

Religion and worldviews

Long-term plan

Standard

This standard Long-term plan is a 36-week plan for those schools that teach the subject every week.

This document is regularly updated to reflect updates to our website. This version was created on 29.03.24. The latest version can always be found [here](#).

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Kapow
Primary™

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What is the statutory guidance for RE?

National Curriculum 2013

The National curriculum states on page four 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.'

Please note - there is not a National Curriculum for RE.

RE is locally determined, not nationally

The Education Act 1996 (Section 375)

'Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'

School Standards and Framework Act 1998

Local Agreed syllabus (Schedule 19)

Community schools and any foundation and voluntary schools without a religious character are required to 'give provision for religious education in accordance with an agreed syllabus'.

This local Agreed Syllabus is determined by the SACRE (Standing Advisory Council for Religious Education) in your area and is **statutory**. Many SACRE's use the **non-statutory** document [A curriculum framework for Religious Education in England](#) as the framework upon which their Agreed Syllabi are developed.

Right to withdraw (Section 71)

Parents may withdraw their children from RE lessons or any part of the RE curriculum and the school has a duty to supervise them. Please see [Religious Education in schools: Non-statutory guidance \(2010\)](#) p.27-30 for more information.

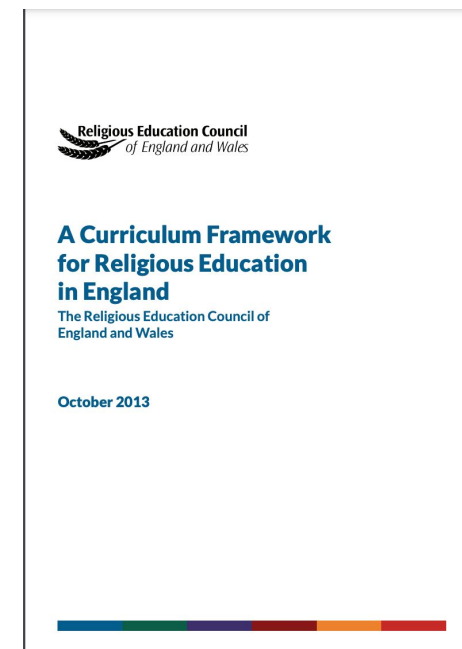
How does Kapow Primary help our school to meet the statutory guidance for RE?

We follow the Curriculum Framework for RE

Because our scheme of work fulfils the requirements of the [Curriculum Framework](#), upon which many SACRE's build their Locally Agreed Syllabus (LAS), then it is likely that by following our RE curriculum, your school will also be meeting the requirements laid out in your LAS.

We strongly advise that you check and continue to satisfy yourself regularly that the Kapow Primary scheme of work matches the requirements of your LAS.

If your LAS does not follow the Curriculum Framework, you may still be able to satisfy the requirements of your syllabus by using Kapow Primary but you will need to check for yourself that all statutory elements are covered by our scheme of work, before deciding if it's right for you.



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We reflect the principal religions in Great Britain

In line with government guidance and Census 2021 information, the Kapow curriculum reflects that the UK's religious tradition is, in the main, Christian, with each year group having at least one unit specifically focusing on Christian concepts, beliefs and practices and these being linked to and contrasted with other religions and worldviews across the thematic units. The scheme also covers the principle organised worldviews represented in Great Britain.

Planning also encourages teachers to include locally presented religions where possible and includes non-religious worldviews.

We promote Spiritual, moral, social and cultural development and British values

We provide signposts on each lesson plan to highlight to teachers when there are opportunities to develop pupils understanding in these areas within the R&W curriculum.

Our Personal development, SMSC and British values mapping document (coming soon!) helps you to see an overview of where these opportunities are provided across the school.

How does Kapow Primary's scheme of work align with the Curriculum framework for RE?

The curriculum for RE aims to ensure that all pupils:

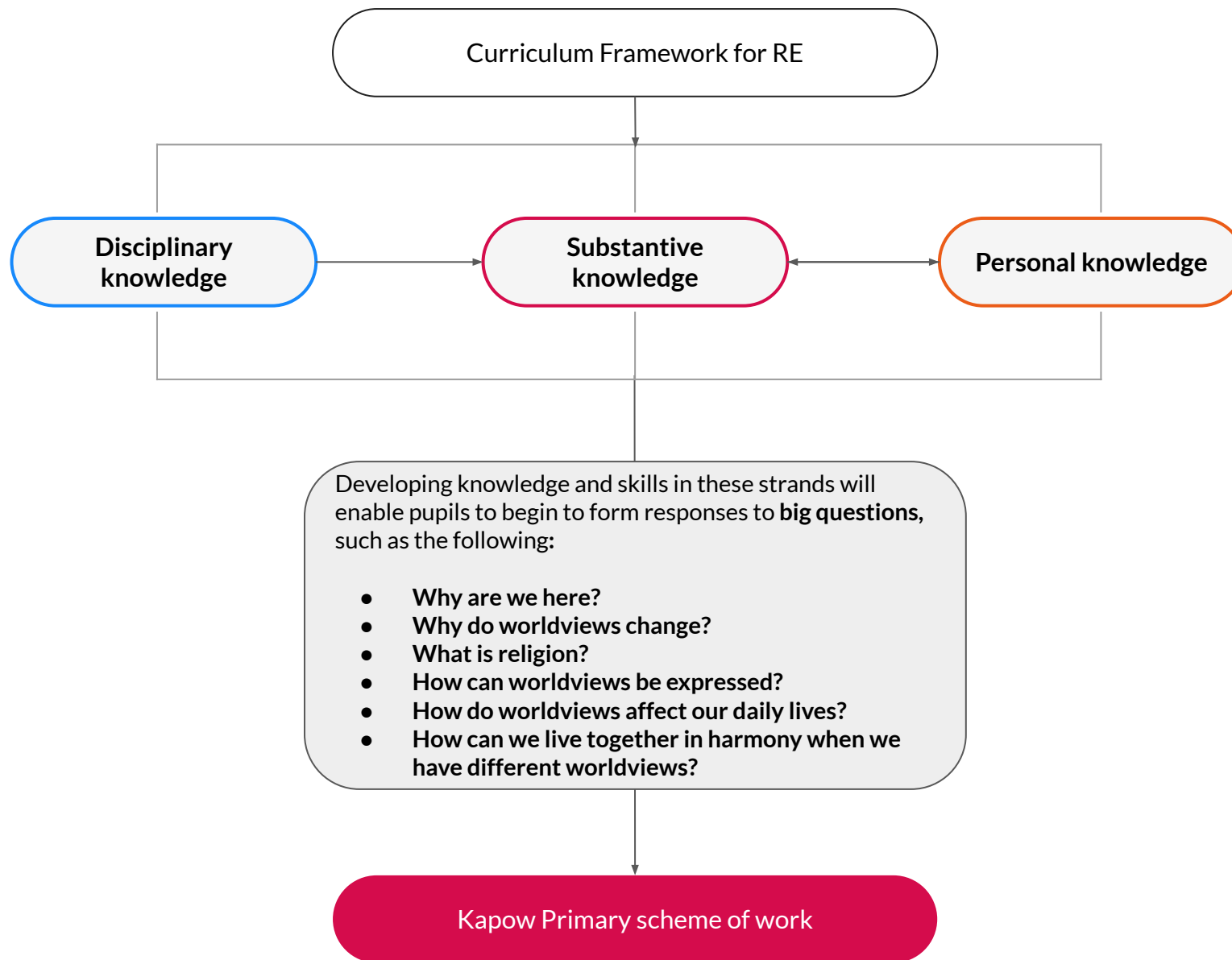
- ★ **A. Know about and understand a range of religions and worldviews,**
so that they can:
 - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
 - identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews;
 - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

- ★ **B. Express ideas and insights about the nature, significance and impact of religions and worldviews,**
so that they can:
 - explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
 - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
 - appreciate and appraise varied dimensions of religion or a worldview.

- ★ **C. Gain and deploy the skills needed to engage seriously with religions and worldviews,**
so that they can:
 - find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
 - articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Each lesson plan references the relevant [Curriculum framework](#) objectives, as shown on our [Religious Education Council curriculum framework coverage](#) document, along with cross-curricular links to any other subjects.

How is the Religion and worldviews scheme of work organised?



How has research informed Kapow Primary's Religion and worldviews curriculum?

The Kapow Primary Religion and worldviews curriculum takes into account the key findings of of the [Ofsted Research review series: RE](#) and the Commission on Religious Education report: [Religion and worldviews: The way forward. A national plan for RE.](#) Outlined below are the key points from each report that are covered in the Kapow Primary Religion and worldviews curriculum.

Ofsted Research review series: RE

- RE learning should include three types of knowledge - substantive (knowledge about); disciplinary (ways of knowing); and personal knowledge (awareness of own preconceptions and values) - taught in an interconnected way.
- Children should build accurate knowledge which captures the complexity, fluidity and diversity of religious and non-religious traditions.
- High quality RE will have a well-sequenced curriculum that prepares pupils with the prior knowledge (including content, concepts and vocabulary) they need for subsequent topics, to make connections and to grasp 'big ideas'.
- High quality RE curricula prepare pupils with the prior knowledge they need to think and respond to controversial issues in an informed way.
- In order to be able 'know more and remember more' regular opportunities to revisit learning and encounter concepts should be planned for.
- Subject specific vocabulary should be taught progressively.

Commission on Religious Education report:

- Pupils should be taught that worldviews are complex, diverse and plural and that they change.
- The curriculum should help children to understand how worldviews may offer responses to big questions, and the different roles that worldviews play in providing people with ways of making sense of their lives.
- The curriculum should explore the influence worldviews have on the attitudes, behaviour and emotions of individuals and communities.
- Openness, respect, enquiry and accuracy should be promoted.
- Children should gain the key skills, range of academic approaches and attitudes to engage with those who think differently from them, and to reflect on their own developing worldviews.
- Learning about a religious or non-religious worldview should focus on lived experience of individuals and communities.

A spiral curriculum

Kapow Primary's Religion and worldviews scheme of work has been designed as a spiral curriculum with the following key principles in mind:

- ✓ **Cyclical:** In each unit, pupils develop disciplinary, substantive and personal knowledge building on these through the study of concepts and religious & non-religious worldviews.
- ✓ **Increasing depth:** Each time a concept, religion or worldview is revisited, it is covered with greater complexity and in varying contexts. Progression within units and between year groups includes:
 - studying teachings, beliefs, practices and experiences in more detail.
 - moving from local to national and then global contexts.
 - making and explaining more, increasing subtle links.
 - identifying and discussing diversity within and between religions and worldviews.
 - grappling with increasingly complex and sometimes controversial ideas (including through our big questions).
- ✓ **Prior knowledge:** Upon returning to each concept, religion or worldview pupils use prior knowledge to build on previous foundations, rather than starting again.



Is there any flexibility in the Kapow Primary Religion and worldviews scheme?

The Kapow Primary Religions and worldviews scheme is written with clear progression of substantive, disciplinary and personal knowledge. Each unit builds on conceptual knowledge, worldview specific knowledge and vocabulary from previous units both within that year group and from previous years. This sequencing of units allows children to develop schema through connections with prior learning. With this in mind, the Kapow Primary Religions and worldviews scheme should be taught in the order set out in the Long-term plan.

Religion and worldviews

The Kapow Primary curriculum is based on a Religion and Worldviews approach. This approach focuses on religion and worldviews as personal and diverse. It aims to reflect the changing nature of religion and worldviews in modern Britain and help children to understand that religion and worldviews are a lived experience for people and communities. Children should become increasingly reflective about their own worldview and how it is influenced.

What are worldviews?

Every person has their own worldview, their way of looking at and explaining life and the world. This may be religious or non-religious, organised or personal.

Organised worldviews are an established philosophy, attitude or set of beliefs with a group of believers or followers and may include certain practices. Christianity is an example of a religious, organised worldview. Humanism is an example of a non-religious organised worldview. Although organised worldviews have an established set of beliefs, there will be variations in the way individuals interpret and practise these beliefs.

Personal worldviews are an individual's view of life and the world. They take different ideas and beliefs from religion, experience, and others' worldviews and often change over time. A personal worldview may be in line with an organised worldview, may agree with some elements but disagree with others or may be a mix of many religious and non-religious worldviews.

Which worldviews will be covered?

The Kapow Primary Religion and worldviews curriculum covers a number of organised worldviews with increasing depth and breadth. In line with government guidance and Census 2021 information, the curriculum will 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' Please note that this does not mean that more than 50% of curriculum time should be spent on the teaching of Christianity and Ofsted refer to this as being a common misinterpretation of the guidance in the Ofsted research review series: Religious education.

Exploring concepts through an enquiry based approach, children will investigate a variety of worldviews, including but not limited to:



Christian



Muslim



Hindu



Sikh



Jewish



Buddhist



Humanist

The interplay between different types of knowledge in RE

Disciplinary knowledge (‘ways of knowing’)

Pupils gain knowledge of the different methods and processes that are used to make sense of religion. These are methods used in various academic disciplines such as History, Philosophy, Theology and Sociology.

Examples of how they will investigate include:

- Observing religious practices.
- Reading case studies.
- Interpreting survey results
- Questioning others
- Analysing texts
- Exploring historical artefacts and buildings.

Through these processes, children begin to understand how we know what we know (substantive knowledge) about religion and worldviews today. The units are designed to follow the [Kapow enquiry cycle](#) and pupils will become more independent in following and understanding this cycle throughout key stage 2.

Methods pupils will use in each year group are mapped on the [Progression of knowledge and skills document](#).

Is used to gain...

Helps them to understand...

Substantive knowledge (‘knowing about’)

Throughout the curriculum children build the breadth and depth of their knowledge of a range of religions and worldviews represented in Great Britain.

Substantive knowledge is carefully planned to build understanding of concepts across four key themes: beliefs; wisdom and morality; practices and community and belonging. Children explore these concepts through an enquiry cycle in each unit and through a range of disciplinary processes. They will have opportunities to learn how the concepts apply to different religions and worldviews to build a progressively deeper understanding.

Representations of religion and worldviews are always diverse in the Kapow Primary curriculum and reflect the fact that traditions often change over time.

Reflecting on this often leads to...

Personal knowledge (‘knowing yourself’)

As children develop their knowledge and understanding of a range of religions and worldviews, they will naturally begin to share their own thoughts about what they learn. They are encouraged to develop, recognise and express their own personal worldviews and develop an understanding of how these are formed when asked to respond to ‘big questions.’

As they move up the school, pupils will begin to understand that when they gain substantive knowledge about religions and worldviews, they do so from a position which is influenced by their own values, prior experiences and sense of identity. The enquiry approach in our scheme of work encourages pupils to build this awareness.

The first lesson for each year group sets ground rules about respect, openness and behaviour during RE lessons to ensure that children feel that the lessons are a safe place to explore and share personal knowledge.

What are the concepts covered in this scheme?

The Kapow Primary scheme builds children's knowledge of religious concepts through combining substantive, disciplinary and personal knowledge in an enquiry based approach. These concepts are grouped into four key concepts areas: beliefs, practices, wisdom and morality, and community and belonging. Within each key concept area, specific concepts are covered progressively as children move through the scheme.

Beliefs

enlightenment
gods/God
belief
truth
creation
incarnation (deity/god embodied in flesh)
god and humanity
miracles
good over evil
Trinity
Heaven and Hell
free will
hope
anoint (specially chosen)
spirituality
soul
sacred
source/origin
reincarnation
paradise
embodiment
sacrifice
resurrection
messiah/Messiah
crucifixion
predestiny
Kingdom of God
Holy Spirit
faith

Wisdom and morality

right path
respect
scripture
stewardship (supervising or taking care of)
parable
teacher
wisdom
translation
interpretation
martyrdom
temptation
charity
guidance
rules or commandments
values
responsibility
respect for all living things
word of God
consequences
karma
judgement
forgiveness
sin
truth
equality

Practices

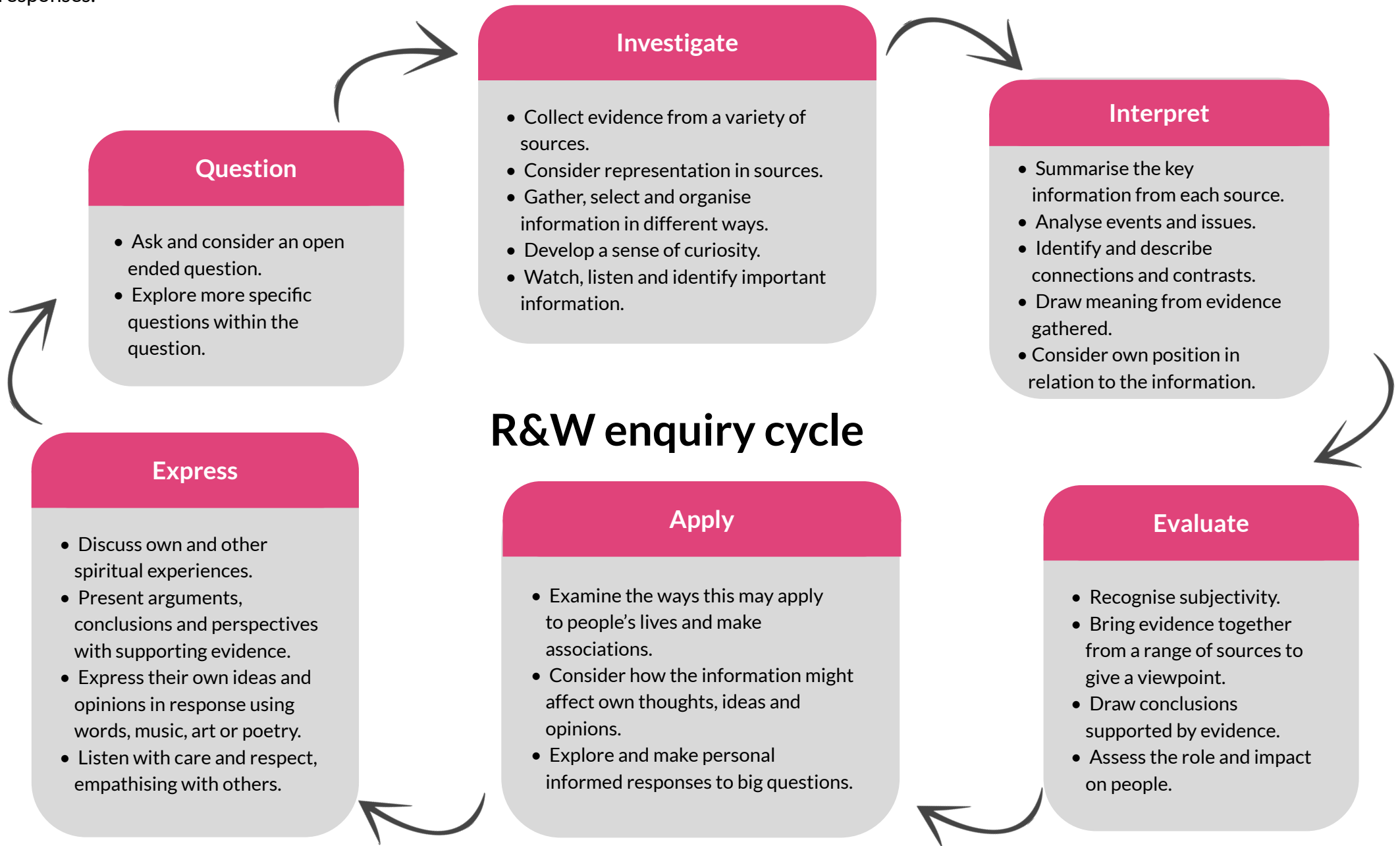
purity
fire
cremation
funeral
eternal flame
fasting
recitation
evangelism
ritual
pilgrimage
obligation
symbol
symbolism
ceremony
offerings
gratitude
worship
festivals
prayer
places of worship
worship
cleansing
baptism
significance
language

Community and belonging

symbol
symbolism
charity
community
belonging
remembrance
covenant
similarity
difference
migration
influence
succession
culture
commitment
identity
spread
religious freedom
free speech
denomination
worldwide
conversion
leadership
authority
democracy
bloodline
interconnection

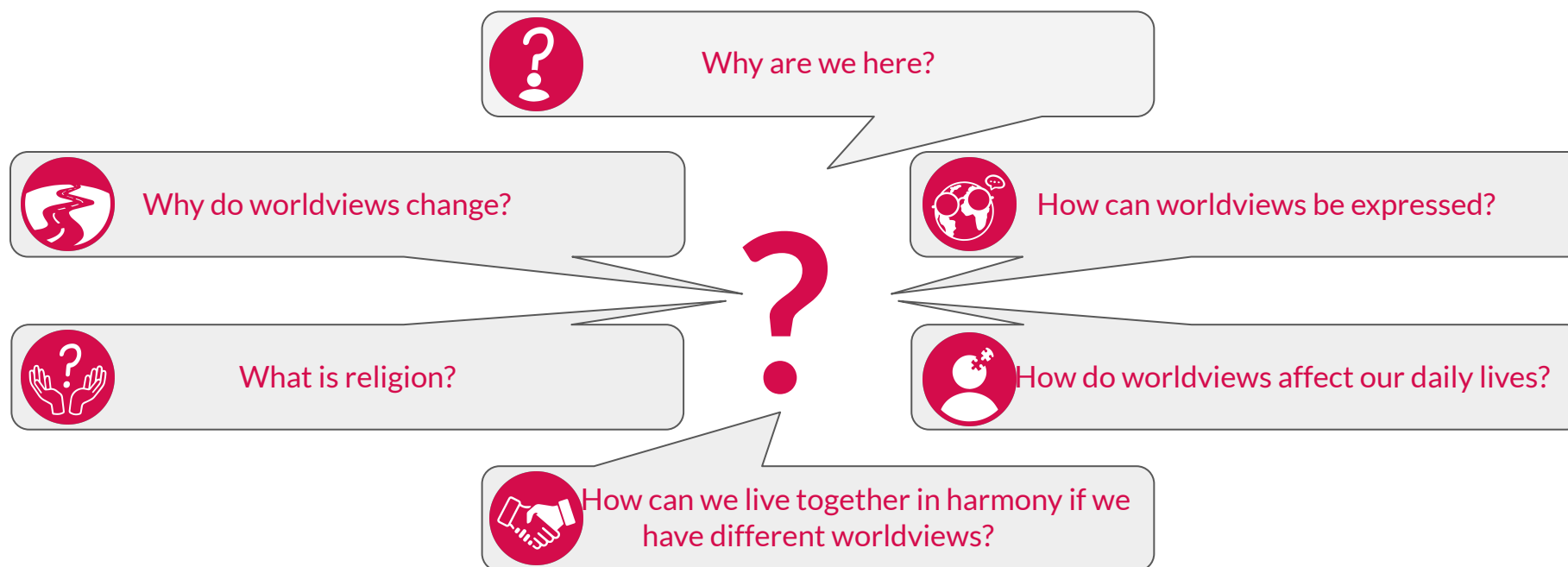
How will the scheme develop enquiry skills?

The Kapow Primary scheme is designed to develop pupils' enquiry skills. Each unit poses a question and over the course of the unit, pupils build their responses.



Responding to 'big questions'

The strands of our RE curriculum are developed in each unit and as pupils develop their competencies in these strands they should be able to draw upon their knowledge across the strands to form thoughtful answers to some of life's big questions.



Each of the 'big questions' in the Kapow Primary Religion and worldviews curriculum is revisited at least twice in each key stage allowing children to consider, discuss and answer the questions in increasing depth and with a broader range of knowledge and understanding to draw on.

We believe that providing regular opportunities for pupils to consider these questions, in light of substantive, disciplinary and personal knowledge gained, will help to prepare them for the challenges of living in a world with increasing complex and diverse worldviews, being able to have balanced and informed dialogues about religion and worldviews.

Other useful documentation:

There are a number of key documents that can support you in planning and delivery of the Kapow Primary **Religion and worldviews** scheme. Visit the [Subject planning page](#) for more.

- ✓ **Religious Education Council curriculum framework coverage:**
 - Shows which of the National framework attainment targets are covered by each unit.
- ✓ **Progression of skills and knowledge document:**
 - Shows how understanding and application of key concepts and skills builds year on year.
- ✓ **Knowledge organisers - one per unit:**
 - One page overview of the key knowledge and vocabulary from a unit to support pupils' learning.
- ✓ **Equipment list**
 - Lists the equipment needed for each unit of lessons, to help you prepare ahead of time.
- ✓ **Intent, implementation, impact statement**

| | | Autumn 1 | Autumn 2 | Spring 1 | Spring 2 | Summer 1 | Summer 2 |
|---------------|--------------------------------------|---|--|--|--|--|--|
| Year 1 | Respectful R&W (1 lesson) | <p><u>How did the world begin?</u></p> <p>Christian, Jewish, Hindu (plus option to include locally represented worldview)</p> | <p><u>What do some people believe God looks like?</u></p> <p>Christian, Hindu, Muslim</p> | <p><u>What is God's job?</u></p> <p>Jewish, Zoroastrianist, Muslim, Hindu, Christian</p> | <p><u>Why should we care for the world?</u></p> <p>Jewish, Muslim, Hindu, Jain, Humanist</p> | <p><u>How do we know that new babies are special?</u></p> <p>Muslim, Hindu, Christian, Humanist (plus option to include locally represented worldview)</p> | <p><u>Why should we care for others?</u></p> <p>Christian, Jewish, Muslim, Bahá'í (plus option to include locally represented worldview)</p> |
| Year 2 | | <p><u>Why do we need to give thanks?</u></p> <p>Hindu, Christian, Humanist</p> | <p><u>What do candles mean to people?</u></p> <p>Christian, Hindu, Jewish (plus option to include locally represented worldview)</p> | <p><u>How do we know some people have a special connection to God?</u></p> <p>Sikh, Muslim, Christian, Jewish, Hindu</p> | <p><u>What is a prophet?</u></p> <p>Christian, Muslim, Jewish, Sikh</p> | <p><u>How do some people talk to God?</u></p> <p>Muslim, Jewish, Hindu</p> | <p><u>Where do some people talk to God?</u></p> <p>Hindu, Alevi, Muslim, Sikh (plus option to include locally represented worldview)</p> |

| | | Autumn 1 | Autumn 2 | Spring 1 | Spring 2 | Summer 1 | Summer 2 |
|---------------|--------------------------------------|--|--|--|---|---|--|
| Year 3 | Respectful R&W (1 lesson) | <u>What makes us human?</u> Hindu, Christian, Buddhist, Humanist | <u>Where do our morals come from?</u> Christian/Jewish, Buddhist, Muslim, Hindu, Humanist | <u>Is scripture central to religion?</u> Jewish, Muslim, Christian, (plus option to include locally represented worldview) | <u>What happens if we do wrong?</u> Hindu, Muslim, Humanist, Christian, Jewish | <u>Why is water symbolic?</u> Christian, Sikh, Muslim, Shinto (plus option to include locally represented worldview) | <u>Why is fire used ceremonially?</u> Hindu/Sikh, Zoroastrianist (plus option to include locally represented worldview) |
| Year 4 | | <u>Are all religions equal?</u> Bahá'í, Sikh, Hindu, | <u>What makes some texts sacred?</u> Sikh, Hindu, Buddhist (plus option to include locally represented worldview) | <u>Just how important are our beliefs?</u> Sikh, Muslim, Jewish, Hindu, Christian | <u>Who was Jesus really?</u> Christian, Jewish, Muslim | <u>Why is the Bible the best-selling book of all time?</u> Christian | <u>Does the language of scripture matter?</u> Christian, Muslim, Jewish |
| Year 5 | | <u>Why do people have to stand up for what they believe in?</u> Christian Muslim, Sikh | <u>Why doesn't Christianity always look the same?</u> Christian | <u>What happens when we die? (Part 1)</u> Jewish, Christian, Muslim Humanist | <u>What happens when we die? (Part 2)</u> Hindu, Buddhist (plus option to include locally represented worldview) | <u>Who should get to be in charge?</u> Muslim, Sikh | <u>Why are some places in the world significant to believers?</u> Christian, Jewish, Buddhist |
| Year 6 | | <u>Why does religion look different around the world? (Part 1)</u> Jewish, Muslim, Christian (plus option to include locally represented worldview) | <u>Why does religion look different around the world? (Part 2)</u> Hindu, Sikh, Buddhist, Jain (plus option to include locally represented worldview) | <u>Why is it better to be there in person?</u> Muslim, Jewish, Christian, Humanist (plus option to include locally represented worldview) | <u>Why is there suffering? (Part 1)</u> Jewish, Christian, Zoroastrianist | <u>Why is there suffering? (Part 2)</u> Shinto, Buddhist, Sikh Humanist (plus option to include locally represented worldview) | <u>What place does religion have in our world today?</u> Interfaith Student choice |

| Year 1 | | | |
|-----------------|---|-----------------|---|
| Autumn 1 | <p><u>Respectful R&W</u> (1 lesson)</p> <p>By discussing whether they believe or do not believe certain statements to be true, children learn what believing in something means. The 'wonder box' is introduced as a way of sharing challenging questions.</p> | Autumn 2 | <p><u>What do some people believe God looks like?</u> (6 lessons)</p> <p>Looking at Islamic art, Hindu avatars and images of the Christmas story, children explore how different people understand God on Earth. They consider these representations when creating their own artwork and talk about why putting ideas about God into words and pictures is challenging.</p> |
| | <p><u>How did the world begin?</u> (5 lessons)</p> <p>Exploring a range of creation stories in imaginative ways, children present their own ideas about creators and creation using art and language. They consider how creation stories help some people to understand what God is like.</p> | | |
| Spring 1 | <p><u>What is God's job?</u> (6 lessons)</p> <p>Investigating the roles of God through stories and sacred texts, children examine the actions of God and what this means to some different people.</p> | Spring 2 | <p><u>Why should we care for the world?</u> (6 lessons)</p> <p>Building on their understanding of creation stories, children study quotes and religious stories about the relationship between humans and nature. They investigate why different people believe it is important to care for Earth.</p> |
| Summer 1 | <p><u>How do we know that new babies are special?</u> (6 lessons)</p> <p>Finding out about different ceremonies to welcome home a new baby through quotes, videos and pictures. Children explore some of the symbolism in these ceremonies and look for connections between the ways people from different worldviews celebrate a new baby.</p> | Summer 2 | <p><u>Why should we care for others?</u> (6 lessons)</p> <p>Listening to stories from the Christian and Muslim worldviews and considering what these stories say about caring for others and how they impact people's lives. Children recognise the different ways people can show they care, and use toy money and role play to explore charitable giving.</p> |

| Year 2 | | | |
|-----------------|---|-----------------|---|
| Autumn 1 | <p><u>Respectful R&W</u> (1 lesson)</p> <p>Exploring big questions relating to Religion and worldviews, children experience agreeing and disagreeing and come up with a class set of guidelines for showing respect in R&W lessons.</p> | Autumn 2 | <p><u>What do candles mean to people?</u> (6 lessons)</p> <p>By investigating the many ways light is used in religious and worldview contexts, children explore different festivals through artwork and stories, focusing on candles. They use natural resources to create advent wreaths and explore different hanukiah to develop their understanding of the symbolism of candles during Hanukkah.</p> |
| | <p><u>Why do we need to give thanks?</u> (5 lessons)</p> <p>Using a range of sources including survey data, children learn the beliefs around using offerings to show gratitude. They get hands on with artefacts used during puja and write their own lyrics for a song of thanks.</p> | | <p><u>What is a prophet?</u> (6 lessons)</p> <p>Asking questions about the religious stories they read, children find out more about significant people like Abraham, Jonah, Moses, Jesus, Muhamud and Guru Nanak. They look for clues in religious stories and art to understand their characteristics and the promises they shared with humanity. By investigating different perspectives and drawing connections, children create their own definition of a prophet.</p> |
| Spring 1 | <p><u>How do we know some people have a special connection to God?</u> (6 lessons)</p> <p>Building on their understanding of how people perceive God on Earth, children listen to stories from diverse perspectives about the early lives of significant religious figures. They explore how we recognise that some individuals have a special connection to God by searching for clues in religious stories and comprehending the symbolism within them.</p> | Spring 2 | <p><u>Where do some people talk to God?</u> (6 lessons)</p> <p>Building on their learning about prayer and worship, children look at buildings within their local area and beyond. Through investigating they find out what the features of the buildings might show about people's beliefs about god. Children design their own place of worship based on their learning.</p> |
| Summer 1 | <p><u>How do some people talk to God?</u> (6 lessons)</p> <p>Thinking about the importance of communication in relationships, children look at the different ways people pray and why they think this is important. They explore the objects that some people use during prayer and consider how the whole body is sometimes used in prayer.</p> | Summer 2 | |

| Year 3 | | | |
|-----------------|--|-----------------|---|
| Autumn 1 | <u>Respectful R&W</u> (1 lesson) | Autumn 2 | <u>Where do we get our morals from?</u> (6 lessons) |
| | Thinking about what religions and worldviews are, children will look at optical illusions and explore the lens that they and others look at the world through. | | Reflecting on why people make choices about how to live a good life, children consider their views on what is right and wrong. They investigate how some Jewish people use a tallit to help them remember guidance and explore objects that others may use in a similar way. Children write their own moral code mini-book inspired by their learning in this unit. |
| Spring 1 | <u>What makes us human?</u> (5 lessons) | Spring 2 | <u>What happens if we do wrong?</u> (6 lessons) |
| | Exploring ideas about spirituality, inner self and the soul, children interpret and use art to express beliefs about the soul and inner self and design a book cover and blurb for a book called 'What makes us human?' | | Developing their previous learning about the role of god and moral guidance, children explore the meaning of consequences to different people. They design and play snakes and ladders style games to explore beliefs about reincarnation. |
| Summer 1 | <u>Is scripture central to religion?</u> (6 lessons) | Summer 2 | <u>Why is fire used ceremonially?</u> (6 lessons) |
| | Building on their learning about guidance in religious texts, children investigate how scripture is used and treated by different people. Using virtual or real-life visits to places of worship, they act as detectives to find evidence of place of scripture. | | Continuing to look at symbolism, children explore the use of fire in many ceremonies and as a symbol of remembrance. They design an eternal flame to commemorate a particular person or event and create artwork inspired by the symbolic use of fire. |
| | <u>Why is water symbolic?</u> (6 lessons) | | |
| | Looking at the many ways water is used in rituals and ceremonies, children experience the symbolic use of water and learn about the historical connections water has in some religions. From this, they create poetry to express ideas about the symbolism of water. | | |

| Year 4 | | | |
|-----------------|--|-----------------|--|
| Autumn 1 | <u>Respectful R&W</u> (1 lesson) | Autumn 2 | <u>What makes some texts sacred?</u> (6 lessons) |
| | Thinking about what religions and worldviews are and exploring the ways the world can be seen. Children debate statements on discussion cards and create guidelines about how have healthy and respectful discussions. | | Building on enquiry about the place of scripture in year 3, children look at different ways scriptures are used and what this shows about the value placed on them. They experience how the Guru Granth Sahib is treated like royalty and analyse information collaboratively. |
| Spring 1 | <u>Are all religions equal?</u> (5 lessons) | Spring 2 | <u>Who was Jesus really?</u> (6 lessons) |
| | Exploring the origins of religions, children explore geographical and historical links and connections between some religions. They investigate Sikh and Bahá'í beliefs and practices that reflect unity and equality to plan a promotional video, poster or slide show for World Religion Day. | | Using texts to find out about the historical figure of Jesus, children consider his place in Jewish, Christian and Muslim teaching and how he is seen by different communities. They learn about the social and religious environment of Jesus' era and how this impacted the way he was viewed. |
| Summer 1 | <u>Just how important are our beliefs?</u> (6 lessons) | Summer 2 | <u>Does the language of scripture matter?</u> (6 lessons) |
| | Finding out how people show commitment to their beliefs, children ask questions about why people choose to demonstrate the importance of their beliefs in certain ways. They use photographs, personal responses and information texts to explore ceremonies of commitment, diet, charity and clothing. | | Building on learning about the importance and place of scripture, children find out about the different languages scriptures are used in and what this reveals about different beliefs. They try their hands at Islamic calligraphy and retell the story of Martin Luther in a comic strip. |
| | <u>Why is the Bible the bestselling book of all time?</u> (6 lessons) | | |
| | Using historical skills and knowledge, children explore how the Christian Bible that exists today developed. They look at the different types of writing within the Bible and when it was written. Pupils find out how some Christians use their Bibles and present their ideas as marketers of the Bible. | | |

| Year 5 | | | |
|-----------------|---|-----------------|--|
| Autumn 1 | <u>Respectful R&W</u> (1 lesson) | Autumn 2 | <u>Why doesn't Christianity always look the same?</u> (6 lessons) |
| | Learning the terms atheist, agnostic and theist, children consider the similarities and differences between religious and non-religious worldviews and interview their peers. | | Thinking first as geographers and historians, children explore the spread of Christian beliefs worldwide. Through looking at artwork, history, case studies and first-hand accounts, they will investigate why, when their fundamental beliefs are the same, Christian worship looks so different in the UK and across the world. They will create freeze frames and breaking news articles as people from the past. |
| Spring 1 | <u>Why do people have to stand up for what they believe in?</u> (5 lessons) | Spring 2 | <u>What happens when we die? Part 2</u> (6 lessons) |
| | Thinking about religious freedom, children use historical and modern-day examples of people, such as Guy Fawkes, who have fought for their beliefs. They use debate and critical analysis activities to discuss controversial issues. | | Continuing to investigate concepts relating to death, children learn the meaning of reincarnation and enlightenment and compare these ideas with those studied in part 1. They create a visual representation of enlightenment, incorporating their own beliefs and those of different worldviews. |
| Summer 1 | <u>What happens when we die? Part 1</u> (6 lessons) | Summer 2 | <u>Why are some places in the world significant to believers?</u> (6 lessons) |
| | Interpreting different sources of wisdom and beliefs about what happens when we die, children find out what different people from Abrahamic and non-religious perspectives do to mark someone's death. They explore how this is linked with beliefs about the afterlife through scripture, poems and readings and consider the concepts of heaven and hell through art. | | Using maps, pictures and texts, children investigate why some places are significant to some religions. They explore why this has sometimes caused wars and what places can tell us about beliefs and culture. Acting as historians, they use virtual visits to explore primary sources and what these can tell us about the past. |
| Summer 1 | <u>Who should get to be in charge?</u> (6 lessons) | Summer 2 | |
| | Exploring the different ways religious leadership and authority are determined, children find out what happens when people don't agree. They examine evidence, use debating techniques and develop their knowledge of democracy, bloodline and being 'chosen' to think critically about the issues raised. | | |

| Year 6 | | | |
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| Autumn 1 | <u>Respectful R&W</u> (1 lesson) | Autumn 2 | <u>Why does religion look different around the world? Part 2</u> (6 lessons) |
| | Exploring the way different religions describe their god(s), children learn about words stemming from the prefix 'omni' and create designs to remember these. | | Building on their learning in part 1, children consider how interpretation can change how people practise their religion and worldview. They think about the influence culture, history, geography and tradition have on how religion looks in different places and challenge their perceptions. After exploring why there are different Buddhist schools, they compare a range of practices by experiencing some of them in the classroom. |
| | <u>Why does religion look different around the world? Part 1</u> (5 lessons) | | |
| | Building on comparisons about the origins of the Abrahamic religions, children discover how some religious practices are observed. They consider how culture, tradition, migration and interpretation can affect how someone practices their religion. | | |
| Spring 1 | <u>Why is it better to be there in person?</u> (6 lessons) | Spring 2 | <u>Why is there suffering? Part 1</u> (6 sessions) |
| | Thinking back to previous learning about prayer and worship, children find out about significant journeys and pilgrimages and why visiting a particular place is so important to some people. They investigate the challenges of pilgrimage experiences and consider whether it is better to visit a place in person. | | Discussing suffering, sin and free will, children find out what people from different worldviews think about this challenging question. Through analysing stories and texts, they explore why some people turn to God in times of suffering whereas others take it as evidence that God does not exist. |
| | <u>Why is there suffering? Part 2</u> (6 lessons) | | |
| | Developing their understanding of suffering, children look at alternative ideas about and responses to suffering through texts and stories. They consider how people might respond to suffering and how their reaction is influenced by their worldview. | Summer 2 | <u>What place does religion have in our world today?</u> (6 lessons) |
| Summer 1 | | | Reflecting on all their learning in Religions and worldviews, children use a range of sources and skills to investigate the enquiry questions. Working in small groups or individually, they present their ideas and evidence to the class. |

| Date | Update |
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| 01.09.23 | Updated to reflect new units published on the website. P.15-p.21. Icons added to 'Big questions' on p.13. |
| 25.09.23 | Updated to reflect new units published on the website. |
| 13.12.23 | Updated to reflect new Spring units published on the website (p.15-22). |
| 08.02.24 | Updated to reflect new Spring units published on the website (p.15-22). |
| 29.03.24 | Updated to reflect new Summer units published on the website (p.15-22). |