

Year 3 National Curriculum objectives: In this unit, children will be taught to:	
Year 3 Areas of study: <ul style="list-style-type: none"> • Christianity. • Islam. • Hinduism. • Big questions – Christianity or Hinduism or Islam and Judaism. 	God: What do people believe about God? <ul style="list-style-type: none"> • To know how symbols in the Bible help a Christian to relate to God.
Being Human: How does faith and belief affect the way people live their lives? <ul style="list-style-type: none"> • To know the way the Bible teaches Christians to treat others. • To know the way the Qur’an teaches Muslims to treat others. • To know the way Hindus reflect their faith in the way they live. 	Community, worship and celebrations: How do people express their religion and beliefs? <ul style="list-style-type: none"> • To know how Christian belief is expressed collectively.
Life journey, rites of passage: How do people mark important events in life? <ul style="list-style-type: none"> • To know how Muslims show they belong. 	Big Questions: (Additional Unit) <ul style="list-style-type: none"> • To know how to enquire into the ‘big questions’ asked by religious beliefs and systems. E.g. Who am I? What is a good life? Does God exist? Is there life after death?
<p>RE Specific knowledge: Christianity- Belief in one God, the Father, Son and Holy Spirit (the Trinity) – ideas of things that can be three-in-one (e.g. I am a teacher, a mummy and a daughter, but there’s only one of me...) Examples of symbols of the Trinity in the Bible (e.g. Jesus’ baptism in Matthew 3:13-17, the Grace in 2 Corinthians 13:14) and in art/church architecture What the Trinity tell Christians about what God is like – relationship at the heart of God as a model for how humans should relate to each other Holy Communion – a shared meal modelled on the last meal Jesus shared with his friends (the Last Supper); key features – blessing and sharing of bread and wine, remembering Jesus’ words to his friends, etc.; key artefacts, e.g. paten and chalice; references to God as Trinity as part of a Holy Communion service, e.g. Eucharistic prayers, the Nicene Creed, which is recited by participants before they take part in the Holy Communion Examples of Trinitarian language in Christian worship, e.g. the texts used on Trinity Sunday, e.g. Matthew 28:19, language of blessings (“in the name of the Father, the Son and the Holy Spirit...”), language of hymns (e.g. Shine, Jesus, Shine), etc</p> <p>Islam- The oneness of God (tawhid) and its reflection in the shahadah (statement of faith) God as creator who has created the universe to be in harmony (muslim – literally, ‘in submission’ to the will of God); has created human beings to be ‘abd (servant) and khalifa (regent) to help him keep things in harmony; has set out a straight path (shariah) to help maintain this harmony and offered guidance (the natural world, the Qur’an and the prophets) to help humans follow this path Five Pillars: Shahadah (statement of belief): “There is no God but God, and Muhammad is his prophet”; expresses beliefs about God and the prophets Salat (prayer five times a day): incorporates the Shahadah, involves all Muslims praying together in harmony Zakat (charitable giving): 2.5% of disposable income annually; purpose is to bring about harmony in a world in which some people have more than they need and some people don’t have enough Sawm (fasting during the month of Ramadan): during this month, Muslims do not eat or drink during the hours of sunlight; the fast as a way to remind Muslims of their commitment to the one God and as a way of helping them experience what it is like go without, which is what life is like every day for some people in the world – this should prompt them to try to address this disharmony and bring about more harmony in the world Hajj (pilgrimage to Makkah): Muslims are expected to carry out this pilgrimage at least once during their lifetime; Muslims all travel to Makkah at the same time, perform the same prayers, speaking the same words, at the same time, carry out the same actions at the same time – the pilgrimage as a symbol of the harmony of the global Muslim community (the ummah) and their belief in one God</p> <p>Hinduism- Some Hindus describe their worldview as Sanatana Dharma (the ‘eternal duty’) Human beings can achieve moksha through fulfilling their dharma (duty) - the actions (karma) they carry out help them do this; good action (karma) help humans fulfil their dharma (duty) and achieve moksha, bad action (karma) prevent humans from fulfilling their dharma (duty) and achieving moksha Hinduism as a monotheistic religion (belief in one ultimate reality) Brahman, the ultimate reality, the life force in all things The Trimurti – Brahma (creator – the beginning of life), The goal is for the atman to break free from this cycle of life (moksha) The aum symbol: a symbol of Brahman and the atman; some Hindus believe it to be the first sound of creation (the beginning of the life cycle); the use of the aum sound during meditation and in Hindu holy texts, e.g. the Upanishads.</p>	

Year 4 National Curriculum objectives: In this unit, children will be taught to:	
Year 4 Areas of study: <ul style="list-style-type: none"> • Christianity. • Islam. • Hinduism. • Pilgrimage - Christianity or Hinduism or Islam and Buddhism. 	God: What do people believe about God? <ul style="list-style-type: none"> • To know what the symbols in the story of the baptism of Jesus reveal about the nature of God. • To know what the main concepts in Islam reveal about the nature of Allah. • To know how deities and key figures are described in Hindu sacred texts and stories.
Being Human: How does faith and belief affect the way people live their lives? <ul style="list-style-type: none"> • To know how Hindus reflect their faith in the way they live. 	Community, worship and celebrations: How do people express their religion and beliefs? <ul style="list-style-type: none"> • To know how Muslim worship is expressed collectively. • To know how Hindu worship is expressed collectively.
Life journey, rites of passage: How do people mark important events in life? <ul style="list-style-type: none"> • To know how Christians show they belong. 	Pilgrimage: (Additional Unit) To know why people carry out religious journeys. E.g. motivations for the journey, key destinations, practices associated with the journey, key beliefs expressed by the journey.
<p>RE Specific knowledge: Christianity The church as the community of Christians, not the building; koinonia – one body of faith, fellowship of Christians worldwide • Different denominations of Christianity, e.g. Anglican (Church of England), Roman Catholic, Greek/Russian Orthodox, Evangelical, Pentecostal, Methodist, Baptist, Quaker... • Key similarities and differences, e.g. core beliefs, worship style, etc.; child/adult baptism, confirmation necessary before taking Holy Communion or not, worship style (e.g. silence, gospel music, focus on Bible study, etc.) • The importance of communal events, e.g. festivals, Holy Communion, regular worship, prayer, key rites of passage e.g. baptism, confirmation, marriage; the ways in which these help build a sense of community and belonging and how this relates to Christian beliefs about God (as Trinity – relationship at its heart), the world (created by God, precious, and to be cared for by human beings) and human beings (love God and love your neighbour as yourself).</p> <p>Islam - Ummah – the global community of Muslims and the way this relates to the idea of harmony and the straight path • The Five Pillars and the way they relate to Muslim beliefs: Shahadah (statement of belief): “There is no God but God, and Muhammad is his prophet”; expresses beliefs about God and the prophets; used as part of the adhaan (call to prayer) and salat (prayer) Salat (prayer five times a day): incorporates the Shahadah, involves all Muslims praying together in harmony, speaking the same words and carrying out the same movements) Zakat (charitable giving): 2.5% of disposable income annually; often given to the mosque, which then distributes it to identified charities; purpose is to bring about harmony in a world in which some people have more than they need and some people don’t have enough Sawm (fasting during the month of Ramadan): during this month, Muslims do not eat or drink during the hours of sunlight; not everyone is required to follow the fast – pregnant and menstruating women, young children, the sick, etc.; some flexibility, e.g. if a GCSE student is sitting exams during Ramadan or an athlete is participating in a major competition, they may forgo the fast and then carry it out at a later time; the fast as a way to remind Muslims of their commitment to the one God and as a way of helping them experience what it is like go without.</p> <p>Hinduism - Worship in the home: home shrine often including a murti. Devotion to particular deities (representing different expressions of Brahman, the ultimate reality), importance of the family and the way in which dharma relates to family life. The significance of the objects on the puja tray – a bell (to awaken the deity that is the focus of worship), water, flowers, fruit/food, incense (to engage all the senses); the arti ceremony (act of worship involving a dewa lamp in which the Brahmin shares the light with the community of worshippers) • Festivals: Diwali – the story of Rama and Sita in the Ramayana (a story about what happens when you fulfil your dharma [duty] and when you do not fulfil your dharma); association with the deity, Lakshmi (represents wealth and good fortune); key practices associated with the festival, e.g. lighting dewa lamps (to help guide Lakshmi into the family home); cleaning the home; wearing new clothes; exchanging gifts; firework displays.</p> <p>Pilgrimage - Pilgrimage as a significant journey carried out for a special reason • Examples of religious and non-religious pilgrimages • Jerusalem: a place of pilgrimage for Jews, Christians and Muslims; its significance for each group (Judaism: the site of the Jewish temple, destroyed in 70CE by the Romans; Christianity: the site of some of Jesus’ teaching and of his death and resurrection; Islam: the third most holy site for Muslims (known as al-Quds), the place of the Dome of the Rock and the al-Asqa mosque; believed to be the place to which the Prophet Muhammad travelled during his night journey (a dream or vision) and prayed with the souls of the prophets, the place from which Muslims believe the Prophet</p>	

<p>Muhammad ascended to heaven); key features of the pilgrimages to Jerusalem for each religious group and the ways in which these relate to beliefs about God, the world and human beings • Christianity: explore at least two Christian sites of pilgrimage, e.g. Lincoln, Walsingham, Lourdes, Lindisfarne, Jerusalem.</p>	
<p>Year 5 National Curriculum objectives: In this unit, children will be taught to:</p>	
<p>Year 5 Areas of study: Christianity.</p> <ul style="list-style-type: none"> • Islam. • Hinduism. • Forgiveness - Christianity or Hinduism or Islam and Sikhism. 	<p>God: What do people believe about God?</p> <ul style="list-style-type: none"> • To know what visual symbols and symbolic acts can be seen in a Christian church. • To know what the purposes of visual symbols are in a mosque. • To know what the purposes of visual symbols are in a mandir.
<p>Being Human: How does faith and belief affect the way people live their lives? To know what karma is in Hinduism and how it drives the cycle of samsara.</p>	<p>Community, worship and celebrations: How do people express their religion and beliefs? To know how worship and celebration build a sense of community.</p>
<p>Life journey, rites of passage: How do people mark important events in life? To know how Hindus show they belong.</p>	<p>Forgiveness: (Additional Unit) To know about forgiveness within religious and non-religious beliefs. E.g. examples of religious festivals/practices/stories that focus on saying sorry and asking for forgiveness.</p>
<p>RE Specific knowledge: Christianity The church as the community of Christians; koinonia – one body of faith • Different denominations of Christianity, e.g. Anglican, Roman Catholic, Greek/Russian Orthodox, etc. • Key similarities and differences, e.g. core beliefs, worship style, etc.; child/adult baptism, confirmation necessary before taking Holy Communion or not, worship • The importance of communal events, e.g. festivals, Holy Communion, rites of passage e.g. baptism, confirmation, marriage; the ways in which these help build a sense of community and how this relates to Christian beliefs about God (as Trinity – relationship at its heart), the world (created by God, precious, and to be cared for) and human beings (love God and your neighbour as yourself). Islam Recap of key beliefs God, tawhid, everything created in harmony (muslim), humans as ‘abd and khalifa to help keep everything in harmony; the straight path (shariah) they follow to help them do this; the guidance God provides to help them follow the straight path – the natural world, the Qur’an and the prophets. Recap of the Five Pillars (see KS2 Compulsory Unit: Community - Islam) • The role of human beings in maintaining a harmonious (muslim) world • The importance of the straight path (shariah). Family life and the way in which this contributes to following the straight path (shariah): family life as created by God to help provide a harmonious society; the importance of following the example of the Prophet Muhammad; prayer at home, family involvement in key obligations, such as fasting and pilgrimage; (e.g. Qur’an 49.13); Qur’an 17.23-24). The Hadith – (sunnah) of the Prophet Muhammad; different Muslims accept different collections of Hadith to be more or less authoritative; (Hadith Nawawi 13) The work of Muslim charities, such as Islamic Relief, the Red Crescent and Muslim Hands UK; the way in which their work connects with Muslims beliefs about God, the world and human beings • Examples of contemporary Muslims and the ways in which their beliefs impact on their lives, e.g. Mo Farah, Mohamed Salah, Nadiya Hussain Hinduism Recap prior learning from KS2 Compulsory – Ask pupils to create artwork – emphasis the extent to which pupils relate human qualities to God. Recap : • Brahman (salt and water – life force in all things, not personal God like in other religions, but impersonal) • Samsara (the cycle of life – example of an apple – tree cutting, fresh fruit, rotten apple) – connect with the Trimurti Brahma, Vishnu and Shiva (the Trimurti) .Start to build a classroom display. Atman, samsara and moksha (atman = the soul – the bit of Brahman in all living things; samsara is the life cycle it is on; moksha is the ultimate goal – to break free of the life cycle, samsara) •Dharma and Karma Set up a Philosophers’ café – different stimulus questions on different tables; pupils move around the tables • What are your duties? • What actions help you carry out your duties? • What happens if you don’t carry out your duties? Etc. • Revisit concept of dharma and how it relates to the cycle of life (samsara) and the concept of karma (action) • Encourage pupils to explore various ethical scenarios and identify how different Hindus might act in these situations. • Ask pupils to discuss what they think the terms ‘violence’ and ‘violent’ mean. They could consider the following: Introduce pupils to the concept of ahimsa (principle of non-violence); you could explore some key facts about Mahatma Gandhi’s. Explore stories relating to the deity, Krishna (avatar of Vishnu) • Ask pupils to produce an extended piece of writing that explains how ahimsa relates to dharma. They should also show how this relates to samsara and moksha) • Introduce pupils to the Hindu concept of satsang – the concept of spiritual togetherness, the idea that community/family/society is important in helping you fulfil your dharma. Forgiveness Christianity: Lord’s Prayer, biblical texts about forgiveness, e.g. (Luke 15:11-31), (Matthew 18:21-22); beliefs about God as forgiving and merciful; links between the story of the Fall (Adam and Eve) and the story of Jesus’ crucifixion and salvation –; Hinduism: the relationship between (dharma); (karma); ahimsa. Islam: Allah as All-Merciful, the All-Forgiving, the Pardoner; Hadith describing Prophet Muhammad asking God to forgive the people of Taif (Al-Bukhari); shirk – the unforgivable sin; distinction between divine forgiveness and human forgiveness; expectation that people will forgive • The value of</p>	

<p>forgiveness in both religious and non-religious worldviews as a way of healing human relationships; • The challenges of forgiveness for the one forgiving (e.g. having to let go of a hurt that has been caused) and the one being forgiven (e.g. being courageous enough to admit harm has been caused, having the humility to seek forgiveness, etc.</p>	
<p>Year 6 National Curriculum objectives: In this unit, children will be taught to:</p>	
<p>Year 6 Areas of study:</p> <ul style="list-style-type: none"> • Christianity. • Islam. • Hinduism. • In depth study - Christianity or Hinduism or Islam and ? (TBC) 	<p>God: What do people believe about God?</p> <ul style="list-style-type: none"> • To know how language within worship expresses Christian beliefs.
<p>Being Human: How does faith and belief affect the way people live their lives?</p> <ul style="list-style-type: none"> • To know how the teachings of the bible are expressed in practice. • To know how Muslim teachings guide the way Muslims act in the world. • To know how a Hindu might seek to achieve moksha. 	<p>Community, worship and celebrations: How do people express their religion and beliefs?</p> <ul style="list-style-type: none"> • To know how Muslim worship and celebration builds a sense of community. • To know how Hindu worship and celebration builds a sense of community.
<p>Life journey, rites of passage: How do people mark important events in life?</p> <ul style="list-style-type: none"> • To know some key beliefs, practices, festivals, symbols, etc from a religion other than Christianity, Islam or Hinduism. 	<p>In-depth study of another religion/belief system (Additional Unit) <i>At least one religion/belief system; must be a religion/belief system other than Christianity, Hinduism and Islam.</i></p> <ul style="list-style-type: none"> • To know some key beliefs, practices, festivals, symbols, etc. • To know how to compare and contrast with some compulsory units.
<p>RE Specific knowledge: <u>Christianity:</u> 1. Birth – Baptism. 2. Initiation – Confirmation. 3. Marriage. 4. Death - funerals <u>Sikhism:</u> 1. Birth (visiting the gurdwara and singing hymns of thanksgiving from the Guru Granth Sahib [the holy book]; choosing of the child’s name based on a random opening of the Guru Granth Sahib – name should start with first letter of the first word on the hymn on the chosen page; boy’s name must have suffix ‘Singh’ and girl’s name must have suffix ‘Kaur’; kara parshad [sanctified food] distributed to the congregation; the significance of the naming ceremony as showing the child belongs to God and is always in God’s presence) 2. Initiation (Amrit ceremony; linked to the story of the first Khalsa; wearing of the 5 Ks and their significance – what they tell us about Sikh beliefs about God and human beings; drinking and sprinkling of amrit [sugar water] five times; hymns from the Guru Granth Sahib are sung; prayers of thanksgiving; distribution of kara parshad). 3. Marriage (known as the anand karaj; a ceremony of equals – men and women are equal in Sikhism; asking of the consent of both parties; placing of the end of the groom’s scarf in the bride’s hand; singing of hymns from the Guru Granth Sahib; prayer of thanksgiving; distribution of kara parshad). 4. Death (body of the deceased is washed and dressed by family members; 5 Ks remain with the body; body is cremated and the ashes spread in a holy river in India or a river in the place the person lived; prayers of thanksgiving and the distribution of kara parshad) <u>Islam:</u> 1. Birth (reciting the adhaan [call to prayer] into the baby’s ear, giving them something sweet to taste, shaving the baby’s head and the aqiqah ceremony – links between this, zakat [charitable giving] and Muslims beliefs about harmony). 2. Marriage (a social contract, mahr [a financial gift given to the bride], the nikah [marriage ceremony]; the role of cultural traditions in Muslim weddings). 3. Death (burial rituals should take place as soon as possible after death [within three days]; ritual collective washing of the body, wrapping the body in white cloth [death as an equaliser], buried facing Makkah; Muslims are never cremated) <u>Judaism:</u> 1. Birth (brit milah – circumcision of boy when eight days old – mark of belonging to the people of Israel). 2. Initiation (bar/bat mitzvah [lit. ‘son’ or ‘daughter of the commandment’ – the point at which a boy or girl becomes an adult and must keep the commandments; happens at the age of 13 for a boy and 12 for a girl; key features, e.g. reading Torah portion, binding tefillin on arms and forehead for some Jewish groups, celebration, etc.). 3. Marriage (signing the ketubah [marriage contract], the seven blessings and drinking from the Kiddush [blessing] cup, breaking a glass to signify the destruction of the Temple; ways in which this links to Jewish beliefs about covenant). 4. Death (burial rituals should take place as soon as possible after death; the body is washed and dressed in tachrichim [a simple white shroud]; men are also wrapped in their tallit [prayer shawl] - the fringes are cut off the tallit to show that he is now free of the religious laws; before burial, the mourners make a tear in their clothes – this is the act of keriah to show their grief; Jews are buried, not cremated) <u>Hinduism:</u> Samskaras (rites of passage that mark the move from one phase of life to the next):</p>	

1. Birth (*namakarana* and *jatakarma* – naming ceremony and welcome ceremony). 2. Initiation (*upanayana* – sacred thread ceremony). 3. Marriage (*vivaha*). 4. Death (*antyeshti*)
The key features of each and the ways in which they connect to beliefs about *Brahman*, *atman*, *samsara*, *dharma* and *karma*

