to symbolise faith in the afterlife. (Christian)</i>	death is a passage to eternal life, influencing Christian funeral practices and ideas about life after death. Catholics also believe in purgatory, a temporary state of purification or resting before entering heaven. Sikhs believe in reincarnation, where the soul is reborn after death until it reaches spiritual liberation, with actions during life influencing the state of the soul in the afterlife. Their focus is on living a life of devotion, humility, and selflessness to eventually achieve Mukti (liberation). Humanism views death as a natural part of life, with funerals serving as a way to celebrate a person's life and legacy, rather than focusing on an afterlife or spiritual journey. Humanists believe that our purpose in life is to make the most of the
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		If time allows pupils could create an artistic representation of the celebration using the key ideas from the videos and sorting activity. Finally ask pupils to reflect and/or write a written response to the question, why are there similar beliefs around death in different cultures? 2. Start with the settler question of what should be considered when planning a funeral. Explain that today they will be looking at Christian's mourn the death of someone. Provide pupils with the keyword Resurrection and funeral, heaven, hell and purgatory. Give pupils the quote 'I am the resurrection and the life' and start with the origins of the Christian funeral service. Looking at the idea that for Christians there is physical resurrection and therefore the body is well preserved and looked after. Walk pupils through Jesus' funeral using this clip: https://www.youtube.com/watch?v=820oeg9_rIM (check this video is suitable for your pupils as it does show some distressing images). Pupils to then answer the following questions: Describe the funeral of Jesus. What does it tell us about the Christian ideas of a life after death? Next discuss with pupils the notion of modern Christian funerals and teach pupils about what cremation is. Show the pupils the videos: (Church of England) https://www.youtube.com/watch?v=kW-UJJZ0DFQ&t=66s and (Catholic) Catholic Funeral Rites The Walrus. In pairs, ask one pupil to note down the key beliefs	time we have, with the reward being how we are remembered through our actions and achievements. Jews believe in the coming of the Messiah who will bring peace and restore the Jewish kingdom. After the arrival of the Messiah, there will be a resurrection of the dead and a time of judgment. The world will be transformed into a place of peace, justice, and righteousness, with apocalyptic visions found in texts like the Book of Daniel. Christians believe that the end of the world will come with the Second Coming of Christ, where Jesus will return to judge the living and the dead. This will be followed by the Final Judgment, the destruction of the present world, and the creation of a new heaven and earth. Muslims believe in the Day of Judgment (Yawm al-Qiyamah),
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		about life after death in the videos and one pupil to note down any differences in beliefs or practices between Church of England and the Catholic Church. Pupils to share answers with each other and then the class through a discussion and knowledge check. Finally ask pupils to consider: How belief in resurrection may impact Christians during their lives? 3. (This lesson is linked to knowledge learned in unit 7.4 & 7.5). Explain to pupils that for Sikhs the concept of life after death is tied to the idea of the cycle of birth, life, death, and rebirth, similar to the concept of reincarnation in Hindu Dharma and Buddhism (Dharmic religions). Sikhs believe in the existence of the soul, which moves on after the body dies. The actions a person takes during their life influence the state of their soul in the afterlife. Provide pupils the following Sikh beliefs and ask pupils but remove the headings. Pupils have to create their own heading for each belief to show their comprehension of them: • Reincarnation: <i>Sikhs believe that after death, the soul is reborn in another body. This cycle continues until the soul achieves spiritual liberation or Mukti.</i> • Mukti (Liberation): <i>The ultimate goal in Sikhism is to be liberated from the cycle of reincarnation. Mukti is</i>	which will begin after a series of cataclysmic events, including the blowing of a trumpet by the angel Israfil. The return of Imam Mahdi and the second coming of Easa (Jesus) will precede the judgment, where the world will be destroyed, and all humans will be judged by Allah. The righteous will be rewarded with paradise, and the wicked will be punished in hell. Hindus believe in a cyclical universe, where creation, preservation, and destruction occur in a repeating cycle. The end of one cycle (a kalpa) brings about the destruction of the world by Shiva, the god of destruction, followed by renewal, continuing the eternal cycle of life, death, and rebirth. Buddhists teach that the world will eventually end when the Buddha's teachings are forgotten, leading to
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		<i>achieved by living a life of devotion to God, truth, compassion, humility, and selflessness.</i> • Judgement and God's Grace: <i>Sikhs believe that after death, their soul is judged by God, who looks at how they have lived their life. If they have lived in accordance with the teachings of Sikhism, they will be liberated from the cycle of rebirth. If not, the soul will be reborn into another body, and the cycle continues.</i> • The Role of the Guru: <i>The teachings of the Sikh Gurus are crucial in guiding followers to lead righteous lives and to remember God constantly (Naam Japna). The Gurus emphasised the importance of living a life of service to others and devotion to God to break free from the cycle of reincarnation.</i> • No Hell or Heaven: <i>Unlike some other religions, Sikhism does not have a traditional idea of heaven or hell. Instead, the focus is on spiritual liberation and unity with God.</i> Explain to pupils that Sikh beliefs about death and reincarnation influence how Sikhs live their lives. The focus on spiritual liberation and service to others has practical implications for daily life and behaviour. Sikhs learn that one's actions on Earth	suffering and chaos. This will result in a rebirth into another cycle of life, where a new Buddha will arise to guide people once again toward enlightenment. Sikhs believe the world will eventually go through a process of spiritual renewal, where everything will be transformed by God. There is no specific apocalyptic event; rather, Sikhs believe in cycles of creation and destruction, focusing on living righteous lives, helping others, and staying connected to God. Humanists generally do not believe in a divine or supernatural end of the world. Instead, they believe that the end of the world will come as a result of human actions, such as climate change, environmental destruction, or nuclear war. Humanists tend to focus on improving the world in the present,
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		have consequences for their soul's journey. Provide pupils with the following information: • Living a Righteous Life: Sikhs are encouraged to live a life of kindness, humility, and selflessness. This includes being honest, serving others, and remembering God in everything they do. • Seva (Selfless Service): One of the core principles of Sikhism is Seva, or selfless service. Sikhs are taught to help others without expecting anything in return. This aligns with their belief that good deeds will positively affect their soul's journey after death. • Naam Japna (Remembering God): Sikhs are encouraged to meditate on God's name and remember Him throughout the day. This practice purifies the mind and helps individuals focus on the divine rather than on worldly desires, which are seen as distractions from spiritual liberation. • Equality: Sikhism teaches the equality of all people, regardless of caste, gender, or social status. This belief in equality is reflected in their daily actions, such as in the communal kitchens (<i>Langar</i>) where food is shared with all, regardless of background.	emphasising actions that promote well-being and sustainability. Beliefs about the afterlife and the end of the world influence how followers live their lives. For example, Muslims believe they must carry out good deeds, such as giving to charity and helping others, and worship God and obey His Laws, in order to be successful in this life and the next- by pleasing and becoming closer to God (Allah) (becoming better human beings), and in hope that He will Mercifully forgive and purify them, and give them a place in Paradise and avoid punishment in Hell. Christians, who believe in the resurrection, live with the hope that they will be rewarded with eternal life after death, leading them to follow the teachings of Jesus and participate in community activities
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		• Acceptance of God's Will: Sikhs are taught to accept God's will in all circumstances, whether they experience success or hardship. This teaches humility and helps them focus on spiritual growth rather than material wealth or personal desires. Divide the class into small groups and give each group one of the following scenarios: • A Sikh volunteering at a local food bank. • A Sikh working as a teacher. • A Sikh working as a police officer. • A Sikh working in a corporate job, treating all colleagues with respect and equality. • A Sikh facing a personal challenge, accepting it with humility and faith. Ask each group to discuss how the Sikh beliefs they've just learned about (Reincarnation, Seva, Naam Japna, Equality, and Acceptance of God's Will) would guide a Sikh in each scenario. What would the Sikh focus on or do in each situation? How does their belief about life after death influence their actions in life? After discussing in groups, ask each group to share their scenario and the Sikh values they think would guide that person's actions. If time allows ask pupils to research one Sikh	like worship. Sikhs try to live a life of humility and selflessness, focusing on helping others and remembering God, believing their actions will guide their soul's journey toward spiritual liberation. Similarly, Humanists strive to live ethically, knowing that their legacy is the most important thing they leave behind. Assessment suggestions: Pupils will research how different worldviews and faiths perceive the end of the world. These include Jews, Christians, Muslims, Dharmic faiths e.g. Hindus, Buddhists, Sikhs), Humanists and Jews. By the end of the two lessons, pupils (in small groups) should be able to present the key beliefs of each worldview and how it might impact their lives and the actions they take.
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		practice that helps them remember God or serve others (e.g., the practice of Seva or Langar) and write a short paragraph about how this practice reflects their beliefs about death and the afterlife. 4. Begin with the title and ask the settler: 'If there is no afterlife, is there any point in observing death as a rite of passage?' Give pupils the key terms of Humanist celebrant and remind pupils the percentage of the UK which is non-religious. Explain that for Humanism, a funeral is a chance to say farewell and celebrate the life of the person who has died, not to move them on to a heaven or rebirth. Watch this clip and answer these questions: https://www.youtube.com/watch?v=28FxOKDpobE • Identify 3 components of a Humanist funeral. • What is does the role of the celebrant include? • What is similar between a Humanist funeral and a Christian one? • What is different between a Humanist funeral and a Christian one? Discuss with pupils the importance of being remembered in Humanism and that they believe their 'reward' is not some positive afterlife but being remembered by the things they achieved in their lives and the way they live on in other people's	
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		memories. Watch https://www.youtube.com/watch?v=AlfVDzpwr-c and ask pupils to discuss the following questions; • What sort of things might constitute as 'meaning and purpose'? • Why does Humanism not believe that there is an afterlife? • How does nature play a role in the Humanist beliefs? Finally, ask pupils to reflect on what they would like to be remembered for. 5. & 6. Assessment Suggestion: Pupils will research how different worldviews and faiths perceive the end of the world. These include Jews, Christians, Muslims, Dharmic faiths e.g. Hindus, Buddhists, Sikhs), Humanists and Jews. By the end of the two lessons, pupils (in small groups) should be able to present the key beliefs of each worldview and how it might impact their lives and the actions they take. Firstly pose the question; "How do you think the world will end? Is it something that's controlled by humans, or do you think it's the work of divine or natural forces?"	
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		Assign pupils to groups and assign them some guiding questions to research, which could include; <i>What do followers of this worldview believe will happen at the end of the world?</i> <i>Is there a specific event that signals the end (e.g., a battle, a natural disaster, the return of a figure, etc.)?</i> <i>What role does humanity play in the end of the world, if any?</i> <i>How do followers of this worldview prepare for or understand the end of the world?</i> <i>How is the idea of the world's end connected to the overall beliefs or teachings of their worldview?</i> <i>Are there any key figures or texts associated with these beliefs?</i> Here is summary of different worldviews beliefs about the end of the world which could be provided to get pupils started in their research: <i>Jews:</i> <i>Jews believe in the coming of the Messiah who will bring peace and restore the Jewish kingdom. After the arrival of the Messiah, there will be a resurrection of the dead and a time of judgment. The world will be transformed into a place of peace, justice, and righteousness. The Book</i>	
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of Daniel and other texts describe apocalyptic visions, but the specifics of the end are often left mysterious.

Christians: *Christians believe that the end of the world will come with the Second Coming of Christ, where Jesus will return to judge the living and the dead. This is followed by the Final Judgment, the destruction of the present world, and the creation of a new heaven and earth. Events like wars, disasters, and the rise of an Antichrist figure are often mentioned in apocalyptic texts (e.g., the Book of Revelation). Followers are taught to live in anticipation of Christ's return.*

Muslims: *Muslims believe in the Day of Judgment (Yawm al-Qiyamah), which will begin after a series of cataclysmic events, including the blowing of a trumpet by the angel Israfil. The return of Imam Mahdi (the guided one) and the second coming of Easa (Jesus) will precede the judgment. The world will be destroyed, and all humans will be judged by Allah. The righteous will be rewarded with paradise, and the wicked will be punished in hell.*

Hindus: *believes in a cyclical universe, where creation, preservation, and destruction occur in a repeating cycle. The end of one cycle (a kalpa) brings about the destruction of*

the world by Shiva, the god of destruction, followed by renewal.

Buddhists: *teaches that the world will eventually end when the Buddha's teachings are forgotten and the world will experience suffering and chaos, leading to a rebirth into another cycle.*

Sikhs: *Sikhs believe that the world will eventually go through a process of spiritual renewal, where everything will be transformed by God. They think the world goes through cycles of creation and destruction, but there isn't a specific event like a final apocalypse. Instead, Sikhs focus on living good lives, helping others, and staying connected to God. They believe that those who live with kindness, humility, and devotion will experience spiritual liberation and peace, merging with the divine. The end of the world, for Sikhs, is more about spiritual growth and renewal rather than a dramatic event.*

Humanists: *Humanists generally do not believe in a divine or supernatural end of the world. Instead, they believe that the end of the world could come as a result of human actions, such as climate change, environmental destruction, or nuclear war or could come ultimately as the result of natural processes such as an asteroid impact or our closest*

		<i>star (the sun) reaching the end of its life. Humanists tend to focus on the importance of improving the world in the here and now rather than on an afterlife or supernatural event.</i> In the lesson 6 pupils can present their findings. Teacher prompt questions could include: • <i>What common themes can we see in these different worldviews about the end of the world?</i> • <i>How do beliefs about the end of the world influence the way people live their lives?</i> • <i>Which belief about the end of the world do you find most interesting, and why?</i> Finally ask pupils to reflect on their own beliefs about death and the end of the world. Pupils could write a reflection of their beliefs referencing worldviews, if any, that they have learned about in this unit that they can relate to or share beliefs with.	
Key vocabulary:	Links to prior knowledge: (Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)	Links to future units:	
Burial sites, artefacts, humanity, death, afterlife, Day of the Dead, Aztec, Christians, skulls, candles, incense, crosses, altar, offerings, remembrance, resurrection, heaven,	1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live?	8.6 Introduction to Philosophy: What does it mean to be human? 9.5 Diversity within Islam: What are the important beliefs that Muslims	

hell, purgatory, funeral, reincarnation, Mukti, Judgement, Guru, Seva, Naam Japna, equality, God's will, selfless service, life after death, Humanist celebrant, Messiah, apocalyptic, Judgment Day, Imam Mahdi, Isa, Shiva, destruction, renewal, cycle, environmental destruction.	2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? 3.1 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 3.3 Diversity within Hindu Dharma: What do Hindus believe and how may they live? 4.1 Part 1: What is a Humanist? What matters most to a Humanist? 4.3 Part 2: What is a Humanist? What do they believe about leading a good life? 5.6 What do different people believe about what happens when you die? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion? 7.5 Who is a Buddhist and how do they account for suffering in the world? 8.2 What do Sikhs learn about acts of charity? How might it impact the way they live?	share? How may this impact their lives?
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8.6 What does it mean to be human? An Introduction to Philosophy.

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What does it mean to be 'human'? 2. What is Philosophy? 3. What is the meaning of life? 4. Is there a difference between human and machine? 5. How can we be certain the	Can explain the different beliefs that people hold in relation to ultimate questions. Can refer to sources of authority who have written about philosophy and explain some of their arguments. Can evaluate the different ways in which people gain knowledge.	1. Ask the pupils to consider some key questions: What makes humans special? How would you define a human being? List 5 things that make us human. The list could also include what other worldviews see as being human e.g. Christian/Jewish: 'And God made man in his own image' Genesis. Ask pupils to write their own definition of Human. Discuss with pupils a hypothetical person and what makes them a human, and see if pupils can come up with a way to categorise them e.g. physical features or mental features etc. Watch this clip about mental/cognitive change and answer these questions: https://www.youtube.com/watch?v=Vwigmktix2Y&t=23s. Ask pupils to reflect on the following question: a. <i>Is Clive Wearing the same person he was 20 years ago?</i> b. <i>Is Clive still human, despite him not having proper cognitive awareness?</i> Next discuss physical changes and for this use the Ship of Theseus. Give pupils a written summary of the concept and	Humans are unique due to a combination of physical, cognitive, and emotional traits that distinguish them from other beings. The Ship of Theseus thought experiment illustrates the philosophical debate about personal identity and physical change, showing that even as our cells and bodies change over time, we may still consider ourselves the same person. Philosophy is the study of ultimate questions, including the nature of existence, knowledge, and ethics, and it encourages critical thinking through reasoning, evidence, and

world is how we perceive it? 6. Can we rely on our senses?	Can reflect on how people's beliefs about the meaning of life can impact the way they live their life. Can reflect on what it means to human. Can reflect on their own views around how they give meaning to their life.	follow it up with this clip: https://www.youtube.com/watch?v=kVAHXiKjgRo&t=3s. Ask pupils to reflect on these questions: <i>What do you think? Is the ship still the same ship?</i> <i>Nearly all of our cells change every 7-10 years... Are you a different person to when you were 3? 5? Will you be the same person at 23?</i> Ask pupils to see if they can retell the ship of Theseus using a modern-day analogy. Lastly ask pupils to reflect on what they have discussed this lesson, do they still agree with their list that they made at the beginning of the lesson, do they want to change it? 2. Start by asking pupils what the term 'philosophy' means and feedback their responses. Explain that the word literally means "love of wisdom" in Ancient Greek. What do they think this means? Explain that philosophers like to study ultimate questions. Watch this clip What is Philosophy for? And pupils to discuss; what things do philosophers do that 'regular' people don't? What sort of questions or issues might a philosopher investigate? Why might many people throughout history reject philosophers? Pupils then complete their first philosophical challenge by thinking of three questions most people can answer, 3 questions that only I can answer, 3 questions that	the exploration of different perspectives. Different philosophical schools of thought reflect diverse views on the meaning of life: Nihilist: They believe the universe has no purpose, and therefore neither does human life. Materialist: They want money and to own nice things. Humanist: Their purpose is to seek happiness, help other people be happy and leave a meaningful legacy. Religious: They aim please God by helping others with the hope of a reward after death. Ascetics: They deprive themselves to seek enlightenment.
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		some people can answer, and 3 questions that nobody knows the answer to. Feedback their responses and ask pupils to respond to the question Why waste time on a question nobody can answer? Go back to the meaning of philosophy and explain to pupils that asking questions helps us make sense of the world, it can challenge what we already assume we know is correct, it can help us test out the answers others give, and it can train our brains to think in a different way. Explore the different types of tools we have when we philosophise: Logic, evidence, experience, asking questions, scepticism, imagination and an open mind. Present pupils with a sceptical argument such as Descartes Brain in a Vat thought exercise and/or Chuang Tzu's Butterfly Dream to demonstrate what philosophers can think about. Lastly ask pupils to write their own definition of what philosophy means using keywords such as love of wisdom, ultimate questions, logic, evidence, questioning, experience, scepticism, imagination and open mind. 3. Ask pupils to revisit what they learned about the term philosophy last lesson and ask pupils to make a list of some ultimate questions that philosophers may ask. Hopefully one of the questions mentioned are 'What is the meaning of life? Show The Meaning of Life to get pupils thinking about this ultimate	Hedonist: Life is about having as much fun as possible. Existentialist: Life is what you make it for yourself. Consciousness is the state of being aware and responsive to one's surroundings. The Simulation Argument and ideas from popular culture, such as The Matrix, raise questions about whether the reality we experience could be a sophisticated simulation. Rationalism, empiricism, and scepticism are three major philosophical approaches to knowledge, with rationalism emphasising reason, empiricism focusing on sensory experience, and scepticism questioning the reliability of all knowledge. Assessment suggestions:
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		question. Discuss the idea of how different humans experience the world and give meaning to their lives. Provide pupils with examples of people that exemplify the views listed below. Pupils are to match the person with the view: <i>Nihilist: They believe the universe has no purpose, and therefore neither does human life.</i> <i>Materialist: They want money and to own nice things.</i> <i>Humanist: Their purpose is to seek happiness, help other people be happy and leave a meaningful legacy.</i> <i>Religious: They aim please God by helping others with the hope of a reward after death.</i> <i>Ascetics: They deprive themselves to seek enlightenment.</i> <i>Hedonist: Life is about having as much fun as possible.</i> <i>Existentialist: Life is what you make it for yourself.</i> Following this, pupils can create a class record of which pupils identify with which options the most to demonstrate the diversity in beliefs within the classroom. Pupils should then answer the questions: Are you surprised by the results? Why or why not? What factors might have made the answers different? 4. Ask half the class to start by writing a list of what a human is, and the other half what a robot is (without them knowing what the others are doing). Ask pupils to compare their lists and see	Write a letter convincing a friend to join either Plato or Aristotle's side, or the sceptic's school of thought. In the letter pupils should aim to use relevant keywords and explain the advantages and disadvantages of different approaches.
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		if they can work out what they were writing a list about. Are there any similarities? Was it easy or difficult to guess? Ask pupils how they know if they are real and not a machine? Ask the pupils this question and allow for class discussion building towards the concept of consciousness. Ask pupils what consciousness is and then outline to them the definitions you want them working with: The state of being aware and responsive to your surroundings. Follow it up with the question: How can you prove something is conscious? Giving them the examples of a rock, a plant and a pet animal. Ask the pupils if each of these have consciousness. Outline the problem of consciousness and whether it would ever be possible to simulate it. Use the clip from iRobot to demonstrate this issue: https://www.youtube.com/watch?v=05bGPiyM4jg&t=24s, ask pupils: Is the android conscious? If an android is able to feel emotions and have memories... Are they any different to us? Do they (Robots and android) still have a purpose? Finally move to teaching the pupils about Alan Turing and the Turing test which helps prove whether something is human or machine. Pupils can watch https://www.youtube.com/watch?v=3wLqsRLvV-c&t=190s. Ask pupils: How can you use this test to ensure that I am not just a robot who has been programmed to mimic an exceptional RE teacher? Could you create a better test? What would it look like?	
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		5. Start with the settler question of: what would be the best game or film to live inside of? Show pupils the scene from the Truman Show The Truman Show. Truman realizes he's being watched where he realises things are not as they seem. Ask pupils if they know what he has realised? Give pupils a knowledge recap and provide them with the key term of illusion, simulation and reality. Pupils to watch this video on the simulation argument https://www.youtube.com/watch?v=yGfTDcHJHSI. Pupils to discuss their initial thoughts about this theory. Explain to the pupils the idea of the Matrix and whether it is possible that we are all living in a sophisticated AI. Use this video clip and ask these questions: https://www.youtube.com/watch?v=CRccE0uH5QA. Have you ever doubted whether the world we live in is real or not? Why? In groups, pupils can create their own matrix: Pupils must come up with a list of 10 good things and 10 bad things they will include to trick our minds into believing it is reality. Pupils should imagine that we are the last humans after an apocalypse. Space travel takes a long time and therefore we create a matrix in order to help pass the time. However, if we realise that we are in the Matrix, we will wake up and therefore be stuck on the ship, never making it to the planet. Therefore, pupils need to make it as convincing as they can. Pupils then can discuss the concept of brains in Jars. Maybe we don't even	
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		have a body, perhaps we are simply a brain being fed information as per Descartes theory that was explored in lesson 2. Finally, pupils can respond to the statements 'It is clear that we are simply programs rather than actual life' or 'It makes no difference whether we are in a simulation or not.' 6. Begin by asking pupils how they come to know things or gain knowledge, what process do they go through (e.g. senses, experiences, evidence, testing etc)? Show pupils the green needle/brainstorm thought experiment Brainstorm or green needle? The new Yanny or Laurel and/or the blue/gold dress photo. What do the pupils hear/see? Can we always trust our senses? Give pupils the key terms of knowledge, rationalism, empiricism and scepticism. Explain to pupils that they will be looking at two Ancient Greek philosophers who thought deeply about how as humans we gain knowledge. Start with Plato, giving a fact file of who he is, what he did and the creation of the academy. Watch this clip and answer the following questions: https://www.youtube.com/watch?v=VDiyQub6vpw&t=15s - What are Plato's key teachings? (give at least 3) - What is a Socratic discussion? - What is special about Plato's understanding of love?	
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d. How did Plato want the world to be governed?

Explain to pupils that Plato encouraged rationalism, explain what rationalism is and use this video to help clear that up for pupils: (just the Rationalism section of this: [Rationalism vs Empiricism](#)). Next move on to Aristotle using the quote 'Master of those who know' and outline key components of Aristotle's life. Watch this clip and get pupils to write a summary of empiricism: https://www.youtube.com/watch?v=umHDO_VODWA. You may need to guide pupils through how empiricism works, ensure that they understand that it is based on the five sense and therefore something which all have access to (Empiricism section of [Rationalism vs Empiricism - YouTube](#)). Finally, move to the discussion questions:

- a. Who is the most convincing and why?
- b. Which of the two schools would you rather be a part of and why?

Lastly introduce the scepticism. Ask pupils what they think it might mean then watch the last section of [Rationalism vs Empiricism - YouTube](#).

2. **Assessment Suggestion:** Write a letter convincing a friend to join either Plato or Aristotle's side, or the sceptic's school of

		thought. In the letter pupils should aim to use relevant keywords and explain the advantages and disadvantages of different approaches.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>		Links to future units:
Human, human being, consciousness, mental features, physical features, Ship of Theseus, analogy, philosophy, love of wisdom, ultimate questions/big questions, logic, evidence, experience, asking questions, scepticism, imagination, open mind, Brain in a Vat, butterfly dream, ultimate questions, meaning of life, nihilist, materialist, humanist, religious, ascetics, hedonist, existentialist, robot, machine, consciousness, Turing test, illusion, simulation, reality, Matrix, rationalism, empiricism, Plato, Aristotle, Socratic discussion, empiricism, five senses, perception, scepticism.	5.1 What is a worldview? What are the worldviews of people where I live? 6.1 Are science and religion in conflict when it comes to creation? 7.1 What is religion? What counts as knowledge?		9.1 What are different types of worldviews? Why do people see the world differently? 9.2 What are the ethical dilemmas that medicine creates?

9.1 What are different types of worldviews? Why do people see the world differently?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is a worldview? 2. What are the major factors in influencing a worldview? 3. Are worldviews rigid or flexible? 4. What does the data tell us about how	Can give reasoned explanations of some of the diverse beliefs that people hold. Can analyse evidence to draw conclusions about people's beliefs and how they are changing. Can consider how this may	1. Provide pupils with a list of statements (e.g. 1. We all have them. 2. They are what we think is true or right. 3. We can't prove them. 4. They influence the way we think and act. 5. They have the power to motivate us to do good and bad. 6. They have the power to divide or unite society) and ask pupils what they think all these statements are (beliefs). Explain to pupils that everyone has beliefs that are about a particular topic. However, if you take a step back from individual beliefs, they are influenced by someone's 'worldview.' Provide a definition of the term worldview e.g. a worldview (which can be religious or non-religious) is a group of related beliefs that addresses the 'big' questions in life - the origins of the universe and us, how we should live our lives and the nature of reality (for example, Christianity is a religious worldview, whereas Humanism is a non-religious worldview, something like vegetarianism is not a worldview because it is only about one particular topic). Ask pupils to	A worldview (which can be religious or non-religious) is a group of related beliefs that addresses the 'big' questions in life - the origins of the universe and us, how we should live our lives and the nature of reality (for example, Christianity is a religious worldview, whereas Humanism is a non-religious worldview, something like vegetarianism is not a worldview because it is only about one particular topic. Factors that may impact a person's worldview include; age, level of curiosity, personal experiences, upbringing, location,

worldviews are changing in the UK?	change in the future.	complete an activity such as 2 2 Worldview questions ways to get you thinking CKRE2.pdf (Studying Worldviews, ed. Stephen Pett, RE Today 2021: RE have a range of free as well as paid resources on this topic) to get pupils thinking and reflecting on their own worldview. Pupils can discuss their answers with others and consider why they may be similar/different to one another.	school/education received, family influences, friends, media exposure, a gut feeling etc.
5. What do sociologists say about how worldviews are changing in the UK?	Can evaluate the usefulness and limitations of data and research.		Worldviews can be flexible and change due to the different priorities and circumstances in people's lives.
6. What is your worldview?	Can contextualise different factors that impact people's worldviews. Can reflect on their own worldviews and the factors that have shaped it.	2. In this lesson pupils will explore the factors that can influence a person's worldview. Firstly, recap with pupils what a worldview is and how it is different to a belief, can they provide examples? Ask pupils to think about how they answered questions about their own worldviews and then come up with a list of factors that they think might impact their worldview (e.g. age, level of curiosity, personal experiences, upbringing, location, school/education received, family influences, friends, media exposure, a gut feeling) and discuss the ideas they generate, do they think that some might be more important than others. Provide pupils with some profiles of fictional people that live very different lives, in different places, with different experiences and ask pupils to answer the same set of questions (with strongly agree, agree, disagree, strongly disagree responses). For each person to demonstrate that these factors can have a big impact on how someone may see the world (e.g... society is	Data indicates that people in the UK are increasingly distancing themselves from religion. Christianity has seen the largest decline, while the number of individuals identifying as having no religion has risen significantly. A key factor in this trend is not necessarily individuals changing their beliefs or departing from a faith, but rather the younger generations growing up without any religious affiliation. Grace Davies' "Believing without Belonging" theory suggests that in today's society, people can believe in a higher power or spiritual ideas without attending church or other

		fair, you succeed and fail based on your own efforts, religion is good for society etc...). Finally, ask pupils to reflect on why we learn about worldviews, and its relevance to living in 21st century UK society. 3. Ask pupils if worldviews are rigid or flexible? Do they change as we go through life? Ask them for their initial thoughts. Pupils could then complete an activity such as 1 2B Worldview metaphors mixing desk.pdf (Studying Worldviews, ed. Stephen Pett, RE Today 2021), which emphasise how worldviews can change depending on the context. Following this, pupils could explore consider further metaphors that help us explain what a worldview is using the activity 1 2A Worldview metaphors classroom ideas CKRE2.pdf (Studying Worldviews, ed. Stephen Pett, RE Today 2021). Pupils could have a go at developing their own metaphor for explaining what a worldview is. 4. In this lesson pupils would investigate what data can tell us about how worldviews are changing in UK society. Pupils can interrogate the data using this information IW02 1 4 S.pdf (Investigating Non-Religious Worldviews, ed. Stephen Pett, RE Today 2023). Further data and insights can be found	organised religions. This means that instead of following the rules and practices of a group, many individuals are choosing to have their own personal and unique way of being spiritual. Grace Davies' vicarious religion theory explains that some people may not actively participate in church or religious activities themselves but still enjoy the benefits of religion through others. For example, they might feel connected to a faith community because their family or friends attend church, or they might celebrate important religious occasions even if they don't go to services regularly. This idea shows how people can still find meaning and support from religion without being directly involved in it themselves.
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		here, BSA 36.pdf (John Curtice et al, British Social Attitudes 36, The National Centre for Social Research 2019). Assessment Suggestion: Pupils could create an infographic which provides information on how people self-identify in the UK, how this is changing over time, which worldviews are increasing, and which are decreasing, pupils could also look at how the UK compares to the global picture: The Future of World Religions: Population Growth Projections, 2010-2050 Pew Research Center). Pupils could then read the conclusion section (BSA 36.pdf pg 37) and highlight what the report suggests about how and why worldviews are changing and becoming less religious. Can they add any reasons to why they think religious worldviews in the UK are generally in decline?	Abby Day's "Believing in Belonging" theory explains that for many people today, feeling a sense of belonging is just as important as what they believe in. She suggests that instead of just focusing on religious beliefs, people often find their spiritual connection through their relationships and communities. This means that even if someone doesn't fully follow a religion, they still feel connected to others and share values, which helps them feel like they belong.
		5. In this lesson pupils will analyse the perspectives of sociologists who have developed theories about the complexity of religious worldviews in the UK and Europe. Share with pupils the theories in this resource 6 3B Sociological theories on religion in Britain CKRE2.pdf (Studying Worldviews, Stephen Pett, 2021). Read through the theories and pupils to write a short summary of what each theory means. Pupils could be provided with some perspectives which they can then match to the correct theory. Finally, ask pupils what they found more useful, the	Assessment suggestions: Pupils could create an infographic which provides information on how people self-identify in the UK, how this is changing over time, which worldviews are increasing, and which are decreasing, how does this compare globally?

		statistical data that they looked at last lesson, or the theories put forward in this lesson. Which gives them a better picture of how worldviews are changing, or do we need both? Is there limitations to any of them? Finally ask pupils to read Dr Tim Stacey's research on 6 7 Thinking things through CKRE2.pdf (Studying Worldviews, Stephen Pett, 2021), 'Should we be asking questions about religion anyway?' Ask pupils to reflect on what they have read, what do they think is more important to ask about, belief or action? 6. Pupils to use this lesson to reflect on their own worldviews in more detail. They could be provided with Printer friendly 3 1 Ext personal worldviews CKRE 2.pdf (Studying Worldviews, Stephen Pett, 2021), and work through the questions a through to c. Pupils could use their notes from a and b to create a poster, or artistic expression of their worldview.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the unit/lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Belief, religion, worldview, non-religious worldview, religious worldview, data, trends, sociologists, theories, believing without belonging, vicarious religion, believing in belonging.		2.2 Is Christmas only special to Christians where we live? 4.6 What do different people believe about the creation of the world? 5.1 What is a worldview? What are the worldviews of people where I live? 5.6 What do different people believe about what happens when you die? How might this impact the way they live?	9.6 Was Jesus the Messiah? How do Abrahamic views differ?

	6.1 Are science and religion in conflict when it comes to creation? 7.1 What is religion? What counts as knowledge? 8.2 What do different people believe about death and the end of the world? 8.6 Introduction to Philosophy: What does it mean to be human?	
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9.2 Should the morality of life ethics be strict or flexible?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
- Should morality be strict or flexible? - Is human life sacred? - When does life begin? - Why are Christians divided over abortion?	Can give reasoned explanations on a variety of teachings regarding the sanctity of human life and the value of human life. Can explore the diversity of religious and non-religious teachings from a variety of sources of	<i>This unit should be taught with sensitivity due the nature of the content. Please discuss with your school leaders before teaching this unit to ensure its suitability.</i> Ask pupils to explain the difference between a rule and a guideline, providing them with some statements to that illustrate the difference e.g. Rules tell you what to, rules are clear and strict, guidelines say 'try to do' or 'try to avoid', guidelines are flexible. Ask them to reflect on what approach is best by looking at the advantages and disadvantages of both. Ask pupils to then vote on the whether morality should be strict or flexible. As them to recast their votes when considering issues of life and death, and then personal life choices. It might be expected that most pupils will say issues of life and death should be a rule, whereas personal life choices should be a guideline. Explain to pupils that in this unit they will look at ethical issues, including abortion. Ask pupils to discuss whether they think abortion is an issue of	Judaism teaches that every life is unique and belongs to God, a principle often termed the sanctity of life. Since God is the Creator of all existence, it is only He who has the authority to determine the beginnings and ends of life. "God said, let us make man in our image and likeness." — Genesis 1:26 In Christianity, human life is considered sacred and is regarded as a divine gift that must be respected and protected. This notion, known as the sanctity of life, is underpinned by the belief that humans are made in God's image. Jesus emphasised to his followers

5. Is euthanasia ever permissible?	authority in relation ethical issues. Can analyse the impact that teachings have on people's lives and decision making with regards to ethical issues. Can contextualise how different interpretations can arise from teachings. Can evaluate their own views on ethical issues relating to the sanctity and/or	life and death or personal choice issue. Use the debate to highlight that views on this issue are complex and diverse. Finish with pupils writing a conclusion to the question, 'Should morality be strict or flexible?' e.g. is right and wrong a black and white issue or a big grey area? 2. Recap learning from last lesson by sharing some of their answers in the conclusion writing activity, probing their responses. Explain that different religious and non-religious worldviews have beliefs around life and its sanctity. Provide a definition of sanctity. Explore the diverse views of the sanctity of life using examples from different worldviews, e.g. (Judaism: Sanctity of life - Jewish beliefs - Edexcel - GCSE Religious Studies Revision - Edexcel - BBC Bitesize , Christianity: The status of the embryo and sanctity of life - Matters of life and death: Abortion and euthanasia - CCEA - GCSE Religious Studies Revision - CCEA - BBC Bitesize, Islam: BBC - Religions - Islam: Abortion, Humanist Perspective: Abortion humanist perspective. Pupils could be provided with a religious teaching from different religious-worldviews which they then explain in their own words. Ask pupils what all the definitions have in common (e.g. life is given by God, it is special/sacred etc...). Ask pupils to think about what a non-religious perspective may be in terms of the sanctity of life? Would they think it is special? A gift from God? Enable pupils	the value each person holds to God, noting that He even counts every hair on their head. Islam places a significant emphasis on the sanctity of life; The Qur'an says: "Whosoever has spared the life of a soul, it is as though he has spared the life of all people. Whosoever has killed a soul, it is as though he has murdered all of mankind." - Qur'an 5:32 Christians are divided over abortion. Some Christians believe it is the lesser of two evils, whereas others believe life must be protected from conception. Some believe that life begins at conception, whilst others believe whilst life begins at conception is isn't yet the life of a full human (view also shared by Humanists). Hindus believe in reincarnation; For some Hindus this means abortion is
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	value of human life. Can reflect and develop their own views on how society should respond to different ethical issues e.g. strict rules or flexible guidelines. Can use knowledge about worldviews to evaluate different responses to philosophical questions about life ethics.	to understand that non-religious views will be diverse but will be united by the idea that life is not a gift from a God/Gods. Ask pupils to consider the following questions; what problems may arise given the different perspectives on the definition of life and its sacredness? Finally, ask pupils to reflect on their own beliefs around life and whether it is sacred. Do they think the sacredness comes from a God, or does the specialness come from our intrinsic value as a human and from our level of consciousness? Are we more special than an animal, or a hypothetical alien? 3. Play pupils a 3D clip of the development of an embryo to viable baby and ask them their first impressions of when life begins. Show pupils images of the different stages of development of a human life, from conception, blastocyst, embryo, foetus, viable, to child. Using think, pair, share, ask pupils to further consider at what stage they believe 'human life' begins. Provide some details of some of the developmental phases of the foetus. Compare the different views of the class to demonstrate the diversity of opinions. Share with them that by law in the UK (an unborn baby is not recognised as a legal person until they are born). Explain that religious believers often believe in a soul, a non-physical part of us that continues after death and is the connection with God. In the past, some people believed that first fist felt	wrong because from conception the embryo has a soul and they will be deprived of one of their lives. However, some Hindus would argue that by depriving a soul of a life, they would simply continue to another after. A Catholic teaching for euthanasia is that it is morally unacceptable, no matter the motive or means. Another Christian (Presbyterian) view is that Christians should focus on alleviating pain and suffering, and provide compassionate care to those who are dying, rather than advocating for euthanasia. Humanists believe that human life is valuable, but its quality is also important. If a person's life has lost its value due to suffering or loss of quality, they should have the freedom to choose to end their life.
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		by the mother was the soul entering the body, some Christians believe that all babies have a soul from the moment of conception and so fully human, whereas Hindus believe that people are reincarnated and so the soul is continuous, whereas Humanists do not believe in a soul, they say that humans are just physical. Ask pupils to look at the following teachings from the Bible; "For you created my inmost being; you knit me together in my mother's womb," and "Before I formed you in the womb I knew you, before you were born I set you apart," and ask pupils what they are saying about when life begins? Many Humanists believe that abortion can be a morally acceptable choice to make and that an abortion is not the ending of a person's life, it is the ending of a potential life. Whilst The Church of England says that life begins at conception, because it is genetically unique, with all the DNA to become a human, however that it isn't fully human yet. It becomes more human as it develops over time. Ask pupils to provide and write their personal view on when life begins. Ask pupils to consider why abortion is considered a controversial issue by many, given what they have learned today (diversity of belief etc). 4. Provide pupils with summaries of the law around abortion in the UK, in comparison to other countries e.g. Ireland, USA, France. Ask pupils to think back to lesson 1 and consider	Islam teaches that it is futile to try to delay or hasten death, as it is determined by Allah and cannot be changed. Many Christians oppose capital punishment, believing in the sanctity of life and the possibility of redemption, although some may support it for severe crimes as a form of justice. In Islam, capital punishment is accepted under certain conditions for serious offences, as it is seen as a means of upholding justice, though mercy and forgiveness are also highly valued. Hindus generally opposes capital punishment, advocating for non-violence (ahimsa) and the belief in karma and reincarnation, though some texts do support it as a form of justice.
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		whether these countries approaches are more strict or flexible in comparison to each other. Explain to pupils that now they understand the law in the UK, they will now look at the Church of England approach to abortion in comparison to the Catholic Church. Create an interview with each church asking them questions about when life begins, are they pro-choice or anti-abortion, what is the official teaching (e.g. Catholic Church: "Life must be protected with the utmost of care from the moment of conception" Second Vatican Council, "In an imperfect world the right choice is sometimes the lesser of two evils" Church of England 1988, are there any exceptions? What would you recommend to a mother if she sought your advice over an unwanted pregnancy? Ask pupils to read the interviews and then provide pupils with different scenarios of how each Church would advise in a particular situation, alternatively test the pupils on how much they can remember. Ask pupils to think back to the strict and flexible approach that they looked at in the lesson 1 and ask them which approach aligns more with each Church when it comes to abortion. 5. Consider pupils own personal worldview on killing and why it may ever be permissible. Consider the different types of euthanasia; active, passive, voluntary, non-voluntary,	Humanists typically oppose capital punishment, arguing that it is an inhumane practice that does not deter crime and that the possibility of wrongful convictions contradicts the value of human rights and dignity.
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		involuntary and assisted suicide, pupils could match definitions to the key terms after being introduced to them. Consider the legality of euthanasia around the world and how different countries approach the ideas of euthanasia. They could consider a comparison to UK law (note: Bill passed in 2024 see What is assisted dying and how could the law change? - BBC News for more information) to Switzerland/Belgium/New Zealand for example. Provide pupils with brief arguments for and against euthanasia which they need to sort: Arguments for Euthanasia: • <i>Euthanasia allows individuals suffering from incurable, painful illnesses to die with dignity and avoid prolonged suffering.</i> • <i>It respects personal autonomy, giving patients the right to make decisions about their own bodies and end-of-life care.</i> • <i>Legalising euthanasia can provide a regulated and safe process, reducing the occurrence of illegal and unsafe methods of ending life.</i> • <i>It can alleviate emotional and financial burdens on families who may struggle to care for loved ones in advanced stages of terminal illness.</i>	Assessment suggestions: Pupils to write a conclusion to the question Is Euthanasia ever permissible? Pupils can use the for and against column to select the most persuasive arguments. Provide pupils with suggested keywords to include including guidelines, flexible and rules, strict, as well as the inclusion of a teaching they agree/disagree with. Pupils could write an essay answering the question, 'Should morality be strict or flexible?' Pupils can evaluate the advantages and disadvantages of the approach for one or more of the ethical issues
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		• <i>Around two thirds of the UK support the legalisation of assisted dying.</i> Arguments against Euthanasia: • <i>Euthanasia could lead to a slippery slope where the value of human life is diminished, potentially leading to non-voluntary euthanasia.</i> • <i>Vulnerable populations, such as the elderly and disabled, may feel pressured to choose euthanasia due to socio-economic factors or perceived burdens on their families.</i> • <i>Medical professionals may find it morally conflicting to assist in ending a life, which could undermine the trust between patients and healthcare providers.</i> • <i>Palliative care advancements may provide options for pain management and improved quality of life, making euthanasia unnecessary for some patients.</i> Provide pupils now with religious and non-religious teachings on euthanasia or the sanctity of life e.g.: • <i>Exodus 20:13: "You shall not kill"</i> • <i>Corinthians 1:3-4: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and</i>	studied in the unit with reference to different religious and non-religious teachings.
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		<i>the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble."</i> • <i>Catechism of the Catholic Church (2277): "Whatever its motives and means, direct euthanasia consists in putting an end to the lives of the disabled, sick, or dying persons. It is morally unacceptable."</i> • <i>The Presbyterian Church: "We believe Christians should urge government and society to adopt the other choices that are available for the alleviation of pain and suffering... Facilities like the Hospice Movement should be encouraged. Above all, the Christian community should take the lead in showing the prayerful, dignified, respectful care which assures people they are valued and loved, even in the midst of pain and helplessness."</i> • <i>Humanists: "Human life is valuable and should be respected. However, we should also consider a person's quality of life. What is important is not 'being alive', but 'having a life' – one in which we can still enjoy pleasures and carry out our ambitions. If those things no longer exist, then we should be free to choose to end our lives."</i>	
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- *Qur'an 16:61: When their time comes they cannot delay it for a single hour nor can they bring it forward by a single hour.*

As a class discuss how the teachings could be interpreted by religious believers. Discuss how within the Bible there are different interpretations and consider what issues that may cause for Christians (this video can support this debate [Christian views on euthanasia or assisted dying - Beliefs: Video playlist - BBC Bitesize](#) as well as and the Humanist Perspective on Euthanasia <https://understandinghumanism.org.uk/wp-content/uploads/2016/04/Euthanasia-humanist-perspective.pdf>). Pupils to sort the teachings into for and against column and then rank each argument according to how persuasive they think they are. **Assessment Suggestion:** Complete the lesson by pupils writing a conclusion to the question Is Euthanasia ever permissible? Pupils can use the for and against columns to select the most persuasive arguments. Provide pupils with suggested keywords to include including guidelines, flexible and rules, strict, as well as the inclusion of a teaching they agree/disagree with.

6. Provide pupils with a paragraph that summarises what capital and corporal punishment mean, and summarises the law in the UK, as well as the law in a few other countries for comparison. The paragraph should have gaps in which they

		fill in using some key terms provided. Watch What are the rights and wrongs of the death penalty? Religious Studies - Matters of Life and Death - YouTube (note this video discusses adult themes so please check first that this is suitable for your pupils). As pupils are watching the video they can notes down the arguments for and against capital punishment, including the religious and non-religious views at the end. Ask pupils in pairs to take one side of the argument each and give them a 2-minute timer to persuade their partner of their arguments. Ask pupils to stand and plot themselves on a class continuum answering the question, 'Is Capital punishment ever justified in modern society?' Select pupils to provide their perspectives and share with the class. Assessment Suggestion: Pupils could write an essay answering the question, 'Should morality be strict or flexible?' Pupils can evaluate the advantages and disadvantages of the approach for one or more of the ethical issues studied in the unit with reference to different religious and non-religious teachings.	
Key vocabulary:	Links to prior knowledge: (Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)	Links to future units:	
Strict, rules, flexible, guidelines, Abortion, Sanctity of life, sacred, conception, blastocyst, embryo, foetus, viable, Pro-life/anti-	4.3 Part 2: What is a Humanist? What do they believe about leading a good life? 7.4 Is Hindu Dharma a monotheistic or polytheistic religion?	9.6 What do different people believe about death and the end of the world?	

abortion, Pro-choice, euthanasia; active, passive, voluntary, non-voluntary, involuntary and assisted suicide, capital punishment, corporal punishment.	8.4 How do Humanists decide what to believe? How does this impact the way they live? 8.6 Introduction to Philosophy: What does it mean to be human? 9.1 What are different types of worldviews? Why do people see the world differently?	9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may this impact their lives?
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9.3 Problem of evil: Why is it difficult to believe in God?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is evil and suffering? 2. How can a good and powerful God allow evil? 3. Does free will explain why evil exists? 4. Does suffering make us stronger? 5. Can the problem of evil	Can give reasoned explanations of theological approaches, such as theodicies, provide religious explanations for why a benevolent and omnipotent God might permit the existence of evil, offering insights based on religious doctrines.	<i>Some of the content within this will require sensitivity due the nature of the content. Please check with your school leaders before teaching this unit to ensure suitability.</i> 1. Draw out the difference between evil and suffering and different types of evil from pupils by asking pupils to think, pair, share and develop a list of examples of evil and suffering. Pupils could then categorise these based on whether they are examples of evil or suffering. Introduce the concepts of moral and natural evil. Ask pupils to categorise examples of these. Pupils to analyse some examples of evil and suffering by providing pupils with case studies (see below for examples) and ask them to discuss each in pairs, aiming to analyse what or who is responsible for the suffering in each example: <i>The Holocaust was the genocide orchestrated by the Nazi regime during World War II, resulting in the systematic extermination of six million Jews, alongside millions of</i>	Evil is generally understood as actions or events that cause harm or moral wrongdoing, while suffering refers to the experience of pain or distress. Both concepts are central to discussions about the nature of human experience and morality. The question of how a good and powerful God can allow evil is a central issue in theology and philosophy, exploring the compatibility of divine goodness and omnipotence with the existence of evil in the world. The Free Will Defence suggests that evil exists because God has given humans free will to make their own

and suffering be overcome? 6. How does the problem of evil affect personal faith?	Can contextualise how different societies and cultures process the problem of evil, including the impact on collective belief systems and social practices. Can contextualise how individuals' beliefs and religious practices are influenced by their experiences of evil and suffering, and how this impacts their mental health and social interactions.	<i>others, including Romani people, disabled individuals, political dissidents, and others deemed undesirable by the Nazis.</i> <i>On January 12, 2010, a catastrophic earthquake struck Haiti, causing widespread destruction. The earthquake resulted in the deaths of approximately 230,000 people and left over a million homeless, with extensive damage to infrastructure and resources.</i> <i>In 1994, the Rwandan genocide involved the mass slaughter of the Tutsi ethnic minority by members of the Hutu majority. Over the course of about 100 days, approximately 800,000 people were killed.</i> <i>On March 11, 2011, a massive tsunami struck Japan, triggered by a powerful earthquake off the coast. The disaster resulted in the deaths of over 15,000 people, with thousands more injured and displaced, and caused significant damage to infrastructure and the Fukushima Daiichi nuclear plant.</i> Engage pupils in paired, followed by whole class discussion on the statement "Suffering is unavoidable". Pupils create a table of arguments for and against the statement. These arguments can then be ranked based on how strong they	choices, and some people choose to do evil, making free will a necessary condition for moral responsibility and genuine goodness. Some argue that suffering can lead to personal growth and resilience, suggesting that it provides opportunities for character development and strength, though this perspective is debated and varies depending on individual experiences and philosophical viewpoints. Solutions to the problem of evil and suffering include various theological and philosophical approaches, such as the Free Will Defence and Soul-Making Theodicy, which attempt to reconcile the existence of evil with the belief in a benevolent and omnipotent deity. The problem of evil can significantly impact personal faith, leading
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	Can evaluate the concept of free will and its implications for moral responsibility and the justification of evil, exploring whether free will provides a coherent explanation for the existence of evil. Can evaluate various solutions to the problem of evil and suffering, assessing the logical coherence and effectiveness of different	are, and pupils can write a mini conclusion expressing their point of view. <i>This activity should be handled sensitively with pupils and adaptations should be made accordingly.</i> 2. Pupils to recap prior learning on the concept of God by creating a mini mind map on the concept of God based on BBC teach – A-Z of religion “O is for Omnis” https://youtu.be/aSZiUDgKzAU?si=LLIuHyEIjLqyADfr Following this, pupils to understand the inconsistent triad by annotating David Hume’s summary of the inconsistent triad in “Dialogues Concerning Natural Religion” (see below). Assessment Suggestion: Pupils could create a labelled diagram of the inconsistent triad which includes key terms about the nature of God and is annotated and dual coded to explain the problem of evil: <i>David Hume, "Dialogues Concerning Natural Religion" (1779):</i> <i>"Epicurus's old questions are yet unanswered. Is he [God] willing to prevent evil, but not able? Then he is impotent. Is he able, but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil? Is he neither able nor willing? Then why call him God?"</i>	individuals to question or re-evaluate their beliefs about God, the nature of good and evil, and the purpose of suffering, often resulting in various personal and theological responses. Assessment suggestions: Pupils create a labelled diagram of the inconsistent triad which includes key terms about the nature of God and is annotated and dual coded to explain the problem of evil. Pupils write a brief essay (300-400 words) on whether the problem of evil and suffering can be overcome. In their essay, they should outline at least one theological or philosophical solution and explain why they believe it either succeeds or fails in addressing the problem.
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	theodicies and responses. Can use knowledge about worldviews to evaluate different responses to philosophical questions about the existence of God.	Pupils to then explore the Problem of Evil; Play True tube clip on the problem of evil https://youtu.be/EOxYJzGzUB8?si=AV9M-rlBGKL89jtc. Pupils should list possible answers to the Problem of Evil. Following the clip, ask pupils to rate each possible answer based on how well it responds to the problem. 3. Recap possible solutions to the Problem of Evil. Explain the meaning of the word theodicy (Free Will Theodicy - Religious Studies: KS3). Pupils write a paragraph explaining why theodicies are needed in the context of the problem of evil. Introduce the freewill defence by playing the clip BBC Radio 4 – The Freewill Defence https://youtu.be/qJYycge3eFc?si=NLqsEpGdxQVCFORV. Pause and question pupils to check their understanding. If preferred, you could follow with a multiple choice quiz on the defence. To develop their understanding further provide pupils with extracts from the writings of Augustine and Plantinga (see below). Pupils should highlight and annotate the text with dual coding. Following this, they should discuss or write a conclusion on how well these writers have defended God (adapt language and reading age as needed, this could be done using AI):	
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Augustine of Hippo - From "City of God" (Book 12, Chapter 6):

"For if there had been no such evil, the existence of free will, which is so great a good, would have been a useless gift, since man would have been incapable of using it for his own benefit. So, since evil is the result of misuse of free will, and free will is itself a good, it is not to be doubted that it was a good and necessary thing for God to create a world where evil is a possibility."

Alvin Plantinga - From "God, Freedom, and Evil" (1974):

"A world containing creatures that are significantly free (and free creatures are capable of making themselves morally good or bad) is more valuable, all else being equal, than a world containing no free creatures at all. It is better, other things being equal, to create a world with free creatures who can choose between good and evil, even if some of those creatures choose evil, than to create a world without free will."

4. Ask pupils to discuss in pairs and report back their thoughts on whether suffering makes us stronger, can pupils reflect on any examples in their own lives where a hardship has made them stronger, or perhaps weaker? Pupils to investigate the

		Irenaen theodicy (the vale of soul-making); provide pupils with excerpts from the work of Irenaeus and Hick (see below). Pupils could highlight and annotate these using dual coding. (adapt language and reading age as needed, this could be done using AI): <i>Irenaeus, "Against Heresies" (Book 4, Chapter 39):</i> <i>"For as I have already said, the Father of all things did not create man in a state of perfection, nor did He form him in the beginning with such a nature as would render him incapable of falling away from the right way. He allowed man to be created as a being with the ability to choose, so that by exercising this free will and enduring trials, man could achieve the perfection of his nature. It is through these very trials and struggles that man is refined and brought to a greater and more perfect state. Therefore, even though God permits these trials and sufferings, He does so in order to bring about the highest good, as man grows and matures in virtue and righteousness."</i> <i>John Hick, "Evil and the God of Love" (1966)</i> <i>"The world is a 'vale of soul-making', a place where humans are given the opportunity to develop their</i>	
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character and virtues through the experiences of hardship and suffering. The process of overcoming adversity and moral challenges allows individuals to grow in ways that would not be possible in a world free from such trials. This view asserts that suffering is not a meaningless or gratuitous evil but a necessary component of a greater divine plan to foster spiritual and moral development."

Present pupils with the statement "God allows suffering in order to make us stronger". Pupils should work independently or together to create a list of arguments for and against. They could then write a conclusion on this statement.

5. Recap the freewill defence and Irenaen theodicy with a quiz on these theodicies. Pupils to investigate the merits of each theodicy by discussing each theodicy, and the alternative which is that God does not exist (or does not care / have power). Ask pupils to vote on how well each theodicy deals with the problem of evil. **Assessment Suggestion:** Pupils to come to a conclusion on whether the problem of evil can be solved by writing a brief essay (300-400 words) on whether the problem of evil and suffering can be overcome, outlining at least one solution and explaining why they believe it either succeeds or fails in addressing the problem. In their essay, they should outline at least one theological or

		philosophical solution and explain why they believe it either succeeds or fails in addressing the problem. 6. Pupils to consider the possible impact of evil and suffering on personal faith; provide pupils with a scenario in which someone with faith undergoes significant suffering. Ask them to discuss in pairs how this person might respond to it. Provide pupils with extracts from various religious thinkers (see below) on the influence of suffering on faith. Pupils should highlight and annotate these, creating a heading for each paragraph which summarises how suffering has influenced their faith, and shows their comprehension of the text. (adapt language and reading age as needed, this could be done using AI): <i>C.S. Lewis (Christianity) - "The Problem of Pain" (1940)</i> <i>"Pain is God's megaphone to rouse a deaf world. It is a severe mercy, which, through suffering, opens our eyes to spiritual realities and brings us closer to understanding the divine purpose. While pain can be a profound challenge, it is also an opportunity to grow in faith and trust in God's ultimate plan."</i>	
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Joni Eareckson Tada (Christianity) - "Joni: An Unforgettable Story" (1976)

"When I first became paralysed, I struggled with anger and doubt. But through my suffering, I have found a new dimension of faith. My disability has taught me to rely on God in ways I never could have imagined. It has deepened my understanding of His grace and taught me to appreciate His presence in my life even more profoundly."

Thich Nhat Hanh (Buddhism) - "The Heart of the Buddha's Teaching" (1998)

"Suffering is an integral part of life, but it is also the path to enlightenment. Through the practice of mindfulness and compassion, we learn to transform our suffering into a deeper understanding of ourselves and others. By facing our suffering directly, we can find the true path to liberation and peace."

Sri Chinmoy (Hinduism) - "The Journey of the Soul" (2000)

"Suffering is not merely a burden but a divine opportunity to grow and evolve spiritually. Through the trials and

tribulations of life, we develop the strength and wisdom needed to achieve higher states of consciousness and fulfil our spiritual potential."

Rumi (Sufism - Islam) - "The Essential Rumi" (1995)

"The wound is the place where the Light enters you. Embrace the pain and suffering, for it is through these experiences that you will come closer to the divine. The deeper you're suffering, the closer you are to the heart of God, and the more profound your spiritual awakening will be."

Provide pupils with extracts which illustrate how various thinkers have no faith or no longer have faith due to suffering (see examples below). Ask pupils to choose a believer from the previous activity and to write a response to their explanation of how suffering has influenced their faith from the point of view of one of the atheist thinkers below:

Elie Wiesel (Judaism) - "Night" (1958)

"Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget those moments that murdered my God and my soul and turned

		<i>my dreams to dust. But even in the depths of my suffering, I struggled to hold onto some semblance of faith, though it was deeply shaken by the horrors I witnessed."</i> <i>Bertrand Russell - "Why I Am Not a Christian" (1927)</i> <i>"I do not think that the existence of a good God can be reconciled with the existence of so much misery and suffering in the world. The fact that there is so much pain and injustice in the world seems to me to be a very strong argument against the existence of a benevolent deity."</i> <i>Christopher Hitchens - "God Is Not Great: How Religion Poisons Everything" (2007)</i> <i>"The existence of suffering and evil is incompatible with the existence of a benevolent and omnipotent deity. If such a being exists, then the scale and extent of suffering in the world suggest that it is either indifferent or malevolent, which undermines theistic claims of a loving God."</i>	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
-Evil, Suffering, Moral, Evil, Natural Evil, Inconsistent Triad, Theodicy,		6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices.	9.4 Was the Holocaust religiously motivated?

Omnipotence, Benevolence, Divine, Justice, Paradox, Free Will, Moral Responsibility, Free Will Defence, Autonomy, Resilience, Soul-Making, Theodicy, Faith.	7.5 Who is a Buddhist and how do they account for suffering in the world? 8.3 Diversity within Judaism: What does it mean to be Jewish? 8.6: Introduction to Philosophy: What does it mean to be human?	
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9.4 How has the Holocaust shaped Jewish Identity?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. What is antisemitism? 2. How did the Holocaust happen? 3. What were some of the experiences of Jews during the Holocaust? 4. & 5. How did the Holocaust	Can explain what antisemitism is and some of its historical context. Can analyse evidence in order to explain the impact that antisemitism can have on Jews. Can contextualise how antisemitism and the Holocaust has impacted Jewish	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> <i>The following textbook is recommended to aid teaching and learning in this unit: Andy Lewis, 2017, Key Stage 3 Judaism, Judaism (KS3 Knowing Religion) by Andy Lewis – Collins. This unit depends on prior learning in unit 8.3 as well an assumption that pupils have studied the Holocaust in History lessons. If this is not the case, then additional lessons may be needed.</i> <i>Additionally, this resource compiled by Anna Silver on behalf of the Board of Deputies of British Jews provides extensive links and resources on understanding and teaching Judaism:</i>	The Holocaust was not an isolated event. Antisemitism has existed for centuries, with Jewish people facing persecution and discrimination in various forms, including Christian persecution, expulsions from European countries, and pogroms. The Holocaust involved a gradual escalation of hateful attitudes and actions, starting with stereotyping, progressing through discrimination and persecution, and ultimately leading to genocide. Nazi ideology significantly influenced these developments. The lived experiences of Jewish people during the Holocaust were deeply emotional, social, and cultural, as

impact Jewish identity? 6. How does antisemitism impact Jews today in the UK?	identify in different ways. Can evaluate how prejudice can deeply impact people's lives. Can reflect on their own values in relation to how they treat others considering how they can ensure they live by them.	https://www.telford.gov.uk/download/downloads/id/27728/resources_for_understanding_and_teaching_judaism.pdf. <i>This guide might be useful for teachers to read before teaching antisemitism: Talking about antisemitism.</i> 1. Introduce the new unit, conduct a knowledge harvest of previous knowledge learned in unit 8.3 as well as learning that has taken place in History lessons with regards to the Holocaust. Provide pupils with key terms Semite, antisemitism, persecution, holocaust, and hate crime. Explain to pupils in a sensitive way that Jewish people have almost exclusively been the minority in different countries they have lived in throughout history (apart from modern day Israel). Ask pupils to reflect on what impact this may have had on Jews and attitudes towards them. Comparisons could be drawn to how other minorities can be treated. Following this, pupils can put together a timeline of Jewish persecution, this could be designed as a ladder to show how the Holocaust was not an isolated event but had its roots in history. Provide pupils with the information on Jewish persecution which they need to sort into chronological order (including the Bible story of the Exodus and slavery in Egypt, Christian persecution, pogroms, expulsions (there are maps available online to demonstrate the years Jews were expelled from various European cities including cities in the England), and the Holocaust. 2. In this lesson pupils will look at how Nazi ideology and policy pervaded German society, resulting in the genocide of	demonstrated by survivor testimonies and historical accounts. The Holocaust had a profound impact on Jewish identity, with some Jewish individuals feeling that their identity was strengthened through resilience and remembrance, while others felt that the covenant between God and Jews was broken. Antisemitism still exists in the UK and is on the rise. It manifests in various forms, including hate speech and hate crimes, with significant social and emotional impacts on the Jewish community. Hateful language and imagery contribute to the continuation of negative stereotypes and discrimination against Jews. Confronting antisemitism and other forms of hate is crucial, both personally and within society. Recognising and acting on personal values plays a key role in speaking up against injustice.
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		millions of Jews across Europe. It is important in this lesson that pupils understand that there was a gradual escalation of hateful actions which led to the Holocaust. Initially pupils could be provided with events from Germany prior to and including the Holocaust that can be categorised into examples of stereotyping, discrimination, persecution and genocide (https://www.myjewishlearning.com/article/a-timeline-of-the-holocaust/ provides a timeline of events and pictures that could be useful for this activity). Ask pupils to arrange a selection of events in chronological order. Provide them with definitions of key terms such as stereotyping, discrimination, persecution, and genocide. Then, challenge pupils to categorise the events according to these terms. The aim of this activity is for pupils to understand how the severity of the events during the Holocaust escalated over time and was not arbitrary. They should recognise that the timeline of events mirrors the progression from stereotyping to genocide. Encourage pupils to reflect on the significance of this knowledge: Why is it important to learn about this progression from stereotyping through to genocide? How can we apply these lessons to our own lives and society? And why is it crucial to confront hateful words and actions? Pupils could be shown the PowerPoint 'What do you want to do with Dilemmas' Holocaust Educational Trust - Dilemmas,	Assessment suggestions: Pupils to write an essay in response to the question "How has the Holocaust shaped Jewish identity?"
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		Choices and Responses to the Holocaust to explore the role of perpetrators, victims, bystanders and resisters. 3. In this lesson pupils will explore the experiences and testimonies of Jews leading up to and during the Holocaust. Initially share some information and/or ask pupils to recall knowledge from previous learning on what happened during the Holocaust. Use the rest of the lesson to watch testimonies and read accounts from Jews during the Holocaust, there are many resources available online including videos https://hmd.org.uk/resources/?genocide=5&resource_type=34&age=any and written information https://hmd.org.uk/resources/?genocide=5&resource_type=30&age=any. Pupils could reflect at the end of the lesson on their learning, guide questions could include: Why do you think many Holocaust survivors wanted to share their testimonies? What do you think were the short/long term impacts on Jews as individuals/a group of people? 4. & 5. Firstly recap with pupils from their learning in Unit 8.3, including the Covenant and what it means to be Jewish, emphasis that someone can be Jewish but not religious. Firstly, watch How does a Holocaust survivor feel about God	
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		and being Jewish? And discuss Manfred's experiences and the impact that it had on his Jewish identity and religious beliefs. Using the textbook Key Stage 3 Judaism by A Lewis, 2017, p40 (Judaism (KS3 Knowing Religion) by Andy Lewis – Collins) pupils can explore some perspectives from Jews about how the Holocaust affected their Jewish identity. In pairs pupils could work on one perspective. They need to read the perspective then populate a table (with three columns, name, how it strengthened their Jewish identity, how it weakened their Jewish identity) with the responses including one key quote. Once the groups have completed this they can present their findings to the class and write their responses on the board for others to add to their table. Assessment Suggestion: Once this process has been completed these tables can act as an essay plan for the essay question, "How has the Holocaust shaped Jewish identity?" 6. Ask pupils silently to reflect on a time where they have been treated badly or singled out, or perhaps they have witnessed it happen to someone else, how did that make them feel? Explain that during this lesson they will look at how Jews are affected by antisemitism in the UK today. Ask pupils to	
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		discuss with their partner whether they think antisemitism still exists in the UK. Is it increasing or decreasing? Canvass answers then provide them with evidence to show the rise in anti-Jewish hate incidents (Antisemitic Incidents Report Jan-June 2024.1722863477.pdf provides comprehensive data and information). What are pupils' reactions to this, is this what they predicted or are they surprised by the data? Following this, watch this clip where Victoria explains what it means to her to be Jewish and how she has experienced antisemitism at her work: Talking about antisemitism. Pupils could discuss how they might challenge antisemitism or other forms of racism if they were to witness it. Pupils could watch Why are people anti-Semitic? What's Behind Prejudice? Episode 4 BBC Ideas and ask pupils to consider the Jean Paul Sartre quote in the video, "If the Jew did not exist, the anti-Semite would have to invent him." Ask pupils to consider what they think he meant by this? Pupils could also watch Why Is Antisemitism Still Around? • Unpacked for Educators and discuss some of the following questions: How have Jews been affected by antisemitism? How are Jews represented in hate crime statistics? What is the effect of hateful images and speech? Do images and words reflect existing attitudes or create them? What are some differences	
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		among religious, political and racial antisemitism? Why would political or religious leaders support anti-Semitic ideas? Pupils could discuss whether they think antisemitism is religiously motivated, or are there other drivers e.g. politics, power? Ask pupils to think back on the example they thought of at the beginning of the lesson where they may have been treated badly or singled out. Ask pupils to think about the values that guide them, and tell them that behaviour towards them or someone else was wrong. Pupils could write a list of values they wish to live by. How can they ensure they live their lives by these values? Pupils could volunteer some actions they may take to ensure they live by the values e.g. speaking up if they see someone being treated badly.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Semite, antisemitism, stereotyping, discrimination, persecution, genocide, Holocaust, hate crime, Jewish identity, resilience, trauma, collective memory, expulsion, pogrom, covenant.		1.3 Part 1: Diversity within Judaism: What do Jewish people believe and how may they live? 1.5 Part 2: Diversity within Judaism: What do Jewish people believe and how may they live? 3.5 What do Jewish people learn about Passover? What special things might they do? 6.3 Why is Jerusalem a sacred place to people who follow Abrahamic religions? 8.3 Diversity within Judaism: What does it mean to be Jewish?	9.6 Was Jesus the Messiah? How do Abrahamic views differ?

9.5 Diversity within Islam: What are the important beliefs that Muslims share? How may they impact their lives?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Why is the oneness of Allah so important in Islam? 2. Are angels still important in the lives of Muslims today? 3. How do prophets continue to influence the	Can give reasoned explanations of some central beliefs of Islam. Can explore how Muslims put into practice their beliefs in different ways. Can explore how beliefs about divine control and the afterlife	<i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i> 1. Give an explicit explanation of the meaning of Tawhid. Follow by asking pupils to write up the following sentences filling in the gaps: The most _ _ _ _ _ belief (1) for all Muslims is Tawhid (belief that there is only one God)	The oneness of Allah (Tawhid) is fundamental in Islam because it represents the core belief in the absolute uniqueness and sovereignty of Allah, establishing Him as the sole creator and sustainer of the universe, and affirming that no partners or equals exist alongside Him. Angels remain important in the lives of Muslims today as they are believed to be spiritual beings who carry out Allah's commands, including delivering messages, recording human deeds, and influencing various aspects of life, thereby continuing to

behaviour of Muslims?	impact moral decisions and social justice.	• <i>The Arabic word for God, "Allah", means "the God", that is "the one and _ _ _ _ (2) God"</i> • <i>This belief is expressed in the Qur'an and repeated daily in the Shahadah "There is no God but _ _ _ _ _ (3)"</i> • <i>Muslims believe that God is an undivided entity – this means God is not made up of _ _ _ _ _ (4) persons nor has a son</i> • <i>No one else and no other object has God's attributes or _ _ _ _ _ (5)</i> • <i>The only sin God will not _ _ _ _ _ (6) is attributing God-like qualities to any other being or thing</i> • <i>No one can _ _ _ _ _ (7) or describe God because there is nothing to compare God to</i>	play a significant role in Islamic faith and practice.
4. What does it mean to believe the Qur'an is a miracle?	Can explore and evaluate their own beliefs around freewill.		Prophets continue to influence the behaviour of Muslims by serving as models of righteous conduct and divine guidance; their teachings and examples, particularly those of Prophet Muhammad, provide a framework for ethical behaviour and religious practice in the lives of Muslims.
5. How does believing in life after death affect this life?			Believing that the Qur'an is a miracle means recognising it as a divine revelation from Allah, who's linguistic, literary, and spiritual qualities are seen as beyond human ability to replicate, thus affirming its status as a miraculous and perfect guide for humanity.
6. How do Muslims understand the idea that Allah is in control?		Answers • <i>The most important belief (1) for all Muslims is Tawhid (belief that there is only one God)</i> • <i>The Arabic word for God, "Allah", means "the God", that is "the one and only (2) God"</i> • <i>This belief is expressed in the Qur'an and repeated daily in the Shahadah "There is no God but Allah (3)"</i> • <i>Muslims believe that God is an undivided entity – this means God is not made up of different (4) persons nor has a son</i>	Belief in life after death affects this life by encouraging Muslims to live according to moral and ethical principles, as their actions are

		• <i>No one else and no other object has God's attributes or qualities (5)</i> • <i>The only sin God will not forgive (6) is attributing God-like qualities to any other being or thing</i> • <i>No one can picture (7) or describe God because there is nothing to compare God to.</i> Pupils to then learn the significance of the ka'aba for Tawhid; start by explaining the significance of the ka'aba (house of Allah) in Islam (The Kaaba is a significant cube-shaped structure located in Mecca, Saudi Arabia, and serves as a vital place of worship for Muslims worldwide. It represents the belief in one God, or Tawhid. Historically, the Kaaba housed multiple idols until the Prophet Muhammad taught that only one true God exists. Today, it is a central site for Muslim prayer and unity, with millions of Muslims visiting annually for the Hajj pilgrimage, an essential aspect of their faith). Show pupils a time-lapse video of the Ka'aba https://www.youtube.com/watch?v=KGukAoiGhZU&t=3s and ask them to decide on three things this shows about the importance of Tawhid in the lives of Muslims. Lastly, pupils can analyse some primary sources on Tawhid: Provide pupils with some Qur'anic verses on Tawhid (see below for examples). Ask them to analyse each verse in pairs and to	believed to be accountable in the afterlife, thus shaping their behaviour and decisions in alignment with the teachings of Islam. Muslims understand that Allah is in control through the belief in divine decree (Qadar), which means that Allah's knowledge and will govern all events in the universe, while also encompassing the concept of human free will within the bounds of Allah's overarching plan and control. Assessment suggestions: Pupils answer the question "Explain two ways the Qur'an influences the lives of Muslims today." Pupils fill in the gaps of a summary on different Muslim beliefs about heaven and hell.
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		report back on what it says about the importance of Tawhid to Muslims. <i>Surah Al-Ikhlās (112:1-4)</i> <i>"Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.'"</i> <i>Surah Al-Baqarah (2:163)</i> <i>"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful."</i> 2. Show pupils the 99 names of Allah. Look over some of the terms and then focus in on transcendent (Allah is beyond human understanding). Explain that for Muslims, Allah's perfection means he cannot communicate directly with the world. Pupils to explore the nature and role of angels in Islam by providing them with a fact sheet on angels in Islam (see below). Ask pupils to create a comparison diagram contrasting angels with humans: <i>Definition and Nature</i> • <i>Angels are beings created by Allah from light.</i>	
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- *Generally invisible to humans.*
- *Do not die and are not subject to human weaknesses.*
- *Angels have no freewill and cannot disobey Allah.*

Why Angels Are Needed

- *Divine Communication: Deliver Allah's messages to prophets, guiding humanity.*
- *Cosmic Order: Ensure the universe operates according to Allah's commands.*
- *Recording Deeds: Track human actions for accountability and justice.*
- *Protection: Guard and support believers, providing reassurance.*
- *Spiritual Support: Help in worship and promote spiritual growth.*

Key Roles and Functions

- *Messengers: Convey Allah's revelations. Jibril is known for delivering the Qur'an.*
- *Recorders: Kiraman Katibin record every person's deeds.*
- *Protectors: Guard believers from harm.*
- *Agents of Divine Will: Carry out Allah's commands in the world.*

- *Help in Worship: Present during acts of worship, enhancing spiritual practices.*

Major Angels

- *Jibril: Chief messenger who delivered the Qur'an.*
- *Mikail: Provides sustenance and rain.*
- *Israfil: Will blow the trumpet on the Day of Judgment.*
- *Azrael: The Angel of Death, responsible for taking souls.*

Using the information in pupils' diagrams, ask pupils to suggest as many ways as they can in which believing in angels would influence what a Muslim says, thinks or does.

3. Introduce the concept of RiSalat (Arabic for 'message', this is the belief that Allah chose special people to communicate his word to humanity see [RiSalat \(prophethood\) - Key beliefs in Islam - GCSE Religious Studies Revision - OCR - BBC Bitesize](#) for more information) which involves communication from Allah through angels to prophets. Provide pupils with the characteristics prophets are known by: *Truthfulness (Siddiq): Prophets are always truthful in their speech and actions,*

		<i>Trustworthiness (Amanah): Known for their reliability and trustworthiness, Intelligence (Fatanah): Possess keen intellect and wisdom to understand and convey Allah's message, Devotion (Taqwa): Exhibit deep piety and consciousness of Allah in all aspects of their lives.</i> Emphasise the importance of Jibril in providing revelation directly to prophets. Pupils record a definition of RiSalat. In groups, pupils to learn create a poster explaining the role and importance of prophets using information on Prophethood (see below). Pupils can then teach groups about the prophet they have learned about. <i>Prophet Adam (Peace be upon him):</i> • <i>First Prophet and Human: Adam is considered the first human created by Allah and the first prophet in Islam.</i> • <i>Creation: Created from clay by Allah, who breathed His spirit into him.</i> • <i>Spouse: Eve (Hawwa), created from Adam.</i> • <i>Garden of Eden: Lived in paradise but was expelled after disobeying Allah by eating from the forbidden tree.</i> • <i>Role: Regarded as the father of humanity and the first to receive divine revelation.</i>	
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		• <i>Significance: Taught the names of all things, symbolising human knowledge and responsibility.</i> • <i>Characteristics: Obedient to Allah, repentant after sin, and a guide to his descendants.</i> <i>Prophet Ibrahim (Abraham) (Peace be upon him):</i> • <i>Monotheism Advocate: Known for advocating the worship of one God (Allah) and rejecting idolatry.</i> • <i>Titles: Referred to as "Khalilullah" (Friend of Allah).</i> • <i>Family:</i> • <i>Wives: Sarah and Hagar.</i> • <i>Children: Ishmael (Ismail) with Hagar and Isaac (Ishaq) with Sarah.</i> • <i>Significant Events:</i> • <i>Destruction of Idols: Smashed the idols worshipped by his people to demonstrate the futility of idolatry.</i> • <i>Test of Sacrifice: Willingness to sacrifice his son Ishmael in obedience to Allah's command, later substituted with a ram.</i> • <i>Kaaba: Rebuilt the Kaaba in Mecca with his son Ishmael.</i> • <i>Legacy: Central figure in Islam, Judaism, and Christianity; recognised for his unwavering faith and submission to Allah.</i>	
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		• <i>Characteristics: Devoted, obedient, courageous, and a symbol of faith and sacrifice.</i> <i>Prophet Muhammad:</i> • <i>Final Prophet: Known as the "Seal of the Prophets," signifying the end of Prophethood.</i> • <i>Birth: Born in Mecca in 570 CE.</i> • <i>Revelation: Received the Qur'an, the holy book of Islam, over 23 years through the angel Gabriel (Jibril).</i> • <i>Key Events:</i> • <i>Hijra: Migration from Mecca to Medina, marking the start of the Islamic calendar.</i> • <i>Battles: Led Muslims in several battles, including Badr, Uhud, and the Battle of the Trench.</i> • <i>Treaties: Negotiated the Treaty of Hudaibiyyah and established the Constitution of Medina.</i> • <i>Character: Known for his honesty, compassion, and leadership; often referred to as "Al-Amin" (the trustworthy).</i> • <i>Teachings: Emphasised monotheism, social justice, compassion, and the importance of community.</i> • <i>Death: Passed away in 632 CE in Medina.</i>	
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		• <i>Characteristics: Compassionate, wise, patient, just, and a model of moral conduct.</i> Lastly, pupils to consider why Prophet Muhammad is the most important prophet by playing "How Islam began in less than ten minutes" https://youtu.be/PDxKxnVZtgo, then asking pupils to use the sentence starters below to answer the question: Why is Prophet Muhammad the last and most important prophet? • <i>Prophets are...</i> • <i>There have been no prophets since Prophet Muhammad because...</i> • <i>The Qur'an is a source of authority for Muslims because...</i> • <i>The Sunnah (Prophet Muhammad's example) and Hadith (his sayings) are also sources of authority for Muslims because...</i> 4. Recap the revelation of the Qur'an on the Night of Power from the details in the last lesson (see video); Pupils could reuse part of the clip "How Islam began in less than ten minutes" (https://youtu.be/PDxKxnVZtgo). Provide English translations of the Qur'an, challenge pupils to look up Surah 98:7 successfully ("Indeed, those who believe and do good—they are the best of 'all' beings."). Following this, use the	
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		clip BBC Teach – The Qur’an / Religious Studies – My religion my life: Islam https://youtu.be/nw6mibx-cec?si=3IFUKyn0pgWi4wOK. Ask pupils to complete the sentences below as they watch: <i>Naseem has memorised about 14 chapters and it’s all in...</i> <i>Allah has sent many messengers to people over the centuries to</i> <i>He was meditating in a cave when he was visited by the Angel Gabriel (Jibril) who began to reveal</i> <i>In the Qur’an, you have little things that can make a big difference, like little lessons that we learn – don’t...</i> <i>It is important to learn the Qur’an in the original...</i> <i>"Whoever brings God a good deed will receive..." ten times as much</i> <i>You must be clean to handle the Qur’an and out of respect, never leave the Qur’an...</i> <i>Islam is not only a religion, it tells you...</i> <i>Answers</i> <i>Naseem has memorised about 14 chapters and it’s all in Arabic</i> <i>Allah has sent many messengers to people over the centuries to guide us</i>	
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		3. <i>He was meditating in a cave when he was visited by the Angel Gabriel (Jibril) who began to reveal messages from Allah</i> 4. <i>In the Qur'an, you have little things that can make a big difference, like little lessons that we learn – don't lie</i> 5. <i>It is important to learn the Qur'an in the original Arabic</i> 6. <i>"Whoever brings God a good deed will receive ten times as much"</i> 7. <i>You must be clean to handle the Qur'an and out of respect, never leave the Qur'an on the floor</i> 8. <i>Islam is not only a religion, it tells you how to live.</i> Finally, ask pupils to think, pair, share on the ways in which the Qur'an influences Muslims today. Create a shared mind-map. Assessment Suggestion: Lastly, pupils could answer the question with a written response, explain two ways in which the Qur'an influences Muslims today. 5. Pupils to explain the Muslim understanding of the process of life after death. Start by providing pupils with an information sheet on akhirah (see below). Ask them to create a flow chart illustrating the process of life after death in Islam: a) <i>The body dies at a time decided by Allah. The dying person should face towards Makkah, and it is an act of</i>	
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		<i>kindness to be read the Shahadah as a Muslim dies (when possible, it should be the last thing they hear). When a person dies, their soul is taken by Israil, the angel of death. Their soul then waits for the day of judgement, known as Barzakh.</i> <i>b) On the Day of Judgement all souls will be brought individually before Allah to face his judgement and justice (adalat). Angels will read from the book of deeds which contains a record of all the good and bad actions and thoughts of the person. Allah will weigh up all a person's good deeds in life against all their bad deeds. Allah will also consider the niyyah (intention) behind each action.</i> <i>• If the person had the intention to do a good deed but was unable to do so, that will count as a good deed;</i> <i>• If a person intended to do good and did so that will count even more;</i> <i>• If a person intended a bad deed but recognised it was bad and chose not to do it, that will count as a good deed;</i> <i>• If a person intended a bad deed and carried it out that will be recorded as bad.</i>	
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		<i>c) Good people will be invited in to Jannah which is a state of everlasting happiness, joy and peace and is often described as beautiful gardens with delicious food, mansions to live in and gently flowing rivers. If you have lived a wicked life full of evil, you make excuses, do not take responsibility and try to blame other for your sins, you will be sent to Jahannam. Muslims believe that Jahannam is a state of everlasting suffering, pain and torment where those who have lived a bad life and don't take responsibility will be sent.</i> Pupils to understand there is some diversity in Muslim beliefs about life after death by providing pupils with quotations from the Qur'an on heaven and hell. Annotate and explain these, discussing how Muslims may understand these differently. Follow with pupils filling in the gaps of a summary on different Muslim beliefs about heaven and hell. <i>"Allah has promised Believers, men and women, gardens to dwell in, and beautiful mansions in gardens of everlasting bliss." Qur'an Surah 9:72</i>	
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"They will dwell amid scorching water in the shadow of black smoke, neither cool nor refreshing" Qur'an 56:42-44

Assessment Suggestion:

- *Muslims accept that the Qur'an contains (1) words but have different (2) of these verses. Some think it describes (3) what (4) and (5) are like.*
- *Others think the Qur'an contains (6) or suggestions because heaven and hell are beyond human (7). Descriptions of heaven and hell are (8) of the spiritual life a person will live after their death, either in the (9) or (10) of Allah.*

Answers

- *Muslims accept that the Qur'an contains 1 Allah's words but have different 2 interpretations of these verses. Some think it describe 3 exactly what 4 heaven and 5 hell are like.*
- *Others think the Qur'an contains 6 hints or suggestions because heaven and hell are beyond human 7 understanding. Descriptions of heaven and hell are 8 symbolic of the spiritual life a person will live after their death, either in the 9 presence or 10 absence of Allah.*

		Lastly, pupils to evaluate the impact of beliefs about life after death on Muslims lives. Pupils to use think, pair, share or provide pupils with a list of statements which they pick from to demonstrate how Muslims lives are impacted by the belief. 6. Pupils to understand the implications of Muslim beliefs in terms of freewill and predestination (Free Will: This means that people can make their own choices and decide what to do. For example, you can choose to study for a test or play video games. Predestination: This means that everything about our lives is already planned out by Allah (God). It's like a story that someone else has already written, and we're just playing our parts). Provide pupils with a quotation from the Qur'an to analyse (see below). Explain the meaning of the term "in'shallah" and why Muslims use it. Ask pupils to record three reasons why Muslims use this term: <i>"Only what God has decreed will happen to us. He is our Master. Let the believers put their trust in God." - Qur'an 9:51</i> Following this, explain that there is diversity amongst Muslim beliefs in relation to free will. Explain that both Shia and Sunni Muslims/All Muslims believe in Allah and that He is powerful and knows everything. But they have slightly	
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		different views on how much control people have over our actions: <i>Sunni Muslims: Balance of Free Will and Destiny: Sunnis generally believe that Allah has knowledge of everything that will happen (this is His predestination), but they also believe that people have free will to make choices. So, they think that while Allah knows what you will choose, you still have the freedom to choose your own path.</i> <i>Example: Imagine you're in a video game where you have many options. The game knows all the endings, but it's up to you to decide how to get there.</i> <i>Shia Muslims: Strong Emphasis on Free Will: Shia Muslims also believe in predestination, but they put a stronger emphasis on free will. They believe that Allah has created the universe and knows what will happen, but people are responsible for their choices and actions. It's like a test where you can decide how to respond.</i> <i>Example: Think of it like being on a roller coaster. You can't change the track (predestination), but you can choose how to react during the ride (free will).</i>	
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		Pupils to try to develop their own examples of Sunni and Shai beliefs around predestination and freewill and share with their partner. Finally ask pupils to reflect on their own beliefs around freewill, this could relate to belief in God, environment, genetics, social expectations etc.	
Key vocabulary:		Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:
Allah, Tawhid, Creator, RiSalat, Malaikah (angels), Mikail, Jibril, Prophets, Adam, Ibrahim, Prophet Muhammad, Qur'an, Akhirah (afterlife), Divine Decree (Qadar), Predestination, Free Will, Sunni, Shia		2.1 Part 1: Diversity within Islam: What do Muslims believe and how may they live? 2.3 Part 2: Diversity within Islam: What do Muslims believe and how may they live? 5.5 What are the five pillars of Islam and how do Muslims follow them in different ways? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives?	9.6 What do different people believe about death and the end of the world?

9.6 Was Jesus the Messiah? How do Abrahamic beliefs differ?

Suggested questions to explore:	Impact and learning outcomes: <i>(intended to enable pupils to achieve end of key stage outcomes)</i>	Suggested content: <i>(teachers can select alternative content as appropriate)</i>	Knowledge Statements:
1. Who was Jesus? 2. Why don't most Jews believe Jesus is the Messiah? 3. Why do Christian's view Jesus as the Messiah? 4. Why is Jesus more than a Messiah for Christians?	Can give reasoned explanations on what Christianity, Judaism, and Islam teaches about Jesus. Can analyse and compare how each Abrahamic worldview describes the role of the Messiah and what that means	<i>Please note that in Jewish tradition, the term "G-d" is often used instead of spelling out the full word "God." This practice stems from the belief that God's name is sacred and should not be written or spoken in full to show respect and reverence. By writing "G-d," Jews aim to avoid the possibility of disrespecting God's name if the written word is discarded or damaged.</i> <i>Many Muslims say the words 'Peace be upon him' (PBUH) after writing, saying or hearing the name of the Prophet Muhammad.</i> <i>Muslims believe that Prophet Muhammad, and any of the other prophets, the angels and Allah (God) should usually not be pictured in any way, especially not their faces. This is because it this image making is believed to encourage worship of idols. It is more important to remember the inner qualities, words and actions than their exterior images, but Muslims do learn descriptions of what angels and prophets looked like.</i>	Historical sources provide evidence of Jesus' life, including his role as a preacher in 1st-century Palestine, his crucifixion, and the impact he had on his followers. Christians believe Jesus is the Messiah, fulfilling Old Testament prophecies through his life, death, and resurrection, which they see as the means of human salvation. Jews do not believe Jesus is the Messiah because they do not see his life and mission as fulfilling the messianic prophecies outlined in the Hebrew Scriptures.

5. What do Muslims believe about Jesus and his role? 6. How do Christianity, Judaism, and Islam differ in their views on the Messiah?	for their beliefs about Jesus. Can analyse evidence to explore the life of Jesus. Can contextualise how different cultures and histories have shaped beliefs about Jesus. Can evaluate the reasoning behind why different beliefs about Jesus are held.	1. Introduce pupils to the diversity of views on Jesus; Explain there is a diversity of views on Jesus both non-religious (as a historical figure) and religious. Firstly, ask pupils to note down on a mind map of visual diagram what they already know about Jesus. Following this play the following clips and pupils can note down further information about Jesus, different views on him and his life: J is for Jesus A to Z of Religion and Beliefs BBC Teach and The Missing Years of Jesus National Geographichttps://youtu.be/vx9MS2WDXew?si=cytQfM3YdEIBl4xW. Ask pupils to reflect on how different people view Jesus (e.g. Jews, Christians, Muslims, a non-religious perspective). Pupils could provide a verbal response one of the perspectives which is shared with a class, a written response could then be given to explain some/all of the perspectives. Finally, ask pupils to reflect on the challenges we face in understanding Jesus. You could provide them with statements such as: The Gospels were written after Jesus' death. Many sources that provide information on Jesus were written by people that had never met Jesus. People had different motivations when writing about Jesus. Ask pupils to reflect on these statements and what the implications of them might be. 2. Introduce pupils to the Jewish understanding of Messiah. Share some primary and secondary sources on the meaning of the word	Muslims regard Jesus as a prophet (an important Messenger of God. They believe he was miraculously born of the Virgin Mary, by the command of God (A Word), but not that he was or is God or the only begotten literal son of God. They believe that he prayed to God, and performed miracles, by the power allowed to him from God, and by God's Will, not by his own power. Christianity, Judaism, and Islam have distinct views on the Messiah: Christians see Jesus as the Messiah and divine saviour, Jews await a future Messiah who has not yet come, and Muslims view Jesus as a prophet who will return but is not the Messiah. Christianity, Judaism, and Islam have distinct views on the Messiah: Christians see Jesus as
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		Messiah (see below for examples). Pupils should read and annotate in pairs and create a list of characteristics of the Messiah: <i>Hebrew Bible (Tanakh):</i> <i>Isaiah 11:1-10: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord..."</i> <i>Micah 5:2: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."</i> <i>Talmud:</i> <i>Babylonian Talmud, Sanhedrin 98a: "The name of the Messiah is 'The Leper Scholar' as it is written: 'Surely he hath borne our griefs, and carried our sorrows' (Isaiah 53:4)."</i> <i>Maimonides' "Mishneh Torah": Hilchot Melachim 11:4: "The Messianic King will arise and restore the kingdom of David to its former glory, and rebuild the Temple, and gather in the dispersed of Israel, and return them to their land. He will</i>	the Messiah and divine saviour, who will have a 'second coming'. Jews await a future Messiah who has not yet come, and they do not recognise that Jesus was a God-sent Messiah. Muslims view Jesus as a Prophet. Different cultures and historical contexts have shaped each religion's view of Jesus, influencing how their beliefs about him are developed and expressed. Assessment suggestions: Pupils to compare how Jesus is viewed in the Abrahamic religions. Provide pupils with a note-taking device such as a Venn diagram with three overlapping circles, using their previous learning, they should fill in examples of specific and shared beliefs about Jesus between the Abrahamic religions.
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restore the observance of all the commandments of the Torah as they were in the past."

- *"The Messianic Idea in Judaism and Other Essays on Jewish Spirituality" by Gershom Scholem*
- *"The messianic idea in Judaism has undergone a complex evolution from its origins in biblical prophecy to its diverse expressions in later Jewish thought. Initially, the Messiah was seen primarily as a future king from the line of David who would restore the kingdom of Israel and bring about an era of peace and justice. Over time, this idea expanded to encompass a broader range of eschatological and theological dimensions, reflecting changes in historical circumstances and religious beliefs. The messianic concept thus reveals much about the development of Jewish spirituality and the shifting expectations of salvation throughout Jewish history."*

Pupils to understand that for most Jews Jesus was not the Messiah. Play the clip [What Jews Think About Jesus](#) and using their list of characteristics of the Messiah from earlier, pupils should delete any which do not apply to Jesus according to Judaism and then write a paragraph on why for most Jews, Jesus was not the Messiah. Pupils to understand that at the time of Jesus, some Jews did believe he was the Messiah, and that some Jews continue to believe this today. Introduce Messianic Judaism using the clip

		Messianic Jews Explained in 2 Minutes. Explain that whilst this is not a mainstream view, it is one worldview within Judaism. Pupils could create a diagram showing how this Jewish view contrasts with the mainstream view. 3. Recap the concept of a Messiah to pupils. Show pupils a clip such as the scene from the Passion of Christ: "Are You The Messiah?" The Passion Of The Christ Scene 4K. Pupils discuss what believing Jesus was the Messiah tells us about Christian beliefs. Pupils to then investigate the reasons why Christians view Jesus as the Messiah; Play clip from the Bible project – Who is Jesus? (Take note, this is quite evangelical although comprehensive) https://youtu.be/p7XRPgZL6kk?si=vD5MeqD6NP6vFe2s. Scaffold and question pupils on what it tells them about what Jesus means to Christians. Share some Biblical teachings (see below for suggestions) on the concept of Jesus as Messiah. Pupils should highlight and annotate the texts indicating what Messiahship means for Christians, and if time allows they could write their own written response to the question 'Why do Christians view Jesus the Messiah?' • <i>Matthew 16:16: "Simon Peter answered, 'You are the Messiah, the Son of the living God.'"</i> • <i>John 4:25-26: "The woman said, 'I know that Messiah' (called Christ) 'is coming. When he comes, he will explain</i>	
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		<i>everything to us.' Then Jesus declared, 'I, the one speaking to you—I am he.'"</i> • <i>Acts 2:36: "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah."</i> • <i>Romans 1:2-4: "The gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord."</i> 4. Pupils to understand the Christian belief that Jesus is fully God; Introduce or recap the concept of The Trinity. Use a diagram such as 8ecc5dce61390d510c80de254c531643.jpg (3913×3570) (pinimg.com) and pupils could annotate with the characteristics of each part of The Trinity. Provide pupils with a copy of an image such as trinity icon+edited.jpg (679×821) (bp.blogspot.com) ask them to write a postcard explanation how the painting shows Jesus is not just a Messiah but also God. You could explore artwork further using https://www.jesusfilm.org/blog/famous-paintings-of-jesus/#1. Pupils to understand the concept of atonement; Share John 3:16 with pupils and ask them to learn the verse in pairs.	
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		Provide a fill in the gaps opportunity to test their knowledge (see below). <i>"For God so the world that He His one and only ..., that whoever in Him shall not but have eternal" (John 3:16)</i> <i>"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. " John 3:16</i> Continue with the story of the atonement (see below). Read with the class, ask pupils to dual code the story (perhaps using one or two pupils to model examples of images on the board). <i>The story of the atonement (no attribution required, written for this purpose).</i> <i>When God created human beings, His love for them was immediate. However, despite this, over time, things began to change. Gradually, people started desiring things they couldn't have. They began committing sins, engaging in actions that went against God's will. Conflicts arose among them, they treated one another unjustly, and their behaviour deteriorated. Most significantly, they began to forget where they came from</i>	
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and stopped communicating with God, even doubting His existence.

Despite the sin which created a barrier between God and humanity, in his benevolence, God's love for these people remained strong. He needed to demonstrate His enduring love and remove the barrier that had grown between Him and His creation. God decided the only way to achieve this was to send a part of Himself to them, to show them where they had gone wrong, and to offer them the chance to reclaim their former state of grace.

This is where Jesus, God the Son, entered the picture. In a mysterious and extraordinary way, through the incarnation, Jesus was fully divine and fully human. This dual nature meant He experienced all human emotions and sensations—pain, sorrow, anger, and more. Consequently, what He accomplished during His life was even more remarkable. He sacrificed His life through the crucifixion to atone for humanity's sins so that people could regain their original state of grace.

Christians believe in the concept of the Trinity, which includes God the Father, God the Son (Jesus), and God the Holy Spirit. After Jesus's sacrifice and resurrection, He left behind the Holy Spirit on Earth. The Holy Spirit represents God's presence and continues to guide and support believers. To restore this

relationship with God, people simply need to have faith in the Trinity and Jesus's atoning sacrifice.

Lastly, pupils to reflect on why faith in Jesus' death and resurrection is crucial for Christianity, linking back to the lessons key question which is 'Why is Jesus more than a Messiah for Christians?'

5. Pupils to be introduced the concepts of Prophethood (Al-Nabuwwah, Prophet (Nabi), and Messenger (Ar-Rasool) in Islam. Explain the concept of Prophethood in Islam, reference the importance of prophets in Judaism and Christianity too, but emphasise the specific role of prophets for Muslims. Messengers in particular share Allah's (revealed) messages/ or teachings (wahy/ risaalah) – some of which became contained in scriptures or books, and the Messengers set a good example for human beings to try to understand and emulate (follow). Use a source such as [The Prophets Timeline of Islamic History](#) to illustrate the 25 prophets mentioned in the Qur'an (although some Muslims believe there have been up to 124,000). Whilst watching ask pupils if they recognise any of the names or places. Ask pupils to write a paragraph summing up what a prophet is in Islam. Explain to pupils that for Muslims Isa (Jesus) was a Prophet, Messenger and a Messiah. Pupils to write a list or mind-map which sets out Muslim beliefs about Easa (Jesus). Start by watching [Facts about Jesus in](#)

		Islam in 60 seconds 📺 #Shorts. Then, share primary sources from the Qur'an with pupils (see below) for pupils to use to add to their mind map. Additionally, pupils could colour-code their mind map to show where Muslim beliefs differ from Jewish and Christian beliefs: Christian beliefs. <i>The Qur'an:</i> • <i>Surah 3:45-47: "Mention the word of your Lord to Mary: 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary—distinguished in this world and the Hereafter and those near to Allah, and will speak to the people in the cradle and in maturity, and will be of the righteous. [Mary] said, 'My Lord, how will I have a child when no man has touched me?' He replied, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.'"</i> • <i>Surah 4:157-158: "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger+ of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption."</i>	
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And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."

Hadith:

- *Sahih al-Bukhari, Volume 4, Book 55, Hadith 657: "The Prophet said, 'By Him in Whose Hand my soul is, son of Maryam (Jesus) will shortly descend among you and will judge mankind justly...'"*
- *Sahih Muslim, Book 1, Hadith 284: "Jesus (peace be upon him) will come down to earth and will break the cross and kill the swine and abolish the jizyah tax and call the people to Islam. There will be such abundance of wealth that nobody will accept any charity."*

6. Explain the relationship between Judaism, Christianity and Islam. You could use a clip such as [What Are the Abrahamic Religions?](#)
- Assessment Suggestion:** Pupils to then compare how Jesus is viewed in the Abrahamic religions. Provide pupils with a note-taking device such as a Venn diagram with three overlapping circles, using their previous learning, they should fill in examples of specific and shared beliefs about Jesus between the Abrahamic religions. Pupils could watch [How Jesus Christ is Viewed in Every](#)

		Abrahamic Religion to aid them, as well as using their notes from previous lessons.	
Key vocabulary:	Links to prior knowledge: <i>(Prior knowledge should be discussed at the beginning of the lesson to help pupils make connections and deepen knowledge)</i>	Links to future units:	
Historical Sources, Jesus, Preacher, Crucifixion, Impact, Messiah, Old Testament, Prophecies, Resurrection, Salvation, Hebrew Scriptures, Prophet, Messenger, Virgin Mary, Miracles, Divine, Christianity, Judaism, Islam, Saviour, Future Messiah, Cultural Contexts, historical context.	0.1 Who are the people in sacred (special) stories and why might they be important to people today? 0.2 Why do Christians perform the nativity at Christmas? 0.5 Why is Easter an important time for Christians and what special things do they do at Easter? 1.2 What do religious people say God is like? How do they feel close to God? 1.4 Why are holy books special to Christians and Jews? 2.1 Part 1: Who is Muslim? What do Muslims believe and how may they live? 2.3 Part 2: Who is Muslim? What do Muslims believe and how may they live? 2.5 How do leaders inspire people to lead a good life? 3.4 Why is Jesus a special person to some religious people? How might this help people lead a good life? 4.2 Why do some people pray? What impact might it have on them? 4.4 What do Christians learn about the incarnation of Jesus? Do all Christians agree? 5.3 What do Christians learn about helping others? How might that impact the actions they take?		

	5.6 What do different people believe about what happens after you die? How might this impact the way they behave in life? 6.4 Why is it important for Muslims to fast in Ramadan? How does Ramadan impact Muslims' lives? 6.6 What does It mean to Be a Christian? Exploring diverse beliefs and practices.	
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24. Resources and Websites

The websites and resources listed below offer schools and teacher's information and resources that should be used to help inform and influence planning only.

Please note that North Northamptonshire Council and West Northamptonshire Council are not responsible for the content of external websites. Please check these before sharing them with pupils.

Generic Resources	http://www.bbc.co.uk/religion/religions/ http://www.reonline.org.uk/ http://www.natre.org.uk/ http://www.retoday.org.uk/ http://www.shapworkingparty.org.uk/calendar.html https://www.religiouseducationcouncil.org.uk/ http://www.woolf.cam.ac.uk/ https://pathwaythroughreligions.pixel-online.org/
Buddhism	http://www.bbc.co.uk/religion/religions/buddhism/ http://www.thebuddhistsociety.org/ http://kadampa.org/reference
Christianity	http://www.bbc.co.uk/schools/religion/christianity/ http://www.understandingchristianity.org.uk/ https://www.christianaid.org.uk/schools https://cafod.org.uk/Education/Education-resources https://www.quaker.org.uk/children-and-young-people/teachers https://www.salvationarmy.org.uk/schools-and-colleges http://www.barnabasinchurches.org.uk/ideas/ https://www.achurchnearyou.com/
Hindu Dharma	http://www.bbc.co.uk/religion/religions/hinduism/ http://www.hinducounciluk.org/

Humanism	https://understandinghumanism.org.uk/ https://humanism.org.uk/
Islam	http://www.bbc.co.uk/religion/religions/islam/ https://discoverislam.co.uk/schools/ https://wamy.co.uk/dawah-material/ http://www.1001inventions.com/ (link to a website that showcases famous Muslim inventions, scientists and inventors) https://www.islamicexhibition.org/ https://www.meetyourmuslimneighbours.org/open-days-and-exhibitions https://www.ipci-iv.co.uk/ https://isb.org.uk/our-projects/ https://visitmymosque.org/visitor-guide/ https://understanding-islam.co.uk/key-stage-1/
Judaism	http://www.bbc.co.uk/religion/religions/judaism/ https://www.myjewishlearning.com/ https://www.chabad.org/kids https://teachersportal.org.uk/schools/ Jewish Living Online – An ADL-BOD Digital Education Initiative Blog - Jo Elijah Judaism
Sikhi	http://www.bbc.co.uk/religion/religions/sikhism/ http://sikhcounciluk.org/ http://www.sikheducationservice.co.uk https://www.basicsofsikhi.com/resources/

Lesson 6 - What kind of world do I
want to be live in?

B

E

A

COOL

PERSON

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I think we can  
make the world  
better by: putting our  
rubbish in the bin,  
keeping the floor  
nice and clean,  
being a good  
person and being  
responsible for u.  
You can tell people  
no but say it  
in a nice way so  
you don't hurt someone's  
feeling. And cele-  
brate, be your  
self and respect  
friends so it don't is  
fair and your fairness  
will make a difference  
to all of family and friends

M

A

ke

world

to all