



## **St Peter's CofE Primary School: RE Long Term Plan**

We believe that all are made in the image of God. We seek to ensure that all are valued, valuable and empowered to be the best they can be. We learn from each other, developing our understanding of different cultures to ensure 'life in all its fullness', (John 10:10)  
- the golden strand that runs through all our work.

### **How does our vision impact RE at St Peter's?**

Religious Education at St Peter's is shaped by our Christian vision that all are made in the image of God and called to live life in all its fullness. Through RE, pupils deepen their understanding of Christianity as a living faith while also encountering a range of religious and non-religious worldviews with respect, curiosity and compassion. RE helps children to ask big questions about meaning, belief, belonging and purpose, and to reflect on how values shape the way we live. In doing so, it nurtures dignity, wisdom and empathy, enabling pupils to value themselves and others, appreciate diversity, and flourish as thoughtful members of our school, local community and wider world.

Peace	Hope	Joy
RE encourages respectful dialogue, understanding and reconciliation as pupils explore difference, belief and belonging.	RE helps pupils consider meaning, purpose and future possibilities through stories, beliefs and lived worldviews.	RE invites curiosity, wonder and celebration as pupils encounter diverse traditions, practices and communities.

## Religious Education Whole School Curriculum Overview

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
<b>EYFS</b>	What Makes Me Special?	Who is Special to Different People?	Which Stories are Special to Different People?	How Do Different People Celebrate their Special Times?	What Places are Special to Different People?	If the World is Special, How Should We Treat It?
<b>Year 1</b>	Who is God to Christians and why does God matter to them?	Why is it important to say thank you?	Who is Allah (God) to Muslims and why does Allah (God) matter to them?	Is it possible to speak to God?	What is my view of the world?	Is there a right way to worship?
<b>Year 2</b>	What is a human being? (Part 1)	What is a human being? (Part 2)	Local Case Study 1	Local Case Study 2	How do people welcome a new human into their community? (Part 1)	How do people welcome a new human into their community? (Part 2)
<b>Year 3</b>	What is my duty, how do I know and why does it matter? Sikh worldviews	What is my duty, how do I know and why does it matter? Hindu worldviews	What is a good life? Non-religious worldviews	What is a good life? Christian worldviews	Do Christians have to believe in God as Trinity? (Part 1)	Do Christians have to believe in God as Trinity? (Part 2)
<b>Year 4</b>	What is religion? What is spirituality?	Are all homes spiritual places?	Can spirituality make things better? Case Study 1 Non-religious worldview	Can spirituality make things better? Case Study 2 Sikh worldview	How do people express their spirituality together? Pilgrimage - Muslim and Hindu worldviews	How do people express their spirituality together? Pilgrimage - Christian worldviews
<b>Year 5</b>	Does creativity matter in religious worldviews? Music	Does creativity matter in religious worldviews? Art	Do people always put their beliefs into action? Christian worldviews	Do people always put their beliefs into action? Muslim worldviews	Are all people equal? Sikh worldviews	Are all people equal? Christian and nonreligious worldviews
<b>Year 6</b>	Do Religious Worldviews Change Over Time? (Part 1)	Do Religious Worldviews Change Over Time? (Part 2)	Is technology a good thing for religious worldviews? (Part 1)	Is technology a good thing for religious worldviews? (Part 2)	What is my view of the world? Case Study	Does Religion Matter?

## EYFS Curriculum

Term	Links to Early Years Foundation Stage Framework	Learning Question	Associated Substantive Knowledge	Key Vocabulary	Disciplinary Knowledge	Why This Why Now
Autumn Term 1	EYFS links: Personal, Social and Emotional Development; Understanding the World – People, Culture and Communities; Communication and Language.	What Makes Me Special?	<ul style="list-style-type: none"> <li>• I am special.</li> <li>• I have my own way of living in the world.</li> <li>• Where I live influences my way of living in the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Community</li> <li>• Family</li> <li>• Religion</li> <li>• Special</li> <li>• World</li> </ul>	<ul style="list-style-type: none"> <li>• Livvy — we can find out more about how different people live by talking and listening to them.</li> </ul>	In this unit, children find out a little more about themselves and others. They talk about their interests, likes, dislikes, family and friends, as well as familiar customs and routines. They consider ways in which other people are similar to or different from them, including the fact that some people belong to a religious worldview.
Autumn Term 2	EYFS links: Understanding the World – People, Culture and Communities; Personal, Social and Emotional Development; Communication and Language.	Who is Special to Different People?	<ul style="list-style-type: none"> <li>• Jesus is special for Christians.</li> <li>• Rama and Sita are special for Hindus.</li> <li>• God is special to Jewish people.</li> </ul>	<ul style="list-style-type: none"> <li>• Christian</li> <li>• God</li> <li>• Hindu</li> <li>• Jewish</li> <li>• Special</li> </ul>	<ul style="list-style-type: none"> <li>• Theo — we can find out more about different people’s beliefs by reading their important stories.</li> </ul>	In this unit, children find out a little more about which people are special to them, their school and local community, and to religious people. They are introduced to the word “God” and explore why God is special to some religious people. They do this by engaging with some important stories for Christians, Hindus and Jewish people and exploring how these people put their beliefs about God into practice in the real world.
Spring Term 3	EYFS links: Literacy; Communication and Language; Understanding the World – People, Culture and Communities.	Which Stories are Special to Different People?	<ul style="list-style-type: none"> <li>• Some stories are special to Christians.</li> <li>• A special book for Christians is the Bible.</li> <li>• Some stories are special to Muslims.</li> <li>• A special book for Muslims is the Qur’an.</li> </ul>	<ul style="list-style-type: none"> <li>• Bible</li> <li>• Christian</li> <li>• Muslim</li> <li>• Qur’an</li> </ul>	<ul style="list-style-type: none"> <li>• Theo — we can find out more about different people’s beliefs by finding out more about their important books.</li> </ul>	In this unit, children find out a little more about religious worldviews by exploring books and stories that are important to Christians and Muslims. They are introduced to the Bible and the Qur’an, think about why these books are important and how they are treated by Christians and Muslims. They use questions drawn from Theology to find out more about Christian and Muslim stories. They also think about the books and stories that are important to them, and why they are important.
Spring Term 4	EYFS links: Understanding the World – People, Culture and Communities; Expressive Arts and Design; Communication and Language.	How Do Different People Celebrate their Special Times?	<ul style="list-style-type: none"> <li>• Different people celebrate their festivals differently, depending on where they live in the world.</li> <li>• Easter is a special time for Christians.</li> <li>• Vaisakhi is a special time for Sikhs.</li> </ul>	<ul style="list-style-type: none"> <li>• Christian</li> <li>• Easter</li> <li>• Jesus</li> <li>• Sikh</li> <li>• Vaisakhi</li> </ul>	<ul style="list-style-type: none"> <li>• Livvy — we can find out more about how different people live by using different types of information.</li> </ul>	Having explored some special people, books and stories within religious worldviews, in this unit children investigate how different people celebrate their special times, including Christians and Sikhs. They make links with their own celebrations and learn about how different people might celebrate religious festivals across the globe. They ask questions drawn from the human and social sciences to help them understand what they are seeing.
Summer Term 5	EYFS links: Understanding the World – People, Culture	What Places are Special to Different People?	<ul style="list-style-type: none"> <li>• Some places and things are very special to religious people.</li> <li>• Special places and</li> </ul>	<ul style="list-style-type: none"> <li>• Church / Chapel / Cathedral</li> <li>• Gurdwara</li> <li>• Mandir</li> </ul>	<ul style="list-style-type: none"> <li>• Livvy — we can find out more about how different people live by using</li> </ul>	In this unit, children articulate which places are special to them and why. They find out a little more about the places that are special to religious people, including opportunities to engage with

	and Communities; Communication and Language; Expressive Arts and Design.		things can look different in different contexts.	<ul style="list-style-type: none"> <li>• Mosque</li> <li>• Synagogue</li> </ul>	different types of information.	Christian, Hindu, Jewish, Muslim and Sikh worldviews. Using questions drawn from the human and social sciences, children explore what makes these places special.
<b>Summer Term 6</b>	EYFS links: Understanding the World – The Natural World and People, Culture and Communities; Personal, Social and Emotional Development; Communication and Language.	If the World is Special, How Should We Treat It?	<ul style="list-style-type: none"> <li>• Many religious people believe that the natural world is a special place and try to look after it.</li> <li>• Christians and Muslims read about why the world is special in their special books (story of creation).</li> </ul>	<ul style="list-style-type: none"> <li>• Allah</li> <li>• Bible</li> <li>• Creation</li> <li>• God</li> <li>• Qur’an</li> </ul>	<ul style="list-style-type: none"> <li>• Theo — we can find out more about different people’s beliefs by finding out more about their important books.</li> </ul>	Having explored special places to religious people in the previous unit, in this unit children find out a little more about what it means for the natural world to be special. Using questions drawn from Theology, they explore creation stories drawn from Muslim and Christian worldviews and their importance to Muslims and Christians. They also think about their own impact on the natural world and how they can help look after it.

### Year 1 Curriculum

<b>Term</b>	<b>National Curriculum Expectations</b>	<b>Learning Questions</b>	<b>Associated Substantive Knowledge</b>	<b>Key Vocabulary</b>	<b>Disciplinary Knowledge</b>	<b>Why This Why Now</b>
<b>Autumn Term 1</b>	This unit develops knowledge of Christian beliefs about God, key stories and ways Christians live.	Who is God to Christians and why does God matter to them?	<ul style="list-style-type: none"> <li>• Christians believe in one God who created the world.</li> <li>• The Bible is a key source of authority for Christians.</li> <li>• The Bible is a collection of books written at different times.</li> <li>• Different Christians live out their beliefs differently.</li> </ul>	<ul style="list-style-type: none"> <li>• Bible</li> <li>• Christian</li> <li>• Church</li> <li>• Creation</li> <li>• Cross</li> <li>• God</li> <li>• Stewardship</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Pupils have the opportunity to build on learning in EYFS by exploring in detail ways in which Christians articulate their beliefs about God. They also deepen their understanding of how context influences the ways in which Christians express their beliefs.
<b>Autumn Term 2</b>	This unit explores thankfulness, festivals and how sources of authority shape practice.	Why is it important to say thank you?	<ul style="list-style-type: none"> <li>• Christians say thank you to God during Harvest Festival.</li> <li>• Jewish people believe in one God who created the world and who has a special relationship with them.</li> <li>• Jewish people say thank you to God during the festival of Sukkot.</li> <li>• Context affects the ways in which people say thank you.</li> </ul>	<ul style="list-style-type: none"> <li>• Gratitude</li> <li>• Harvest</li> <li>• Katiakatanga</li> <li>• Māori</li> <li>• Prayer</li> <li>• Stewardship</li> <li>• Sukkot</li> <li>• Thankfulness</li> <li>• Tikkun Olam</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	Pupils build on learning about special times in EYFS and learning in the previous term by exploring different ways in which people show thankfulness, including through key festivals such as Harvest and Sukkot. They also deepen their understanding of key sources of authority for religious people and the ways in which context affects their ways of living.
<b>Spring Term 3</b>	This unit develops knowledge of Muslim beliefs about Allah (God),	Who is Allah (God) to Muslims and why does Allah (God) matter to them?	<ul style="list-style-type: none"> <li>• The Qur’an is a special book for Muslims and helps them understand what Allah is like.</li> </ul>	<ul style="list-style-type: none"> <li>• Qur’an</li> <li>• Allah</li> <li>• 99 Names of Allah</li> <li>• Tawhid</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Pupils have the opportunity to build on learning in EYFS and autumn term by exploring in detail ways in which Muslims articulate their beliefs about Allah (God). They also deepen their

	key stories and the origins of Islam.		<ul style="list-style-type: none"> <li>• The Qur'an contains the 99 Names of Allah.</li> <li>• "Allah" is an Arabic word that translates into English as "God".</li> <li>• Muslims believe that there is one God; the word for the oneness of God is tawhid.</li> <li>• Stories about the Prophet Muhammad can help Muslims understand how to live in harmony and follow the straight path.</li> <li>• A mosque is a special place for many Muslims.</li> </ul>	<ul style="list-style-type: none"> <li>• Harmony</li> <li>• Straight Path</li> <li>• Prophet Muhammad</li> <li>• Mosque</li> </ul>		historical and geographical understanding of the origins of Islam.
<b>Spring Term 4</b>	This unit explores prayer, communication with God and different ways religious people pray.	Is it possible to speak to God?	<ul style="list-style-type: none"> <li>• Communication is the act of giving, sharing or receiving information.</li> <li>• Some religious people talk about prayer as a way of communicating with God.</li> <li>• Some religious people say that prayer is helpful.</li> <li>• Different people pray in different ways.</li> <li>• Muslims pray at the mosque, at home and in other places.</li> <li>• The Muslim experience of praying is affected by context (e.g. age, gender, place).</li> </ul>	<ul style="list-style-type: none"> <li>• Allah</li> <li>• Christian</li> <li>• Church</li> <li>• Communication</li> <li>• Context</li> <li>• Jewish</li> <li>• Gurdwara</li> <li>• Makkah</li> <li>• Mosque</li> <li>• Muslim</li> <li>• Prayer</li> <li>• Prophet Muhammad</li> <li>• Sikh</li> <li>• Synagogue</li> <li>• Waheguru</li> <li>• Wudu</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	In this unit, pupils build on their understanding of the Muslim concept of God by considering how Muslims pray to God. They begin to ask philosophical questions about the concept of communicating with God. They deepen their understanding of the ways in which context affects being Muslim, as well as exploring different ways in which religious people pray.
<b>Summer Term 5</b>	This unit supports pupils to identify and articulate their own worldview and how context shapes beliefs and values.	What is my view of the world?	<ul style="list-style-type: none"> <li>• A worldview is a way of being in and understanding the world.</li> <li>• Everyone has a worldview – no-one stands nowhere.</li> <li>• Our worldviews are influenced by context.</li> <li>• Some people share their worldview with others.</li> </ul>	<ul style="list-style-type: none"> <li>• Context</li> <li>• Diversity</li> <li>• Individual worldview</li> <li>• Organised worldview</li> <li>• Personal worldview</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> <li>• Philosophy</li> </ul>	Using their learning from previous units, pupils now look inwards at their own worldview. They consider how context has shaped the things they believe and value. They explore how context has influenced how they live their own lives. They are introduced to the distinction between individual and organised worldviews.
<b>Summer Term 6</b>	This unit draws together learning about religious, organised and individual worldviews to consider worship philosophically.	Is there a right way to worship?	<ul style="list-style-type: none"> <li>• Some people worship in groups, other people worship on their own.</li> <li>• Worship can be aimed at God (Allah) or something else.</li> <li>• Context can affect how</li> </ul>	<ul style="list-style-type: none"> <li>• Context</li> <li>• Diversity</li> <li>• God (Allah)</li> <li>• Individual worldview</li> <li>• Organised worldview</li> <li>• Reason</li> <li>• Worship</li> <li>• Worthy</li> </ul>	<ul style="list-style-type: none"> <li>• Philosophy</li> <li>• Human / Social Sciences</li> </ul>	Bringing together their knowledge about religious, organised and individual worldviews, sources of authority and context, pupils explore a philosophical question about worship.

people worship on their own or together.

## Year 2 Curriculum

<u>Term</u>	<u>National Curriculum Expectations</u>	<u>Learning Questions</u>	<u>Associated Substantive Knowledge</u>	<u>Key Vocabulary</u>	<u>Disciplinary Knowledge</u>	<u>Why This Why Now</u>
<b>Autumn Term 1</b>	Pupils interpret Christian sources of authority to explore beliefs about what it means to be human.	What is a human being? (Part 1)	<ul style="list-style-type: none"> <li>• Human beings are animals.</li> <li>• There are certain characteristics that human beings share.</li> <li>• It is important to read important stories to understand more about what people believe.</li> <li>• The Bible is a key source of authority for Christians.</li> <li>• The book of Genesis contains a story about why the world exists and what human beings are.</li> <li>• Many Christians believe that humans are made in the image of God.</li> <li>• Many Christians believe that humans have a special place and responsibility in the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Bible</li> <li>• Creation</li> <li>• God</li> <li>• Human</li> <li>• Image of God</li> <li>• Methodist</li> <li>• Purpose</li> <li>• Orthodox</li> <li>• Unique</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Philosophy</li> </ul>	Building on learning from EYFS (and, where relevant, KS1), pupils explore more deeply how people's beliefs are shaped by key sources of authority. They do this by interpreting key Christian sources of authority.
<b>Autumn Term 2</b>	Pupils use Muslim and Sikh sources of authority to deepen understanding of beliefs about human beings.	What is a human being? (Part 2)	<ul style="list-style-type: none"> <li>• There are certain characteristics that human beings share and ways in which they are different.</li> <li>• It is important to read important stories to understand more about what people believe.</li> <li>• The Prophet Muhammad and the Qur'an are important sources of authority for Muslims.</li> <li>• The Qur'an contains teachings about why the world exists and what human beings are.</li> <li>• Muslims believe that humans were created to submit to God (Allah), to</li> </ul>	<ul style="list-style-type: none"> <li>• Allah</li> <li>• Equality</li> <li>• Guru</li> <li>• Guru Granth Sahib</li> <li>• Harmony</li> <li>• Human</li> <li>• Khalifa</li> <li>• Prophet Muhammad</li> <li>• Qur'an</li> <li>• Sikh</li> <li>• Waheguru</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Philosophy</li> </ul>	Building on learning from EYFS (and, where relevant, KS1) and the previous term, pupils interpret key sources of authority to understand better Muslim and Sikh beliefs about human beings.

			<p>be in harmony with creation and to be khalifa.</p> <ul style="list-style-type: none"> <li>• Sikhi is a religious worldview that is rooted in a belief in Waheguru (one Eternal Guru).</li> <li>• The Gurus, including the Guru Granth Sahib, are important sources of authority for Sikhs.</li> <li>• Sikhs believe that all humans are equal.</li> </ul>			
<b>Spring Term 3</b>	Pupils apply knowledge of sources of authority and context through a local case study.	Local Case Study 1	<ul style="list-style-type: none"> <li>• The Bible teaches Christians that all human beings are made in the image of God and that they should treat everyone with dignity and respect.</li> <li>• The Good Samaritan is a story told by Jesus to show how to treat other people.</li> <li>• Thomas Clarkson was a Christian man from Wisbech who was inspired by his Christian beliefs to try to end slavery.</li> <li>• Other Christians are inspired by Christian stories to treat people with dignity and respect.</li> </ul>	<ul style="list-style-type: none"> <li>• Abolition</li> <li>• Christian</li> <li>• Dignity</li> <li>• Emancipation</li> <li>• Equality</li> <li>• Freedom</li> <li>• Image of God</li> <li>• Parable</li> <li>• Respect</li> <li>• Slavery</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	In this and the next unit, pupils apply their understanding of key sources of authority to the ways in which key individuals have lived their lives. They consider how the combination of these sources of authority and context have influenced the person they are studying.
<b>Spring Term 4</b>	Pupils continue the local case study, considering how authority and context shape lived experience.	Local Case Study 2	<ul style="list-style-type: none"> <li>• Being a good leader involves showing particular qualities and characteristics.</li> <li>• Sheikh Abdal-Hakim Murad (also known as Dr Timothy Winter) is a teacher at the University of Cambridge and the founder of the Cambridge Muslim College and the Cambridge Central Mosque.</li> <li>• Sheikh Abdal-Hakim Murad was inspired by his Muslim beliefs to build a Muslim community that was committed to learning, looking after the environment and helping</li> </ul>	<ul style="list-style-type: none"> <li>• Community</li> <li>• Empire</li> <li>• Granthi</li> <li>• Gurdwara</li> <li>• Hadith</li> <li>• Harmony</li> <li>• Imam</li> <li>• Khalifa</li> <li>• Leader</li> <li>• Maharajah</li> <li>• Mosque</li> <li>• Muslim</li> <li>• Shaykh</li> <li>• Sikh</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	In this and the next unit, pupils apply their understanding of key sources of authority to the ways in which key individuals have lived their lives. They consider how the combination of these sources of authority and context have influenced the person they are studying.

			<p>others.</p> <ul style="list-style-type: none"> <li>• Maharajah Duleep Singh was the last Maharajah of the Sikh Empire (India).</li> <li>• Maharajah Duleep Singh was sent to Britain and became a friend of Queen Victoria; he lived in Thetford for some time.</li> </ul>			
<b>Summer Term 5</b>	Pupils explore how religious and non-religious communities welcome a new baby.	How do people welcome a new human into their community? (Part 1)	<ul style="list-style-type: none"> <li>• Welcoming someone is an important part of helping them belong to a community.</li> <li>• Religious and non-religious people have ways of welcoming a new baby into their community.</li> <li>• People's ways of welcoming a new baby into their community are influenced by their worldview and their context.</li> <li>• Some Christians welcome new babies into their community through baptism or through a dedication ceremony.</li> <li>• Baptism can look different in different contexts.</li> <li>• Some non-religious people welcome new babies into their community through a naming ceremony.</li> <li>• Naming ceremonies can look different in different contexts.</li> </ul>	<ul style="list-style-type: none"> <li>• Baptism</li> <li>• Celebration</li> <li>• Context</li> <li>• Dedication</li> <li>• Hindu</li> <li>• Humanism</li> <li>• Naming Ceremony</li> <li>• Non-Religious</li> <li>• Rakhi</li> <li>• Raksha Bandhan</li> <li>• Ritual</li> <li>• Welcome</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> </ul>	Pupils deepen their knowledge and understanding of beliefs about human beings by exploring how religious and non-religious people welcome a new baby into the community. They develop their understanding of disciplinary knowledge by using questions and tools that help them explore how context affects ways of living.
<b>Summer Term 6</b>	Pupils explore how adults are welcomed into a community and how context shapes belonging.	How do people welcome a new human into their community? (Part 2)	<ul style="list-style-type: none"> <li>• Religious and non-religious people have ways of welcoming a new person into their community.</li> <li>• People's ways of welcoming a new person into their community are influenced by their worldview and their context.</li> <li>• Some Christians choose to leave their family and</li> </ul>	<ul style="list-style-type: none"> <li>• Baptist</li> <li>• Believer's Baptism</li> <li>• Belonging</li> <li>• Convent</li> <li>• Monastery</li> <li>• Monk</li> <li>• Nun</li> <li>• Ritual</li> <li>• Philosophy / Philosopher</li> <li>• Shahadah</li> <li>• Welcome</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	Pupils build on learning from the previous unit by exploring the ways in which adults are welcomed into a new community. They focus on understanding how context affects ways of living in more complex ways.

			<p>community to dedicate their lives to God by becoming a monk (male) or a nun (female).</p> <ul style="list-style-type: none"> <li>• There are special ceremonies that take place when a Christian chooses to become a monk or a nun.</li> <li>• Some people who are not born into a Muslim family or community choose to become a Muslim.</li> <li>• Becoming a Muslim involves learning about Allah, the Qur'an and the Prophets.</li> <li>• Becoming a Muslim involves saying the Shahadah in front of Muslim witnesses.</li> </ul>			
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### Year 3 Curriculum

<u>Term</u>	<u>National Curriculum Expectations</u>	<u>Learning Questions</u>	<u>Associated Substantive Knowledge</u>	<u>Key Vocabulary</u>	<u>Disciplinary Knowledge</u>	<u>Why This Why Now</u>
<b>Autumn Term 1</b>	Pupils study Sikh worldviews, especially duty and Gurmukh, and how context shapes lived duty.	What is my duty, how do I know and why does it matter? Sikh worldviews	<ul style="list-style-type: none"> <li>• Sikhs follow Sikhi and believe in Waheguru.</li> <li>• Sikhs aspire to become Gurmukh (God-centred).</li> <li>• The teachings of the gurus, including the Guru Granth Sahib, help Sikhs achieve Gurmukh.</li> <li>• Sikhs can fulfil their duty through treating everyone as equal and performing Sewa.</li> <li>• Sikhs can fulfil their duty in a variety of ways; this will be affected by context.</li> </ul>	<ul style="list-style-type: none"> <li>• Duty</li> <li>• Equality</li> <li>• Gurdwara</li> <li>• Gurmukh</li> <li>• Guru</li> <li>• Guru Granth Sahib</li> <li>• Manmukh</li> <li>• Mool Mantar</li> <li>• Sewa</li> <li>• Sikhi</li> <li>• Waheguru</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	Having explored Sikhi in KS1, this unit introduces the concepts of duty and Gurmukh. Pupils consider how context affects the ways in which Sikhs understand and live out their duty. They also analyse their own understanding of duty, relating it to their personal worldviews.
<b>Autumn Term 2</b>	Pupils study Hindu worldviews, including key ideas connected to dharma and lived duty.	What is my duty, how do I know and why does it matter? Hindu worldviews	<ul style="list-style-type: none"> <li>• A Hindu worldview is based on a belief in Brahman, the ultimate reality or life force.</li> <li>• The atman (soul) is the bit of Brahman in every</li> </ul>	<ul style="list-style-type: none"> <li>• Brahma</li> <li>• Brahman / atman</li> <li>• Context</li> <li>• Dharma</li> <li>• Karma</li> <li>• Liberation</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Having explored Sikhi in KS1 and the previous term, this unit introduces a new Dharmic tradition. Pupils engage with key concepts that underpin a Hindu worldview and consider how context affects the ways in which Hindus understand and live out their dharma.

			<p>living thing that gives it its life.</p> <ul style="list-style-type: none"> <li>• The atman is on an ongoing cycle of birth, life, death and reincarnation called samsara.</li> <li>• The goal of the atman is to achieve freedom (moksha) from samsara.</li> <li>• The atman achieves moksha by carrying out actions (karma) that help it fulfil its duty (dharma).</li> <li>• The ways in which a Hindu will fulfil their dharma will depend on context.</li> </ul>	<ul style="list-style-type: none"> <li>• Moksha</li> <li>• Samsara</li> <li>• Shiva</li> <li>• Trimurti</li> <li>• Vishnu</li> </ul>		
<b>Spring Term 3</b>	Pupils apply ideas about duty to non-religious worldviews and consider what makes a good life.	What is a good life? Non-religious worldviews	<ul style="list-style-type: none"> <li>• Equality, equity, justice and injustice are ways of talking about what it means to live a good life.</li> <li>• A worldview can be both religious and non-religious.</li> <li>• One example of a non-religious worldview is Humanism.</li> <li>• Humanists base their understanding of right and wrong on reason and compassion.</li> <li>• The way in which a Humanist understands “good” will be influenced by their context.</li> </ul>	<ul style="list-style-type: none"> <li>• Civil Rights</li> <li>• Context</li> <li>• Duty</li> <li>• Ethics</li> <li>• Good</li> <li>• Humanist</li> <li>• Reason</li> <li>• Segregation</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> <li>• Theology</li> </ul>	In this and the next unit, pupils apply their understanding of the concept of duty to the ways in which religious and non-religious people apply it in their lives. Drawing on questions and methods from the human and social sciences, theology and philosophy, pupils explore the life of James Baldwin.
<b>Spring Term 4</b>	Pupils apply ideas about duty to Christian worldviews and consider what makes a good life.	What is a good life? Christian worldviews	<ul style="list-style-type: none"> <li>• A saint is a person who is understood to be a holy person by Christians.</li> <li>• The Golden Rule is shared in many religious and non-religious worldviews.</li> <li>• Christians base their understanding of right and wrong on their beliefs about God, the Bible, and the teachings and traditions of the Church.</li> <li>• The way in which a Christian understands “good” will be influenced by their context.</li> </ul>	<ul style="list-style-type: none"> <li>• Authority</li> <li>• Bible</li> <li>• Catholic</li> <li>• Franciscan</li> <li>• Golden Rule</li> <li>• Monastic</li> <li>• Saint</li> <li>• Source of Authority</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> </ul>	In this and the previous unit, pupils apply their understanding of the concept of duty to the ways in which religious and non-religious people try to live a good life. Drawing on questions and methods from the human and social sciences, theology and philosophy, pupils explore the life of St Francis of Assisi.

<b>Summer Term 5</b>	Pupils engage deeply with Christian sources of authority to explore God as Trinity.	Do Christians have to believe in God as Trinity? (Part 1)	<ul style="list-style-type: none"> <li>• Christians believe in one God.</li> <li>• Most Christians understand God to be a Trinity.</li> <li>• Most Christians describe the Trinity as “Father”, “Son” and “Holy Spirit”.</li> <li>• We can find out more about Christian beliefs about God from their sources of authority, including the Bible and the Nicene Creed.</li> </ul>	<ul style="list-style-type: none"> <li>• Authority</li> <li>• Creed</li> <li>• Father</li> <li>• Holy Spirit</li> <li>• Nicene</li> <li>• Son</li> <li>• Trinity</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	In this and the next unit, pupils engage more deeply with Christian sources of authority to explore interpretations of the concept of God. They further develop hermeneutical skills and analyse data about the lived reality of Christian worldviews.
<b>Summer Term 6</b>	Pupils continue interpreting Christian sources of authority and lived Christian belief about Trinity.	Do Christians have to believe in God as Trinity? (Part 2)	<ul style="list-style-type: none"> <li>• Christians believe in one God.</li> <li>• Some Christians do not believe that they have to understand God as a Trinity.</li> <li>• Quakerism (the Society of Friends) is a denomination of Christianity.</li> <li>• Not all Quakers understand God to be a Trinity.</li> </ul>	<ul style="list-style-type: none"> <li>• Denomination</li> <li>• Leading</li> <li>• Ministry</li> <li>• Quaker</li> <li>• Social Action</li> <li>• Trinity</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Building on the previous unit, pupils engage more deeply with Christian sources of authority to explore interpretations of the concept of God. They further develop hermeneutical skills and analyse data about the lived reality of Christian worldviews.

### Year 4 Curriculum

<b>Term</b>	<b>National Curriculum Expectations</b>	<b>Learning Questions</b>	<b>Associated Substantive Knowledge</b>	<b>Key Vocabulary</b>	<b>Disciplinary Knowledge</b>	<b>Why This Why Now</b>
<b>Autumn Term 1</b>	Pupils use questions from the human and social sciences to examine religion and spirituality.	What is religion? What is spirituality?	<ul style="list-style-type: none"> <li>• Everyone has (or occupies) a worldview, whether they are religious or not.</li> <li>• “Worldview” describes the way in which a person encounters, interprets, understands and engages with the world.</li> <li>• Worldviews can change over time and are affected by context; they can be organised (e.g. Christianity, Humanism, Sikhi) or individual.</li> <li>• There are different ways</li> </ul>	<ul style="list-style-type: none"> <li>• Meditation</li> <li>• Naam Japo</li> <li>• Prayer</li> <li>• Religion / Non-Religion</li> <li>• Spirituality</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> </ul>	Having engaged with both religious individuals and groups of people in previous units of study, this unit addresses a core question for the study of religion and worldviews: what is religion? Using questions and skills drawn from the human and social sciences, it considers various ways in which religion can be defined and introduces the linked concept of spirituality.

			<p>in which we can understand the word “religion”.</p> <ul style="list-style-type: none"> <li>• There are different ways in which we can understand the word “spirituality”.</li> </ul>			
<b>Autumn Term 2</b>	Pupils explore spirituality in home life for religious and non-religious people.	Are all homes spiritual places?	<ul style="list-style-type: none"> <li>• Both religious and non-religious people can be spiritual.</li> <li>• Spirituality can be expressed in a number of different ways.</li> <li>• The way in which a person expresses their spirituality is affected by context.</li> </ul>	<ul style="list-style-type: none"> <li>• Church</li> <li>• Dharma</li> <li>• Kosher</li> <li>• Mandir</li> <li>• Meditation</li> <li>• Mezuzah</li> <li>• Murti</li> <li>• Prayer</li> <li>• Religion</li> <li>• Sacred</li> <li>• Shabbat</li> <li>• Shrine</li> <li>• Spirituality</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> </ul>	In this unit, pupils explore the concept of spirituality in more depth, considering ways in which individuals and groups express their spirituality at home. Using skills from the human and social sciences, pupils explore what it looks like to be spiritual for both religious and non-religious people.
<b>Spring Term 3</b>	Pupils use a non-religious case study to explore how beliefs and values shape action.	Can spirituality make things better? Case Study 1 Non-religious worldview	<ul style="list-style-type: none"> <li>• Being connected to the natural world is important to human physical and mental health.</li> <li>• Non-religious people can be spiritual.</li> <li>• Humanism is an example of a non-religious worldview.</li> <li>• Caring for the natural world is one way in which non-religious people can grow spiritually.</li> </ul>	<ul style="list-style-type: none"> <li>• Natural World</li> <li>• Atheist</li> <li>• Philosopher</li> <li>• Spirituality</li> <li>• Compassion</li> <li>• Humanism</li> <li>• Climate</li> <li>• Survey</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Sophie — asking “why” and “how do you know?” to better understand how someone thinks about the world.</li> <li>• Theo — asking questions about beliefs and values by interpreting important texts and ideas.</li> <li>• Livvy — using different sources of information and surveys to find out more about how people live.</li> </ul>	Drawing on previous learning about different spiritual capacities, pupils explore a specific case study showing how a person’s beliefs and values can shape their response to environmental issues and how this, in turn, can impact spiritual growth.
<b>Spring Term 4</b>	Pupils use a Sikh case study to explore spirituality, action and interfaith work.	Can spirituality make things better? Case Study 2 Sikh worldview	<ul style="list-style-type: none"> <li>• Spirituality involves developing a deeper and richer sense of yourself, others, the world and God (the Beyond).</li> <li>• Religious people can be spiritual.</li> <li>• Interfaith organisations support religious people to develop their spirituality.</li> <li>• Interfaith organisations can contribute to making the world a better place.</li> </ul>	<ul style="list-style-type: none"> <li>• Anti-Semitism</li> <li>• Belonging</li> <li>• Covenant</li> <li>• Discrimination</li> <li>• Interfaith</li> <li>• Mitzvah</li> <li>• Social Action</li> <li>• Spirituality</li> <li>• Tikkun Olam</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> </ul>	Pupils continue to deepen their understanding of spirituality as a concept by looking at the ways in which spirituality can motivate and be affected by interfaith work. This unit also provides opportunities for pupils to ask theological questions of religious sources of authority.
<b>Summer Term 5</b>	Pupils explore Muslim and Hindu pilgrimage using	How do people express their spirituality together? Pilgrimage -	<ul style="list-style-type: none"> <li>• Pilgrimage is a journey to a special place or a journey carried out for a</li> </ul>	<ul style="list-style-type: none"> <li>• Ahimsa</li> <li>• Environment</li> <li>• Ganges / Ganga</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> </ul>	Continuing to develop their understanding of the concept of spirituality, pupils engage with case studies relating to religious pilgrimage. Using

	social sciences, theology and philosophy.	Muslim and Hindu worldviews	<p>special reason.</p> <ul style="list-style-type: none"> <li>Religious people can be spiritual.</li> <li>Many Hindus and Muslims believe it is important to go on pilgrimage.</li> <li>Pilgrimage is one way in which Hindus and Muslims can grow spiritually.</li> <li>Going on pilgrimage has an impact on the natural world.</li> </ul>	<ul style="list-style-type: none"> <li>Hajj</li> <li>Hindu</li> <li>Journey</li> <li>Kumbh Mela</li> <li>Makkah</li> <li>Pilgrimage</li> <li>River</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Theology</li> <li>Philosophy</li> </ul>	tools drawn from social sciences, theology and philosophy, they interrogate the impact of pilgrimage on believers' spiritual growth.
<b>Summer Term 6</b>	Pupils explore Christian pilgrimage using social sciences, theology and philosophy.	How do people express their spirituality together? Pilgrimage - Christian worldviews	<ul style="list-style-type: none"> <li>Many Christians believe it is important to go on pilgrimage.</li> <li>Walsingham is an important site of pilgrimage for Christians.</li> <li>Pilgrimage is one way in which Christians can grow spiritually.</li> </ul>	<ul style="list-style-type: none"> <li>Annunciation</li> <li>Denomination</li> <li>Journey</li> <li>Magnificat</li> <li>Mary</li> <li>Pilgrimage</li> <li>Spirituality</li> <li>Walsingham</li> </ul>	<ul style="list-style-type: none"> <li>Human / Social Sciences</li> <li>Theology</li> <li>Philosophy</li> </ul>	Continuing to develop their understanding of the concept of spirituality, pupils engage with a historical case study relating to Christian pilgrimage. Using tools drawn from social sciences, theology and philosophy, they interrogate the impact of pilgrimage on believers' spiritual growth.

### Year 5 Curriculum

<b>Term</b>	<b>National Curriculum Expectations</b>	<b>Learning Questions</b>	<b>Associated Substantive Knowledge</b>	<b>Key Vocabulary</b>	<b>Disciplinary Knowledge</b>	<b>Why This Why Now</b>
<b>Autumn Term 1</b>	Pupils interpret religious narratives and consider how beliefs may be expressed through music.	Does creativity matter in religious worldviews? Music	<ul style="list-style-type: none"> <li>Religious worldviews have stories and texts that talk about the origins of the universe; these are often called creation stories.</li> <li>Human beings are able to express their beliefs, values, ways of living and thoughts through creativity.</li> <li>Some religious people express themselves through music.</li> <li>Some religious people feel that music can be a distraction from worshipping God.</li> </ul>	<ul style="list-style-type: none"> <li>Adhan</li> <li>Belonging</li> <li>Communication</li> <li>Creation</li> <li>Creativity</li> <li>Genre</li> <li>Guru Granth Sahib</li> <li>Identity</li> <li>Halal</li> <li>Haram</li> <li>Kirtan</li> <li>Klezmer</li> <li>Shabad</li> </ul>	<ul style="list-style-type: none"> <li>Theology</li> <li>Human / Social Sciences</li> <li>Philosophy</li> </ul>	In this unit, pupils build on learning from KS1 by engaging in hermeneutical interpretation of religious narratives about the origins of the universe. They apply this learning to the diverse ways in which religious people express, or do not express, their creativity through music.
<b>Autumn Term 2</b>	Pupils explore how beliefs and values are	Does creativity matter in religious worldviews? Art	<ul style="list-style-type: none"> <li>Human beings are able to express their beliefs, values, ways of living and</li> </ul>	<ul style="list-style-type: none"> <li>Ancient</li> <li>Atheist</li> <li>Calligraphy</li> </ul>	<ul style="list-style-type: none"> <li>Theology</li> <li>Human / Social</li> </ul>	Building on learning from the previous term, pupils explore diverse ways in which religious people express their beliefs and values through

	communicated through art and abstract ideas.		<p>thoughts through creativity.</p> <ul style="list-style-type: none"> <li>• Some religious people express themselves through art.</li> <li>• Some religious people believe that God and important people in their worldviews should not be depicted visually.</li> <li>• Some non-religious people express themselves through art.</li> </ul>	<ul style="list-style-type: none"> <li>• Creation</li> <li>• Creativity</li> <li>• Empire</li> <li>• Hasidic</li> <li>• Humanist</li> <li>• Incarnation</li> <li>• Jesus</li> <li>• Non-Religious</li> <li>• Purpose</li> </ul>	<p>Sciences</p> <ul style="list-style-type: none"> <li>• Philosophy</li> </ul>	art. Through this, they consider philosophical questions about how humans communicate abstract, conceptual ideas such as God, hope and truth.
<b>Spring Term 3</b>	Pupils use a Christian case study to consider whether beliefs always lead to action.	Do people always put their beliefs into action? Christian worldviews	<ul style="list-style-type: none"> <li>• All human beings have certain agreed rights.</li> <li>• Many Christians believe that all people are made in the image of God and so everyone should be treated with dignity and respect.</li> <li>• The Bible contains texts that refer to equality, justice and injustice, including slavery.</li> <li>• Being Christian is influenced by context.</li> <li>• Many global majority heritage (GMH) Christians experience discrimination.</li> </ul>	<ul style="list-style-type: none"> <li>• Black theology</li> <li>• Dignity</li> <li>• Equality</li> <li>• Equity</li> <li>• Hermeneutics</li> <li>• Image of God</li> <li>• Injustice</li> <li>• Justice</li> <li>• Racism</li> <li>• Respect</li> <li>• Right</li> <li>• Segregation</li> <li>• Slavery</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> <li>• Theology</li> </ul>	Using the case study of the 16th Street Baptist Church in Birmingham, Alabama and its connection to the Welsh artist John Petts, pupils ask philosophical questions about how beliefs can inspire action, both positively and negatively.
<b>Spring Term 4</b>	Pupils use Muslim worldviews and the work of an artist to consider action, identity and migration.	Do people always put their beliefs into action? Muslim worldviews	<ul style="list-style-type: none"> <li>• Migration is the movement of people around the world; this can take place for different reasons.</li> <li>• Seeking refuge is when a person looks for a place of safety when their own home is no longer safe.</li> <li>• Muslim sources of authority help Muslims understand justice and injustice.</li> <li>• The Ummah is the global community of Muslims.</li> <li>• Many Muslims, particularly in the global north, experience Islamophobia.</li> <li>• Context shapes Muslim responses to injustice.</li> </ul>	<ul style="list-style-type: none"> <li>• Allah</li> <li>• Community</li> <li>• Discrimination</li> <li>• Hadith</li> <li>• Hijrah</li> <li>• Islamophobia</li> <li>• Migration</li> <li>• Prophet</li> <li>• Qur'an</li> <li>• Refugee</li> <li>• Slavery</li> <li>• Ummah</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> <li>• Philosophy</li> </ul>	Building on work from the previous term, pupils explore the work of the Muslim artist Mohammed Ali. Through an exploration of his street art, they ask philosophical questions about what it means to be human and how this relates to the experiences of migrants and refugees around the world.

<b>Summer Term 5</b>	Pupils deepen understanding of Sikh concepts and investigate the lived reality of equality.	Are all people equal? Sikh worldviews	<ul style="list-style-type: none"> <li>• We can better understand people's worldviews when we find out more about context.</li> <li>• Waheguru is the Eternal Guru.</li> <li>• Satguru (the "true guru") is another name for Waheguru.</li> <li>• Sikhi is the path of active learning from the Guru.</li> <li>• Gurmukh is achieving union with satguru.</li> <li>• Sikh people believe that all people can achieve Gurmukh because all people are equal.</li> <li>• Some of the Sikh gurus strongly promoted equality.</li> <li>• Some Sikh women experience sexism.</li> </ul>	<ul style="list-style-type: none"> <li>• Dastar</li> <li>• Equality</li> <li>• Gurdwara</li> <li>• Gurmukh</li> <li>• Khalsa</li> <li>• Langar</li> <li>• Sewa</li> <li>• Sikhi</li> <li>• Waheguru</li> </ul>	<ul style="list-style-type: none"> <li>• Philosophy</li> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Building on learning from lower KS2, pupils deepen their understanding of key Sikh concepts, including Gurmukh. Through this, using questions and skills drawn from the human and social sciences, they investigate the lived reality of equality for different Sikhs, with a focus on female Sikhs.
<b>Summer Term 6</b>	Pupils explore freedom of religion and belief through Christian and non-religious worldviews.	Are all people equal? Christian and nonreligious worldviews	<ul style="list-style-type: none"> <li>• Everyone has the right to freedom of religion or belief.</li> <li>• Collective worship that is Christian in nature is a legal requirement in all schools in England and Wales.</li> <li>• Collective worship is not the same thing as corporate worship.</li> <li>• Religious and non-religious people can be spiritual.</li> </ul>	<ul style="list-style-type: none"> <li>• Belief</li> <li>• Freedom</li> <li>• Justice</li> <li>• Religion</li> <li>• Right</li> <li>• Worldview</li> <li>• Worship</li> </ul>	<ul style="list-style-type: none"> <li>• Philosophy</li> <li>• Theology</li> <li>• Human / Social Sciences</li> </ul>	Using the case study of collective worship, pupils explore the idea of freedom of religion and belief through the perspectives of both Christian and non-religious people. Using philosophical tools, pupils seek to answer the question "Are all people equal?" in light of the need to maintain freedom of religion and belief.

### Year 6 Curriculum

<b>Term</b>	<b>National Curriculum Expectations</b>	<b>Learning Questions</b>	<b>Associated Substantive Knowledge</b>	<b>Key Vocabulary</b>	<b>Disciplinary Knowledge</b>	<b>Why This Why Now</b>
<b>Autumn Term 1</b>	Pupils explore Christian teachings and texts to consider whether worldviews change over time.	Do Religious Worldviews Change Over Time? (Part 1)	<ul style="list-style-type: none"> <li>• The Protestant Reformation happened across Europe in the sixteenth century.</li> <li>• Many people in England were either Protestant or Catholic Christians in the sixteenth century.</li> </ul>	<ul style="list-style-type: none"> <li>• Authority</li> <li>• Bible</li> <li>• Catholic</li> <li>• Context</li> <li>• Eucharist</li> <li>• Faith</li> <li>• Heresy</li> <li>• Interpretation</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Theology</li> <li>• Philosophy</li> </ul>	Building on learning from KS1 and lower KS2, pupils explore in greater depth key Christian teachings and texts relating to what it means to be human. They apply this to the lived example of Anne Askew, a 16th-century Protestant Christian who was eventually executed for her beliefs.

			<ul style="list-style-type: none"> <li>• The Church of England was founded during this time by King Henry VIII.</li> <li>• Anne Askew was a Protestant Christian.</li> <li>• Many Protestant Christians questioned the teachings and traditions of the Catholic Church.</li> <li>• Some Protestant Christians were tortured and executed at this time for questioning Catholic teachings, including Anne Askew.</li> <li>• It was not easy being female in Christian society; many women experienced sexism.</li> </ul>	<ul style="list-style-type: none"> <li>• Mass</li> <li>• Power</li> <li>• Protestant</li> <li>• Reformation</li> <li>• Sexism</li> <li>• Thesis (Theses)</li> <li>• Truth</li> </ul>		
<b>Autumn Term 2</b>	Pupils examine the contemporary Anglican church and use philosophy to ask whether a worldview should stay the same.	Do Religious Worldviews Change Over Time? (Part 2)	<ul style="list-style-type: none"> <li>• There are different denominations of Christian worldviews.</li> <li>• The experience of Christian women can be different depending on context.</li> <li>• Women were first ordained as priests in the Church of England in 1994 and as bishops in 2015.</li> <li>• Not all Church of England Christians believe that women should be priests or bishops.</li> <li>• Some Christian women today experience sexism.</li> </ul>	<ul style="list-style-type: none"> <li>• Abolition</li> <li>• Bishop</li> <li>• Catholic</li> <li>• Church of England</li> <li>• Denomination</li> <li>• Methodist</li> <li>• Minister</li> <li>• Ordination</li> <li>• Orthodox</li> <li>• Presbyterian</li> <li>• Priest</li> <li>• Protestant</li> <li>• Quaker</li> <li>• Sexism</li> <li>• Suffrage</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	Building on learning from the previous term, pupils explore the experience of women in the contemporary Anglican church to consider whether Christian worldviews always stay the same. They use this learning and philosophical skills to answer the question, "Should a worldview always stay the same?"
<b>Spring Term 3</b>	Pupils explore the impact of the printing press and William Tyndale to consider technology, right and wrong.	Is technology a good thing for religious worldviews? (Part 1)	<ul style="list-style-type: none"> <li>• Religious people have used different technology throughout history.</li> <li>• The first printed text was produced in China around 868CE.</li> <li>• Johannes Gutenberg was the first person in Europe to develop a printing press in the 1440s.</li> <li>• William Tyndale was one of the first people to translate the Bible into English.</li> <li>• The printing press is</li> </ul>	<ul style="list-style-type: none"> <li>• Catholic</li> <li>• Great Commission</li> <li>• Printing press</li> <li>• Protestant</li> <li>• Technology</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	Continuing to build on learning from this year, pupils explore the impact of the printing press on Christian and non-religious worldviews. Using historical questions and skills to engage with the story of William Tyndale, pupils address philosophical concepts of right and wrong in relation to the use of technology by religious worldviews.

			closely linked to the Protestant Reformation in Europe.			
<b>Spring Term 4</b>	Pupils consider how religious worldviews use technology today and evaluate benefits and drawbacks.	Is technology a good thing for religious worldviews? (Part 2)	<ul style="list-style-type: none"> <li>• Religious people have utilised technology in a range of ways throughout history.</li> <li>• Technology is used by religious people for travel, communication, keeping traditions and helping others.</li> <li>• Using technology raises some important ethical questions for some religious people.</li> </ul>	<ul style="list-style-type: none"> <li>• AI</li> <li>• Anglican</li> <li>• Catholic</li> <li>• Communication</li> <li>• Ethics</li> <li>• Harmony</li> <li>• Mission</li> <li>• Mormon</li> <li>• Orthodox</li> <li>• Service</li> <li>• Sewa</li> <li>• Shabbat</li> <li>• Social Media</li> <li>• Technology</li> <li>• Ummah</li> <li>• Zakat</li> </ul>	<ul style="list-style-type: none"> <li>• Philosophy</li> <li>• Human / Social Sciences</li> <li>• Theology</li> </ul>	Building on learning from the previous unit, pupils consider ways in which various religious worldviews utilise technology in contemporary times. Making links with religious beliefs and values, pupils consider the advantages and disadvantages of using technology in religious worldviews.
<b>Summer Term 5</b>	Pupils revisit their own worldview through a case study and critical self-reflection.	What is my view of the world? Case Study	<ul style="list-style-type: none"> <li>• Everyone has (or occupies) a worldview – no-one is neutral.</li> <li>• Worldviews can be religious or non-religious.</li> <li>• Worldviews can be organised (e.g. Christianity, Humanism, Islam) or individual.</li> <li>• Worldviews can change over time and be messy and complex.</li> <li>• Being curious about worldviews can help us live well together, even when we disagree with each other.</li> <li>• Learning the right sorts of questions to ask, and the appropriate tools and skills to help us answer those questions, can help us understand each other's worldviews better.</li> </ul>	<ul style="list-style-type: none"> <li>• Agnostic</li> <li>• Ashoka</li> <li>• Atheist</li> <li>• Buddha / Buddhist / Zen Buddhist</li> <li>• Dhammapada</li> <li>• Koan</li> <li>• Organised Worldview</li> <li>• Siddhartha Gautama</li> <li>• Theist</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Human / Social Sciences</li> <li>• Philosophy</li> </ul>	In this unit, pupils have the opportunity to revisit their own worldviews, considering how their learning in RE has helped them become more consciously aware of why they believe and value what they do, and why they live and reason as they do. It does this by presenting a case study of a Buddhist and asking pupils to critically analyse their own responses to this case study.
<b>Summer Term 6</b>	Pupils revisit key concepts such as religion, spirituality and worldview to address whether religion matters.	Does Religion Matter?	<ul style="list-style-type: none"> <li>• Everyone has (or occupies) a worldview, whether they are religious or not.</li> <li>• There are different ways in which we can understand the word "religion".</li> <li>• Religious worldviews are affected by context,</li> </ul>	<ul style="list-style-type: none"> <li>• Census</li> <li>• Culture</li> <li>• Religion</li> <li>• Social Action</li> <li>• Spirituality</li> <li>• Sport</li> <li>• Worldview</li> </ul>	<ul style="list-style-type: none"> <li>• Human / Social Sciences</li> <li>• Philosophy</li> <li>• Theology</li> </ul>	Revisiting key concepts like religion, spirituality and worldview, pupils draw on prior learning to address the key question, "Does religion matter?"

			including time, place, culture and more. <ul style="list-style-type: none"><li>• Religious and non-religious worldviews can contribute positively and negatively to the world.</li></ul>			
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**Adaptations and Inclusion in RE**

At St Peter’s, RE is adapted so that all pupils can access rich, meaningful learning. This includes creating safe spaces for discussion, using scaffolding and explicit instruction, supporting oracy and literacy, and making thoughtful use of visuals, flexible grouping and technology so that every pupil can participate, reflect and succeed.