

Gloucestershire Agreed Syllabus Model Long-term plan – MIXED-AGE, 2-year cycle

	TERM 1	TERM 2	TERM 3	TERM 4	TERM 5	TERM 6
FS1 & FS2	F3. How might people in Gloucestershire show they belong together? a e h MYSELF, SPECIAL TIMES	F2. Why is Christmas special to Christians? UC a e f SPECIAL PEOPLE SPECIAL TIMES	F1. Why is God so important to Christians? UC a d SPECIAL PEOPLE SPECIAL BOOKS	F4. What special times do people celebrate and why might these times be very important? a b c SPECIAL TIMES	F6. What stories are important in our school community/ local area and why? a d e SPECIAL BOOKS/STORIES	F5. Which places are special for people living in Gloucestershire and why? a c d SPECIAL PLACES OUR COMMUNITY
KS1 CYCLE A	1.1 What do Christians believe God is like? UC b d f g i	1.2 Why does Christmas matter to Christians and how do people celebrate it? UC a b h i	1.7 What is it like to be brought up in a Muslim home in the UK today? a c e g h	1.5 What is it like to be brought up in a Hindu home in the UK today? a c e	1.9 How do stories and art express worldviews? d e a Christian, Muslim, Hindu, NR/Humanist	
KS1 CYCLE B	1.8 What is it like to be part of the Muslim community in the UK (and beyond)? a c e g h	1.6 What is it like to be brought up in a Jewish home in the UK today? a c e h	1.4 What is it like to be brought up in a Christian home in the UK today? a c e	1.3 Why does Easter matter to Christians, and how do people celebrate it? UC a b	1.10 How can someone's worldview be seen in the choices they make? d e a	
LKS2 CYCLE A	L2.2 What might Christians learn from the Old Testament about how to live? UC e f i	L2.7 Why is Muhammad important to Muslims today? c d e f g h	L2.4 Do all Christians believe and behave in the same way? Exploring diversity. a b c g	L2.8 What do Muslims believe about God and how do they respond? a b d	L2.10 How and why do people (in three traditions) use ceremonies to show their commitments? a b d e	L2.11 What is the 'golden rule', and how might it be put into practice by people from different religious and non-religious worldviews? e c b
LKS2 CYCLE B	L2.6 How do Jews in England celebrate festivals, and how does this show what matters to them? a d e	L2.9 What is it like to be a Humanist in the UK today? a b d e	L2.1 What do Christians learn from the Creation narrative? UC d a e i	L2.5 What beliefs do Hindus hold about the Supreme Being? d a	L2.3 For Christians, what kind of world did Jesus want? UC e f b i	L2.12 What brings people meaning and purpose in life? Case studies from three worldviews (plus pupils' own) d f j
UKS2 CYCLE A	U2.1 What influence does believing in God as Trinity have on Christian worldviews? UC d b f i	U2.7 How does Hajj show what matters to Muslims in Britain? a c e g h	U2.6 How does the Torah influence Jewish people today? a b e	U2.4 Why might the belief that Jesus 'saved' people be so important for many Christians? UC d e f	U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses, including Humanist a d e	U2.10 How do <u>organised</u> and individual worldviews help people when times get hard? b d e f
UKS2 CYCLE B	U2.2 Creation and Science: conflicting or complementary? UC d a b i	U2.3 How and why do Christians follow the example of Jesus? UC e a b f h	U2.5 Why might Hindus want to be good? a d e f	U2.8 How do Muslims decide what is right and wrong? b c e f	U2.11 How might someone's worldview affect how they view and treat the natural world? a d e	

F3. How might people in Gloucestershire show they belong together? a e	A thematic question is great at the start of schooling; questions of belonging are timely for when pupils join the school.
--	--



F2. Why is Christmas special to Christians? UC a e f	Connects to time of year, introducing the importance of Jesus to Christians and the idea of ‘incarnation’
---	---



F1. Why is God so important to Christians? UC a d	Builds on learning from previous unit.
--	--



F4. What special times do people celebrate and why might these times be very important? a b c	Children have done about Christmas, so know about festivals – this leads on from that; also sensible time of year due to Springtime festivals.
---	--



F6. What stories are important in our school community/ local area and why? a d e	Will be able to use stories children learnt as a basis for Christmas/ festivals as a starting point, then move on from this, including Genesis creation story.
---	--



F5. Which places are special for people living in Gloucestershire and why? a c d	Taking learning about Christian festivals and stories as a basis for thinking about churches in immediate area. Other worldviews can follow suit. Also, if non-religious stories have been seen as important in unit 5, that's the perfect link to non-religious places in the area e.g. William Morris at Kelmscott https://heritage.humanists.uk/william-morris/
--	--



1.1 What do Christians believe God is like? UC b d f i	Direct link to learning about G-d for Christians in EYFS. First opportunity to introduce the idea of the ‘Big Story’ of the Bible, ready for deeper engagement through the subsequent units.
--	--



1.2 Why does Christmas matter to Christians and how do people celebrate it? UC a b h i	Direct link to Christmas unit in EYFS and builds on from Early Years unit, including how non-religious people also celebrate Christmas. Connects to 1.1 God unit e.g. through the outline 'Big Story'
--	---



1.7 What is it like to be brought up in a Muslim home in the UK today? a c e h	<p>Introduces new religion that will be focus until end of KS3. Pupils may have encountered some Muslims in EYFS. Focus on the home is a good way in to lived religion – a more sociological approach.</p> <p>* Pupils doing cycle A second, will be able to draw upon and build on what they have learnt about Muslims in the community.</p>
--	---



1.5 What is it like to be brought up in a Hindu home in the UK today? a c e h	Next focus religion introduced – getting Dharmic worldviews in here might build on from some learning in EYFS but also means pupils are properly introduced to Dharmic whilst still quite young . As the topic is about homes again, this gives teachers the chance to really compare and contrast, and help pupils understand that while homes often have some similarities, there are differences between Hindu traditions and Islam, and there may well be differences between what we find in Hindu and Muslim homes due to the different religious backgrounds.
---	--



1.9 How do stories and art express worldviews? d e a i Christian, Muslim, NR Humanist	Thematic unit to draw together learning from Y1 – including revisiting some stories/art already encountered in EYFS (and KS1 cycle A if this is done first), and introducing new stories/art, including global context. Christian, Muslim, Hindu and non-religious. Important to stress there's Christianity in here, for CE schools looking for 50%.
---	---



1.8 What is it like to be part of the Muslim community in the UK (and beyond)? a b c h	<p>Spiral curriculum – building on Islam from last year.</p> <p>Widening scope from home/family, to family/community locally and potentially nationally.</p> <p>*For pupils doing cycle B first, this will be their first systematic study of Muslims. They will have will have encountered some Muslims in EYFS. Practitioners will need to refer to unit 1.7 to ensure those pupils are able to understand key vocabulary.</p> <p>Focus on the community is a good way in to lived religion – a more sociological approach.</p>
--	---



1.6 What is it like to be brought up in a Jewish home in the UK today? a b c h	As with Hindu and Muslim questions in KS1 cycle A, we visit a Jewish home to see how Jews live, allowing us to encounter Orthodox, Progressive and ‘just Jewish’, including Shabbat (bearing in mind we will revisit in L2.6 in LKS2 cycle A and in U2.6 in UKS2 cycle A). Due to its place in the year, Jewish celebration of Chanukah fits here. Recalls Muslim and Hindu homes and prepares pupils for Christian home coming up.
---	---



1.4 What is it like to be brought up in a Christian home in the UK today? a c e h	Will follow on nicely from last unit and provide an opportunity for pupils to compare and contrast four religions by the end of KS1. Local Christian communities can be used, and it's also an opportunity to show the diversity within the UK. A less theological unit – more sociological, using interviews and observation to see in from the outside. Sets up the next unit on Easter well – so that pupils expect there to be some diversity in practice.
---	--



1.3 Why does Easter matter to Christians, and how do people celebrate it? a b i	Drawing from prior learning about Christians and festivals, especially Christmas and any festivals pupils have learnt earlier in the year. Theological focus on salvation as part of the outline 'Big Story', as well as some sociological elements on how people celebrate Easter.
---	---



1.10 How can someone's worldview be seen in the choices they make? a d e f h	Allows us to recall and revisit some ways of living from different religious and non-religious worldviews studied. Spend a little time on the idea of worldviews – the things that shape and influence them, and that actions can express what matters in someone's worldview. Good opportunity to think about ways in which people treat the earth, and how these reveal or indicate their worldview. Sows seeds for LKS2 and beyond, understanding nature of worldviews. Specific seeds for responses to natural world (see LKS2 cycle B L2.12, UKS2 cycle A U2.9, UKS2 cycle B U2.11)
--	--



L2.2 What might Christians learn from the Old Testament about how to live? UC e f i	Brings in prior learning about Christians but brings a new dimension for a new Key Stage – really focuses pupils in on the theological ‘Big Story’ which is so useful for hanging everything else off. From here on in, would suggest the Big Story is explicitly mentioned at least twice in every UC based unit (and elsewhere where appropriate too). Connects Moses with Jesus, and notes that Jews and Christians read these texts differently.
---	--



L2.7 Why is Muhammad important to Muslims today? c d e f h	<p>Continuing to build up systematic knowledge of Islam and draw upon prior years. Starts with focus on Prophet Muhammad, as this story is concrete, using historical (timeline), geographical and also theological methods. Builds towards God unit, with its theological emphasis, in LKS2 cycle B if done second. Feeds into Hajj unit in UKS2 cycle A Y5.</p> <p>The first two units in LKS2 will hopefully provide food for thought for the next one coming up where pupils study some people who do not believe in God.</p>
--	---



L2.9 What is it like to be Humanist in the UK today? a b d e h	While pupils will have encountered non-religious worldviews (NRWV), this is a chance to focus on a type of organised NRWV properly. It comes after some units heavily focusing on ideas of God, so pupils will have a context to put this into of ‘many people believe in God, as we’ve just seen last term, but of course not everyone does – let’s study that’. They can then ‘go for it’ in terms of Humanism in its own right rather than focusing on the ‘not God idea’ – get past that bit in the first part of lesson 1, then settle down to Humanism as positive response to life for the rest of the unit.
---	---



L2.4 Do all Christians believe and behave in the same way? Exploring diversity. a b c	<p>While pupils will have looked at diversity among Christians to an extent in earlier units, this gives pupils a chance to focus on it explicitly. It can focus on the diversity within the UK (building on from the KS1 unit on Christian homes) and also extend this to an in-depth study of global Christianity. This unit is more sociological than earlier units. People who identify as Christian do not all believe or behave in orthodox ways. As such it contrasts with the units that have explored Christian teachings.</p> <p>As with the other Christians unit in this year group, this has been placed in LKS2 as it will be foundational for much of pupils' study of Christians from now on, where units will be more explicit about diversity.</p>
--	--



L2.10 How and why do people (in three traditions) use ceremonies to show their commitments? a b d e	Scope here to recall Hindus and Jews – briefly to remind from KS1 before LKS2 cycle B units. Study commitment to siblings (Raksha Bandhan), commitment to religion (Bat/Bar Mitzvah), commitment to partner (Marriage – Christians and Humanists). Diverse ways of practising these – how beliefs/tradition/culture all shape people’s commitments, and how rituals express their worldviews.
--	---



L2.11 What is the 'golden rule', and how might it be put into practice by people from different religious and non-religious worldviews? e c b	To end the year, a chance to revisit some of the worldviews encountered in the year, recalling and using prior learning, some in more depth perhaps, e.g. incl. Christians, Humanists. Opportunity to include smaller local traditions e.g. Bahai. Focus across all of these is to do with values and morality – how each worldview shapes the ways people choose to behave.
---	--



L2.6 How do Jews in England celebrate festivals, and how does this show what matters to them? a d e h	Natural step on from KS1 unit 1.6 about the Jewish home – we're still very much based in family and what people do (focusing on festivals), but just at a higher level (e.g. revisiting Shabbat to look at diversity). It's important to look at the beliefs that underpin the actions learnt about within the unit, but focusing in on life and what people do is very 'Jewish' in feel, so a good place to start a unit on Judaism. Includes Rosh Hashanah, placed here because it's a corresponding time of year. Pupils will draw on earlier units on Jewish people and where mentioned in other LKS2 thematic units.
---	---



L2.8 What do different Muslims believe about God and how do they respond? a b d h	<p>In the prior unit, pupils will have been thinking about how texts shape celebrations for Jews. This leads well into examining how the Qur'an shapes Muslim beliefs about God. This unit is also a step on from the KS1 units which are very observational about Muslim life – the idea of God is more abstract than home/community/a festival. This unit also draws on the unit on Prophet Muhammad, helping pupils to make sense of the teachings of the Qur'an in context. The impact of Muslim beliefs on how Muslims live is a good connection with earlier learning.</p> <p>*These have been put in the same cycle within the 2-year cycle as this unit directly leads on from unit L2.7 on the Prophet Muhammad.</p>
---	---



L2.1 What do Christians learn from the Creation narrative? UC d a e i	Teachers can touch on diversity in interpretations of the account and how it is used here (link to L2.1). It is absolutely vital that they focus on the Big Story too (building on L2.2 and earlier outline versions). Pupils will have learnt this account before (EYFS F6) and will have touched upon the concept of creation in the Big Story in L2.2, so can build upon this here. Getting a really good understanding of the narrative, what many Christians believe about it, and that there is more than one interpretation or way to use the account among Christians, lays the foundations for the Christian creation unit in UKS2 where pupils look at the relationship between the narrative and science.
---	--



L2.5 What beliefs do Hindus hold about a Supreme Being? d a h i	While pupils have not studied Hindu traditions systematically for some time, they have not had time off from the religion, encountering it in some thematic units since the last systematic study – these encounters should be drawn upon here. This unit on Hindus allows pupils to focus on ideas about a Supreme Being in Hindu traditions. Pupils will draw from the previous unit (which looks at Christian ideas about God, including God as creator) and other units in which God is studied (e.g. the unit on God in Islam) where appropriate, but should also be encouraged to see Brahman in its own right, rather than just in relation to Abrahamic God.
---	--



L2.3 For Christians, what kind of world did Jesus want? UC e f b i	Again, this unit needs to be put into the context of the 'Big Story'. Pupils should clearly understand that in the New Testament, between Jesus' birth and crucifixion, there are plenty of stories which many Christians interpret as Jesus telling and showing people (e.g. about God, the Kingdom and the right way to live). Pupils will recognise 'Gospel' from the 'Big Story' in L2.2 and later, but this is the first main opportunity in KS2 to really dig deeply into the teachings of Jesus, what they might mean for Christians and how Christians might live them out.
--	---



L2.12 What brings people meaning and purpose in life? Case studies from three worldviews (plus pupils' own) d f h j	All four of the focus religions have had their own systematic unit in LKS2 cycle B, but NRWV has not, so one case study should be NRWV. The other 2 should give pupils opportunities to build on prior learning. Include examination of the term 'worldview', thinking about the relationship between organised/institutional and individual/personal, and the impact of this on diversity.
--	---



U2.1 What influence does believing in God as Trinity mean for Christian worldviews? UC d b f i	This unit focuses specifically on belief or non-belief in a deity. Pupils should be encouraged to draw on learning from the preceding units. In terms of the 'Big Story', God should be placed at the start, before creation and pupils should revise that during this unit. Previous Christian units focus on ideas of God and that for most Christians, Jesus was fully human and fully God (incarnation). Here they can encounter the more complex idea of Trinity.
---	--



U2.7 How does Hajj show what matters to Muslims in Britain? a c e h	Builds on LKS2 cycle A Muhammad unit, revisiting learning about the geographical and historical context of Makkah and the life of Muhammad. Also connects to LKS2 unit on God. Here looking at the impact of Hajj on the lives of Muslims today and how the contemporary practice of Hajj raises ethical issues, such as around environmental impact.
---	---



U2.6 How does the Torah influence Jewish people today? a b e h	This builds well from the last unit on Jews due to the links on Shabbat and Rosh Hashanah in the Torah. This unit also provides lots of potential for looking at diversity, building on prior study of the idea of ‘worldviews’ (noting that some Jews reject the idea that their religion is a ‘worldview’; it might be better described as an ethnic identity for some).
--	--



U2.4 Why might the belief that Jesus 'saved' people be so important for many Christians? UC d e f i	<p>This unit offers very rich opportunities for pupils of this age to revise and deepen knowledge of:</p> <ul style="list-style-type: none">• the 'Big Story', understanding Jesus' death as a necessary part of this in terms of salvation• Easter for Christians – its meaning, especially in terms of what sacrifice really means and Jesus' death as a sacrifice, alongside how the festival is observed• diversity in Christianity – diversity at Easter
--	---



U2.9 How do non-religious people understand and respond to the world and life? Exploring diverse responses, including Humanist a d e h	Following on from the systematic study of Humanism in LKS2, as an ‘organised’ NR worldview, this gives the opportunity to explore the diverse, fluid, messy nature of NRWV, using surveys and data, thinking about believing, belonging, behaving, and being ‘spiritual but not religious’. Stories that matter and the influences on non-religious pupils’ own lives are also relevant here.
--	---



U2.10 How do organised and individual worldviews help people when times get hard? b c d f h	<p>Pupils should now have a good understanding of some of the main substantive features that we would often expect to see in several religious worldviews and the fact that there will be diversity within and between religions – with individual worldviews playing a role in this. They can draw on this understanding to focus on how different people might respond when times get hard, and that people from the same organised worldview might respond differently. Some consideration of death, but not too much focus here.</p> <p>This feeds well into Y6 which has several units which have the potential to focus on how people might choose to act in particular situations and how their worldviews can affect their decisions.</p>
---	---



U2.2 Creation and Science: conflicting or complementary? UC d a b i	Pupils should have a good grounding to tackle this due to earlier creation units, especially LKS2 cycle B's one on creation linked to Christianity. This unit again gives opportunity to connect the 'Big Story' and see diversity by looking at plenty of different Christian views about the creation account. It also, importantly, allows pupils to explore the relationship between religion and science – if we do not do this unit, pupils at this age might be starting to buy into the religion vs science narrative...so they need to know that not everybody sees it this way!
--	---



Personal worldviews. This year has four units based on worldviews and their effect on behaviour. Pupils could begin each of these linking to pupils' perceptions on the extent to which worldviews shape and affect behaviour – and how much is conscious or not (i.e. trying to bring some awareness of why people act the way they do). Pupils could monitor their ideas and how they're changing (or not) and why in relation to the substantive over the course of the terms 2-5.

U2.3 How and why do Christians follow the example of Jesus? UC e a b f h	<p>This unit should be related back to the ‘Big Story’. It expands earlier learning by exploring something of the global nature of Christianity, from a sociological viewpoint, looking at data, and trying to weigh up what it is about Jesus and his Gospel that have made it such a dominant global religion. Exploring how Christians in the global South read the New Testament differently helps to demonstrate how context affects our readings. Liberation theology argues that God is on the side of the oppressed. Pupils get a chance to consider if that has anything to do with the global reach of Jesus.</p> <p>In this and the next three units, pupils should be skilled enough to draw from their substantive knowledge of religion/non religion/particular organised worldviews and consider how individual worldviews have an effect too.</p>
--	---



U2.5 Why might Hindus want to be good? a d e f	Pupils will have the opportunity to move their learning from thinking about the Supreme Being in Hindu traditions to thinking about ideas of Moksha, Karma, Dharma and Samsara; how & to what extent these ideas might affect the lives of Hindu people and why; including the influence of Hindu gurus in a social media age.
--	--



U2.8 How do Muslims decide what is right and wrong? b c e f i	Pupils should have the opportunity to use their former learning about Islam, including the life and teachings of Muhammad, the Qur'an, and belief in God, alongside new substantive knowledge within this unit and the voices of Muslims to consider how different Muslims might decide what is right and wrong. Knowledge will be applied to a range of situations.
---	--



U2.11 How might someone’s worldview affect how they view and treat the natural world? a d e f i	This looks at how worldviews affect how people think and act. The focus is on the natural world, so there is the opportunity to investigate from a range of organised worldviews and think about how individual worldviews affect things too. Christians and Jews should be included, and non-religious. This builds on earlier encounters with the idea that religious and non-religious traditions have lots to say about how we should treat the earth.
---	--



Open question:	<p>This term gives pupils an opportunity to design and investigate their own question. This helps to show what pupils already know and also if they have got to grips with the ‘ways of knowing’ emphasised across the year group. Can they design a question (or select from a number of suggestions), work out the best way to investigate, research, and present their findings?</p> <p>Pupils to:</p> <ol style="list-style-type: none">1 Devise own ‘big question’2 Decide upon how to investigate3 Investigate in 2 or more ways4 Present results in a chosen medium5 Share results of investigations and discuss WWW and EBI.
----------------	--

