


U2.2	Disciplines		Concept	Phase	Vocabulary	
Why might ancient stories still be so important for some worldviews today?	Theology	X	Wisdom and Guidance 	Lower UKS2	Hermeneutics	Interpretation
	Philosophy				Mesh	Tradition
	Human & Social Science	X			Revelation	Midrash
	History				Bible	Qur'an
					Bhagavad Gita	Myth
					Literal	Symbolic
					Abrahamic	Deluge
					Sacred	Surah
					Gunas	Moksha
					Shruti	Smriti

Important Substantive Knowledge	Prior Knowledge	Future Knowledge
<ul style="list-style-type: none"> • Hermeneutics means the art or skill of interpretation and humans are interpreting beings. • Interpretations of sacred texts can be passed on via tradition and new interpretations can come from revelation. • Those with Muslim worldviews believe the holy Qur'an was revealed to Muhammad (PBUH) via the Angel Gibril as God's word. • The Tanakh and the Old Testament of the Bible contain the same stories. • The Midrash is a collection of often contradictory interpretations of stories from the Tanakh. • Some of the stories in the Qur'an are similar to those in the Tanakh/Old Testament and figures have different names. • Those with Christian worldviews interpret the Creation and Flood stories literally, symbolically or metaphorically but this does not make the stories less meaningful. • Many scholars and those with Abrahamic worldviews may see certain stories as being myths, such as the Creation story and the story of Noah/Nuh and the flood. • The flood stories in the Bible and Qur'an are very similar to an earlier epic poem from ancient Mesopotamia called The Epic of Gilgamesh. • The Bhagavad Gita is an important story for those with Hindu worldviews and it tells the story of a great battle between cousins and an epic conversation between Arjuna and Krishna. 	<p>This links back to:</p> <p>Unit F2 Sacred stories from the Old and New Testaments, the Torah, the Qur'an and the story of Rama & Sita from the epic poem, the Ramayana</p> <p>Unit K1.2 The Bible as guidance for life for those with Christian worldviews</p>	<p>This links to future learning:</p> <p>U2.3 unit on Quranic recitation rules and Ijtihad to interpret laws</p> <p>U2.4 unit on concepts of Dharma, Artha, Kama, Moksha, punar janma (rebirth), three gunas, shastras & yoga in Hindu worldviews</p>

Important Substantive Knowledge	Prior Knowledge	Future Knowledge
<ul style="list-style-type: none"> • The three gunas are states of energy that can be mastered in order to achieve moksha (enlightenment and freedom from rebirth) and food and yoga alongside devotion to Brahman can help those with Hindu worldviews to achieve this. • Hindu sacred texts are shruti (revealed and unchanging) and smriti (remembered and adaptable). • People with non-religious worldviews may find some stories from sacred texts inspiring but they may also find other stories important and inspirational for living. 	<p>Unit L2.2 Stories from the Bible, Torah & Qur'an and ideas about God expressed through art and architecture</p> <p>Unit L2.3 Concept of 'ahimsa' in Sanatan Dharma</p>	<p>U2.5 unit on Christian eschatology as a matter of interpretation and the impact on climate change</p> <p>K3.8 unit on the impact being a woman might have on how worldviews are expressed and how sacred texts are interpreted</p> <p>K3.6 unit and hermeneutics of suspicion</p>



Begin the unit by reminding pupils what we mean by worldviews (individual, communal and organised). Share the core concept for the unit with them and indicate which main disciplines they will be using to study the worldviews case studies in this unit. Allow pupils time to reflect on the main enquiry question at the first worldviews checkpoint and remember to pause again mid-unit for another worldviews checkpoint.

Sub-Questions from Unit Map				
Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
1. Do we all get the same meaning from text?	Christian worldviews Jewish worldviews	<ul style="list-style-type: none"> • Begin by explaining the ‘third space’ theory regarding text developed by Indian-British scholar, Homi K. Bhabha. Bhabha’s third space theory is a way to understand how people can have different cultures and religious/ worldview identities, but still find a common ground where they can connect and understand each other. Invite pupils to imagine they have a friend who comes from a different country with a different language and traditions. When you two become friends, you create a special space, like a magical place, where you both can learn from each other and share your own cultures. This special space is like a bridge between your two different worlds, where you can find similarities and build a strong friendship. That’s what Bhabha’s third space theory is all about - finding a place where different cultures can meet and create something amazing together! He especially cites ancient stories from sacred texts as a ‘third space’ where people from different worldviews can encounter each other and the background worlds of different worldviews. • Invite pupils to consider what a story from their own worldview might be. This could be a story from a religious tradition if that is relevant for them or one that is important for them and their family. Ask pupils to think about what they find special about the story, how they think it might have had an impact on their lives and who they would like to create a ‘third space’ by sharing this story with a specific person. • Introduce pupils to the term ‘hermeneutics’. Explain that this simply means ‘the art or skill of interpretation’. Hermeneutics is relevant to life in general; how we interpret reality. It is also relevant to our understanding of art, poetry, plays, movies. It is not an optional activity. As humans, we are ‘interpreting animals’ (see the Nobody Stands Nowhere animation here for a pupil-friendly insight into what that might mean). 	<p>Knowing that our specific historical-social context will impact upon our own positionality when interpreting sacred text and art.</p> <p>Knowing that sacred texts are interpreted by those who read them, as individuals and communities.</p>	Examining own positionality in order to be reflective and reflexive when exploring sacred text and art.

Sub-Questions from Unit Map				
Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<p>What we want to achieve is to become ‘responsible interpreters’ and this involves understanding a) our own positionality from which we interpret text and art, which comes from the unique historical social context we are living in and provides a personal ‘lens’ or ‘mesh’ through which we interpret everything and b) the unique ‘mesh’ of the author/artist so we can understand their mind and way of interpreting and expressing the world when we look at their texts or artwork.</p> <ul style="list-style-type: none"> • Explain that our own ‘mesh’ is due to our own unique context- our positionality. When we take the time to think about and examine our ‘positionality’ and how this might impact on our interpretation of art and text, we are being ‘reflective’ and ‘reflexive’ (see the syllabus introduction for definitions of these words). Support pupils in exploring and considering their ‘mesh’ as part of this unit. 		
2. What helps people to understand what ancient texts might mean?	Jewish worldviews	<p>This will likely be spread over two lessons:</p> <ul style="list-style-type: none"> • Explain to pupils that ‘interpretation’ applies to religious texts and art as well as to less-sacred writings and artwork. In organised worldviews such as religious traditions, religious communities develop ways of passing on interpretations of sacred texts and stories that are widely considered to be ‘true’ and acceptable. This is called ‘tradition’. This can happen orally or in writing. • Likewise, ‘inspiration’ also occurs, where an idea or understanding will come to an individual whilst reading a sacred text and bring them new meaning that is often transformational for their lives. • At the same time, many religious traditions also allow for ‘revelation’, where something new can be revealed to an individual reading the sacred text that is not part of passed on tradition. Sometimes religious traditions include a belief that revelation can be made directly from God to the person. 	<p>Knowing that sacred texts are interpreted by those who read and explore them, as individuals and communities.</p> <p>Knowing that there are ways of interpreting texts that are held as authoritative within institutional worldviews.</p>	<p>Examining own positionality in order to be reflective and reflexive when exploring sacred text and art.</p> <p>Hermeneutics – Exploring different interpretations of texts, beginning to take the historical-social situations into account.</p>

Sub-Questions from Unit Map				
Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<p>When this happens, other aspects are used to determine whether the ‘revelation’ is likely to be acceptable e.g. Does it challenge what God is thought to be like? Does it contradict something written in the sacred text? Does it lead to positive living or something destructive or harmful? Using such questions, religious communities (and individuals) can decide whether what has been ‘revealed’ is valid.</p> <ul style="list-style-type: none"> • There are two examples of communication between sacred text and humans in religious traditions: The inspiration of St Augustine to become Christian and Muhammad (PBUH)’s revelation of the Qur’an by Angel Gibril (Gabriel) in Islam. People from different religious traditions might interpret these events differently. For example, a Christian might also see the event of Augustine’s conversion as a moment of ‘revelation’, with God talking directly to Augustine from the scriptures in his heart in order to convert him, whereas a Muslim might see what happened as different to Allah talking directly to Muhammad (PBUH) and ‘revealing’ the Qur’an. So, such events are always open to interpretation by people outside of a religious tradition. Share these examples of with pupils using the SACRE resource. • Introduce pupils to the Jewish ‘Midrash’, a particular means of interpreting the Jewish scriptures written and used by rabbis (compiled 400-1200AD). The word itself is a Hebrew word which means ‘textual interpretation or study’, often called ‘exegesis’ in English. The word midrash is derived from the root verb darash (דָּרַשׁ), which means “resort to, seek, seek with care, enquire, require”. The Midrash can offer many different interpretations of the same scripture, sometimes even contradictory ones. As long as they do not contradict a central belief in Judaism they can be accepted side-by-side. The word of God is seen as being like a jewel that refracts the light in many different ways so that many facets are visible. Interpreting the scriptures is like turning the jewel. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Give out slips of paper of paper with this printed on: L_t m_l_v_ and invite pupils to puzzle out what this found message might say. After they have had a go, explain two things: 1) Jewish scriptures are written without vowels so this makes it more open to interpretation, 2) our life experiences (our 'positionality') can influence the way we interpret what texts are trying to say, for example, the text could say 'Let me love/live/leave' and your life experiences at the time, or in the past, might have led you towards one of those over the others. • Use the Coventry Cathedral resource to explore the story of Jacob and Esau's reunion with pupils, where one word in the Hebrew is interpreted in the Midrash as being either 'kiss' or 'bite'. How can it be both? What might this tell the reader about the nature of reconciliation? Invite pupils to use the magnifying glass in SACRE resources to invite pupils to consider their own influences they bring to the text (e.g. do they have a brother themselves, have they fallen out with anyone and experienced reconciliation, have they heard a story like this before, do they have beliefs that they are bringing to this story, what would their family or friends think think) before making their own interpretation of the story. 		
Why are we still reading ancient texts now?	Hindu worldviews	<ul style="list-style-type: none"> • Explain to pupils that when we are reading stories from ancient sacred texts (e.g. the Bible, the Qur'an the Bhagavad Gita etc), we are looking through the text into the past. We must consider important hermeneutical questions: What is being said? How is it being said and why is it being said? What did it mean then and what does it mean now? • Invite pupils to consider why ancient stories might still be useful for people to read now. Elicit pupil responses and then use the SACRE resource to consider the responses of a historian, anthropologist (scientists who research and study human societies), philosopher and psychologist. Pupils might make notes on the reasons each professional gives in their own words. 	<p>Know that there are different reasons why people today and still reading ancient stories and be able to give some of these reasons.</p> <p>Know that rituals from religious worldviews are often rooted in ancient stories from sacred texts.</p>	Making connections between religious rituals and religious texts/stories.

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Move on to looking at the response of Professor Alice Roberts (biologist, anthropologist, TV presenter and author) when she was asked on her opinion on the story of Noah and the Flood. She mentions that she believes the story is a wonderful myth and that flood myths are very ancient. Not all of the Bible text that can be considered 'myths' (there are histories, parables, letters, poems and Gospels aiming to give historical narratives) but some parts in particular seem to follow the style of ancient myths, for example, the Creation story and the story of Noah and the Flood. Ensure pupils understand that for some people with Christian worldviews the entire Bible is interpreted literally and seen as an accurate historical record, whereas for others with Christian worldviews, the Bible is interpreted more metaphorically or symbolically, depending on the different genres, the language used and their knowledge of the historical social context the books of the Bible were written in. This connects with the unit on 'Truth' and what that means for different religious traditions. • Explain to pupils that even when/if they are regarded as myths and not historical records, religious myths continue to hold significance in the lives of many people today for several reasons. Firstly, they provide them with valuable insights into the beliefs, values, and cultural practices of different religious traditions. By reading religious myths, they can gain a deeper understanding of the origins and foundations of different religions, which helps foster tolerance, respect, and appreciation for diverse belief systems. In addition, religious myths often contain timeless moral and ethical lessons that remain relevant even in our modern world. These stories are filled with archetypal characters and universal themes that explore the complexities of human nature, the struggle between good and evil, and a quest for spiritual enlightenment. By delving into these myths, people can reflect upon these themes and apply them to their own lives, seeking guidance and inspiration for personal growth and ethical decision-making. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Religious stories (including those that might be interpreted as being myths) also play a crucial role in religious rituals and practices and can provide a framework for understanding the meaning and purpose behind these rituals. For example, for many of those with Hindu worldviews, the story of Lord Rama's victory over the demon king Ravana in the epic poem the Ramayana is celebrated during the festival of Diwali and is a literary representation of the triumph of light over darkness and good over evil. In the story, people lit small lamps - called divas - in their windows and along the paths to help light the journey home of Lord Rama and his rescued wife Sita. This myth told in poem form connects the religious ritual of lighting diva lamps and setting off fireworks often done during Diwali to the deeper spiritual significance found within the story, reminding believers of the eternal battle between righteousness and malevolence as they engage in these rituals. You can revisit the story with pupils here if needed. • Reiterate that not every Bible story would be classified as a myth; some are letters written to early churches, some are Gospel narrative built around stories of the historical Jesus and communicating religious or spiritual ideas. You might give pupils other examples where religious stories connect with religious ritual e.g. the Last Supper of Jesus with his disciples is the reason for the Eucharist and the seventh day of Creation when God rested is the reason why there is the 'sabbath' in Christianity and 'shabbat' as a day of rest in Judaism. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
<p>4. What do ancient stories tell us about why and how the earth came to be?</p>	<p>Jewish worldviews</p> <p>Christian worldviews</p>	<p>This might take several lessons depending on what you choose to do:</p> <ul style="list-style-type: none"> • Explain to pupils that the Creation story in Genesis is found in the Jewish Torah (you may have a Torah scroll you can show them, explaining how the Hebrew text is read from right to left and the scroll itself is unrolled in sections and not touched put followed with a pointer called a yad) as well as in the Old Testament of the Christian Bible, right at the beginning. • Explain that some Orthodox Jews (Haredi Jews) read the creation story in Genesis literally; they may believe that G-d created the world and everything in it is the exact way described in the story and they regard it as a historical account of Creation. Others with Jewish worldviews (e.g. Reformed or Progressive Jews) may see the Genesis story as being a myth (a story that explains why the world is the way it is) and they may read it allegorically. This means that they do not believe that the world was literally created exactly as it is described in Genesis, but instead they consider what the important meaning of the story might be, such as that G-d created the world and gave human beings a special role within it but that it is also fine to accept scientific theories about creation such as the Big Bang Theory and the Theory of Evolution. • Use the SACRE resource to look at examples of Midrashic interpretations of the Creation story. You might also look at the example text from Womanist Midrash A Reintroduction to the Women of the Torah and the Throne by Wilda Gafney which highlights two interesting things from the Hebrew regarding this story: 1) The Spirit is called 'She' 2) It is 'a' beginning in the Hebrew, not 'the', reinforcing the idea that this is from the myth genre. 	<p>Know that sacred texts are interpreted by those who read and explore them, as individuals and communities.</p> <p>Know that there are ways of interpreting texts that are held as authoritative within institutional worldviews.</p> <p>Know that faith communities approach their sacred texts in different ways and study them according to tradition.</p> <p>Know that religious art can interpret sacred texts and stories in different ways.</p>	<p>Hermeneutics – Explore different interpretations of texts, beginning to take the historical-social situations into account.</p> <p>Religious art critic- interpret religious art work, taking religious texts into account.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Explain that the Creation story is often very special to those with Christian worldviews as God the Father is understood as the Creator of all humans and the earth is often regarded as special and a sign of God's power and providence. Like those with Jewish worldviews, Christians can also interpret the Creation story in different ways e.g. some are literal interpreters, seeing the story as a historical record of the way God created the world and how long that took, others interpret it to different degrees of allegory/metaphor and some Christians regard it as a myth that explains why God created the world but the how it was created can still be attributed to scientific theory. Those with Christian worldviews can fall at any point on a spectrum from literal to completely mythological allegorical. Use the SACRE resource to look at pie charts showing how different Christians have interpreted the Creation story. You might invite pupils to sort the responses on a spectrum according to whether they are literal or more metaphorical or symbolic. This video from NATRE is of a Christian woman talking about how Bible stories can be interpreted in different ways. • Invite pupils to think about how the Creation story might inspire those with Christian worldviews to live and respond in different ways (see some examples in the SACRE resource). Would it matter how it was interpreted? • For those pupils capable of more reading, you may wish to use the LAaSMO method SACRE pupil resource based on the Creation story. This could also be spread over several guided reading sessions. • Invite pupils to read the Creation story again for themselves and to think about how they interpret the story themselves- literal, symbolic but still with a historical element, mythological with an overall meaning. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Show pupils examples of artwork of Creation and invite them to match these to three different ways of representing the Creation story: <ul style="list-style-type: none"> • Literal seven days of God creating • Symbolic order of what Creator did • Creation story as a myth, like other traditions also have • Invite pupils to do some ‘engaged looking’ at examples of Creation art. • Look at examples of Creation art that are literal interpretations and symbolic interpretations using the SACRE resource. Invite pupils to create their own Creation art work - have they opted for a literal interpretation with recognisable ‘days’ and stages or a more mythological concept represented? Can they explain why? Share the artwork in an exhibition for parents or other classes to visit. 		
<p>5. What do ancient stories tell us about figures important in worldviews?</p>	<p>Abrahamic worldviews</p>	<ul style="list-style-type: none"> • Explain to pupils that three of the major world religions (organised religious worldviews) are known as ‘Abrahamic’ due to the importance of Abraham as a central figure in each of them. These are Judaism, Islam and Christianity. Judaism and Christianity share much of the same scriptures (the Torah in which Abraham is found in Judaism is the same as the first five books of the Old Testament in the Christian Bible) but these stories can be presented differently (as scrolls and in book form), approached differently, read differently and interpreted differently. Consequently, who Abraham is and what he represents for those with Jewish worldviews is different to who he is in Christian worldviews. Abraham is Ibrahim in the Qur’an, the holy book for Muslims. Many figures from the Judeo-Christian narratives occur in the Qur’an but with Arabic names e.g. Noah/Nuh, Moses/Musa, Joseph/Yusaf, Jesus/Isa (prophet in Islam but not the Son of God as he is understood in Christianity). 	<p>Know that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons.</p>	<p>Hermeneutics – Explore different interpretations of texts, beginning to take the historical-social situations into account.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<p>A slightly different emphasis occurs in the narratives of these figures also, dependent on what they represent for that religion e.g. Moses in the Bible leads the Israelites out of slavery and receives the Ten Commandments (important laws for Jews and later Christians also), whereas Musa in the Qur'an is a prophet and when he encounters God on Mount Sinai he receives the Shariah, the laws and teachings of Islam. Moses/Musa are the same in terms of being great leaders and show the importance of obedience to God.</p> <ul style="list-style-type: none"> • Ask pupils to imagine how they would describe their teacher or headteacher and how they might call them 'Mr X' or 'Mrs Y' and they'd say 'they're a teacher in my school', but if the same person was to be described by their best friend instead, they'd probably call them by their first name and not mention their job as the first thing that comes to mind to describe them. So, this isn't a case of who is right and who is wrong, but about religion and worldviews offering a chance to explore the same figures in different ways. • Use the SACRE resource to explain the significance of Abraham in the Judeo-Christian scriptures and in the Qur'an. You may tell the story of Abraham and Isaac using images (such as those available here) but you must not do the same for retelling the story of Ibrahim and Ishmael as it would be haram-forbidden/unlawful in Islam - to represent these key Islamic prophets in this way). Instead use Surah 37:100-108 to tell the story to pupils. • You might like to engage in silent/verbal debate and class discussion around the significance of the Abraham/Ibrahim narratives using the DIALOG model devised by Dawn Cox which is available as a SACRE resource for this unit. • Explain that this is a good example of the same story with a familiar character being told in different ways and for different purposes in the Torah/Old Testament and the Qur'an. Pupils can do several activities in response e.g. record the main differences in the two tellings, create a feelings graph for each story, re-write the two narratives from the perspective of the son (Isaac in the Judeo Christian narrative and Ismail in the Quranic narrative). 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
<div style="display: flex; align-items: center;"> <div style="border: 2px solid black; border-radius: 50%; padding: 10px; text-align: center; width: 40px; height: 40px; margin-right: 10px;"> WV CHECK POINT </div> <div> <p style="margin: 0;">Pause to allow the pupils to do another worldview check point at this stage in the unit. You may wish to refer to the Pupil Worldview Passport or pose your own suitable reflection question based on the main enquiry question.</p> </div> </div>				
<p>6. Can the same ancient story be told differently?</p>	<p>Christian worldviews</p> <p>Islamic worldviews</p>	<p>This will likely take several lessons depending on what you want to focus on:</p> <p>Christian worldviews</p> <ul style="list-style-type: none"> Remind pupils that we now know the same figures can be found in different sacred texts. Explain that there are other stories that are told in both the Bible and the Qur'an. A good example is the story of Noah and the Flood (Nuh in the Qur'an). For some background teacher knowledge on this story see this website). Just as the Judeo-Christian Creation story can be interpreted literally by some people with Christian worldviews, so too can the Noah and the Flood story. Similarly to the Creation story, it can also be interpreted metaphorically or symbolically. Use the SACRE resource to look at pie charts showing how different Christians have interpreted the Creation story. For some people with Christian worldviews it is interpreted as a type of myth with a symbolic message, so many see the flood story (known historically as the 'Deluge') as a form of myth. You can spend some time reading through the comments from those with Christian worldviews and deciding whether each person holds a literal/symbolic/metaphorical interpretation of the Flood story. Scholars offer several clues that it is to be read as a myth. For example; use of hyperbole, clean versus unclean rules not given to the people until Moses later in the Torah/Old Testament, ancient cosmology. You can use the chart in the unit resource to help pupils think this through. Some Christians also suggest that the flood may have happened locally, but the understanding of the world at the time meant it could be seen as a 'global' event rather than one impacting the immediate area of their lived experience. This story could then have been recorded and passed on orally. 	<p>Know that sacred texts are interpreted by those who read them, as individuals and communities.</p> <p>Know that there are ways of interpreting texts that are held as authoritative within institutional worldviews.</p> <p>Know that faith communities approach their sacred texts in different ways and study them according to tradition.</p> <p>Know that religious art can interpret sacred texts and stories in different ways.</p>	<p>Hermeneutics – Explore different interpretations of texts, beginning to take the historical-social situations into account.</p> <p>Make links between stories from sacred texts and explaining these connections.</p> <p>Religious art critic- interpret religious art work, taking religious texts into account.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Tell pupils about the Victorian vicar and geologist William Buckland, whose work in caves where the fossil record indicated there had not been a global flood and that the earth had developed over millions of years and not thousands as he had thought the Bible taught (in Victorian times the literal interpretation was the majority view). This meant he had to make room in his Christian worldview for science. Use drama techniques such as hot seating and conscience alley to explore what this was like for men like Buckland who were Christian scientists in the Victorian era when science was teaching new things about the earth. How did he make room in his Christian worldview for new scientific ideas? Eventually, people like Buckland who wanted to retain their Christian faith began to interpret the Bible less literally and historically and more metaphorically and through poetic and mythological lenses. Those with Christian worldviews today are also making choices about how they interpret the Bible. You could invite in several different Christians and ask them questions about how they understand and interpret stories such as the Creation or Flood narratives. Make sure pupils understand that there are Christians who interpret the flood story in different ways; literally, metaphorically and symbolically (refer back to the pie chart in the unit resource). Those who interpret this story non-literally still see it as containing important messages about the nature of humans and God, the promise made to humans (which Christians usually see as fulfilled through Jesus), the importance of grace and the nature of judgement. It is still a very important story even when it is not interpreted as being historical, scientific fact about earth's history of the human race. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Pupils will often be familiar with the story of Noah and the Flood due to toy arks, assembly songs, attending Messy Church etc, so do whatever recapping is necessary for your class. As you read the story you might look for clues the story is a myth. There is also a basic story and interpretation task for pupils (see resource sheet) or a more advanced one using the LAaSMO method developed by Dr Margaret Carswell, depending on their familiarity with the story. The latter could also be spread over several guided reading sessions. • You might look at how theologians have interpreted the story (see SACRE resource for some examples). <p>Islamic worldviews</p> <ul style="list-style-type: none"> • Then explain to pupils that like the story of Abraham, this story is in the Bible and the Qur'an. You might show pupils a Qur'an, explaining it is written in Arabic and intended to be recited so that words are pronounced and run into each other in set ways with important meaning. If you are handling a Qur'an in the classroom, ensure it is kept higher than the other books, wash your hands before touching it and place it on a Qur'an stand, never the floor. If you are able to invite a Muslim visitor in who can bring a copy of the Qur'an and share the story of Nuh that would be a fantastic way to begin exploring the story. You might also use an English translation such as The Majestic Quran available here or Quran Explorer to see the story in English and Arabic and even have it read aloud in Arabic for you here. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • In the Qur'an Noah is called Nuh and is an important prophet of monotheism to the people of the time and you can read the story of the flood in Surah 11 (Hud). Like Christians and Jews, Muslims may interpret this story as being of symbolic and spiritual value and not simply of literal value. Use the unit resource to explore some of the ways Muslim scholars have interpreted this story from the Qur'an. The story often serves as a reminder about obedience to Allah and the consequences of disobedience, the need for faith and the importance of righteousness and repentance in the Muslim life, alongside a literal interpretation. Use the resource sheet to allow pupils to read the Nuh and the Flood story for themselves and to consider how it might be interpreted by Muslims. You might use this opportunity to revisit some of the 99 Names of Allah that are significant for the story (see here for a list and the 99 Names of Allah: An Illustrated Guide by Chickpea Press is also a great resource) e.g. Ar-Raheem the Merciful, Al-Mu'min the Infuser of Faith, Al-Aziz the Mighty One. You might provide pupils with a list and invite them to choose 5 they feel are relevant to the Nuh and the Flood story and explain their choices. • Following exploring the Nuh story in the Quran, return to the story in the Torah/Bible and make comparisons (see chart on SACRE resource for this purpose). Discuss how a Muslim might interpret the Torah/Bible narrative and how a Christian might interpret the Nuh story in the Qur'an. What do these stories say about the nature of God/Allah and what do they say about human beings? What do the Judeo-Christian and Islamic retellings of this story have in common and how and why do they differ? You might use the SACRE resource sheet for this purpose or lead a discussion. Inviting in a Christian and Muslim visitor to discuss their own understanding of this story would also be illuminating for pupils. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Pose the question: I wonder...is there anything that bothers you about the Noah and the Flood story? Allow pupils to share any concerns or queries they have regarding this narrative as some aspects are quite dark and challenging for pupils of this age. • If appropriate for your pupils, you might use the unit resource to look at different ways the Noah story has been interpreted by philosophers, historians and authors and by a range of theologians, including Black feminist theologians who find the classical interpretation of the story reinforces damaging patriarchal ideas and are troubled by the silence of the women in the story considering the magnitude of the story's events for humanity. Some pupils might be able to consider why feminist theologians are looking for alternative ways to understand the story. Alternatively, you might invite pupils to consider if they find anything troubling or worrying about the story, which might lead you to similar themes anyway. Pupils are often concerned about the animals in the story and this can lead to deep discussions on animal welfare and animal rights. • Share some artistic interpretations of the Noah and the Flood story with pupils. Some are suggested in the unit resource but you might include your own. Pupils can interpret the artwork in light of the versions of the story they have read. They can begin to think about the artist's worldview- what are they communicating about God and about human beings through their art? Is there a particular piece of art they think interprets the story the best for them? What is it and why? You might set up an art gallery in the classroom with pupils critiquing the different pieces and sharing their thoughts in response to the question above. They might even create art of their own that interprets the story. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> You could also use the Coventry SACRE YouTube video here to share different interpretations of the story from people with different religious and non-religious worldviews. Invite pupils to consider how they themselves interpret this story and why. The resource sheet on RE and metacognition invites pupils to consider their own interpretation of the story, their learning about the story and where their influences regarding this particular ancient story have come from. If your pupil cohort means that looking at stories from other organised worldviews, such as Buddhist traditions or the Baha'i faith, NATRE have several useful videos on stories and interpretations from different worldviews on their YouTube channel here. 		
<p>7. Were there stories before these stories?</p>	<p>Ancient worldviews</p>	<ul style="list-style-type: none"> Introduce pupils to the Epic of Gilgamesh, an ancient Mesopotamian poem that includes a flood narrative very similar to that of the Noah Nuh story in the Torah/Old Testament and Qur'an respectively, despite pre-dating it by several thousands of years. An ancient stone tablet telling the story is part of the collection in the British Museum (see this tablet in the collection). You might use the animated re telling between 1:43-3:21 in this online video or the written summary in the SACRE resources. As they watch the clip or listen to you read the summary, invite pupils to note down any similarities with the Noah/Nuh stories they have already studied in the Torah Bible and Qur'an. Discuss these similarities and differences with pupils. Pose the questions in the SACRE resource: Would all Muslim scholars be happy with the idea of the Epic of Gilgamesh being a text that influenced the Quranic story? Can you make a link with the concept of 'revelation' and the Qur'an being revealed to Muhammad (PBUH) directly from Allah? Why would the idea of the story from the Qur'an being based on an earlier myth be unacceptable for many with Muslim worldviews? Spend some time discussing this as a class. 	<p>Know that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons.</p>	<p>Make links between stories from sacred texts and explaining these connections.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Complete a chart together (see SACRE resource) or give this as a task to pupils to do in pairs or individually, showing the similarities and differences in the different narratives for the following categories: nature of the flood, the hero of the story, the preservation of the animals, the fate of humanity, the ending. • Use SACRE resource to explore what theologians and historians have to say about the similarities between the Epic of Gilgamesh and the flood stories in sacred texts. Pose the question for pupils: Does it matter if these Bible or Quran stories aren't completely historical? They might consider this from their own perspective but also from the perspective of people with Muslim and Christian worldviews. 		
<p>8. How might ancient stories be used as a philosophy for life today?</p>	<p>Sanatan Dharma (Hindu worldviews)</p>	<ul style="list-style-type: none"> • The Bhagavad Gita is a very important text for those with Hindu worldviews, and those from other religions and none can also find wisdom in it. The word 'Bhagavad' means God or The Supreme Lord, Bhagavan in Sanskrit. 'Gita' means song. The Bhagavad Gita means the 'Song of God' or the 'Sacred Song', because Hindus typically believe it was sung by Bhagavan Shri Krishna himself. The Bhagavad Gita is part of the Mahabharata It tells the story of an epic battle between two sets of cousins (the Pandavas and the Kauravas) over the throne of an ancient kingdom in India. At the start of the battle, Arjuna (one of the Pandava brothers and an excellent archer and warrior) has doubts about the battle and what he should do and the Bhagavad Gita records his conversation with Krishna (a Hindu god who has been in disguise as his close friend). For a good introduction see: here. • The book The Gita: For Children by Roopa Pai is an excellent way to share the Bhagavad Gita with pupils as it makes great links with how it has inspired people through history and continues to now, as well as tells the story. This could be serialised as a class read during the same term as studying this unit so that by the time you reach this lesson pupils are very familiar with the story. 	<p>Knowing that what is contained in sacred texts may be used to justify and explain actions taken by believers today.</p> <p>Know that there are different reasons why people today and still reading ancient stories and be able to give some of these reasons.</p>	<p>Knowing that rituals and practice from religious worldviews are often rooted in ancient stories from sacred texts.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • You might choose to use this summary of the wisdom of the Bhagavad Gita. Pause at each chapter to check pupils know what each piece of wisdom means (discussing as necessary) and then ask them to write a summary in their own words or to draw something that summarises the wisdom for them. • Explore some of the reasons given by those with Hindu worldviews as to why they find the Gita useful and inspiring for life today. You can use the SACRE resources for this or invite in visitors who are followers of Sanatan Dharma to share their own perspectives. You can also draw pupils' attention to the fact that Rishi Sunak (Prime Minister at the time of writing) is a Hindu and has expressed how the Gita is of importance for him in a letter to the President of the Bhaktivedanta Manor Hare Krishna Temple in Watford. He also made his pledge when he was sworn in as MP into parliament by placing his hand on a copy of the Bhagavad Gita, as an ancient text with significance for him and his worldview, rather than the Bible that is typically used for this purpose. • Introduce pupils to the concept of the three gunas that Krishna explains to Arjuna in the Bhagavad Gita. Praakriti is a Sanskrit word meaning the nature of all things and the three gunas are three properties/attributes that exist within prakriti: tamas (dullness & chaos), rajas (activity & passion), and sattva (beingness & harmony). Just as Krishna helped Arjuna to be more aware of these in the Bhagavad Gita, so those following Sanatan Dharma today seek to increase their awareness of the three gunas as a powerful way to reduce stress, increase inner peace and lead them towards enlightenment. Mastering the gunas and being devoted to God (Brahman) is often an important part of Hindu worldviews. Those with Hindu worldviews usually believe all three gunas are always present in all beings and objects but vary in their relative amounts. Humans are believed to have the unique ability to consciously alter the levels of the gunas in their bodies and minds. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<p>The gunas cannot be separated or removed from an individual but can be consciously acted upon to encourage their increase or decrease. A guna can be increased or decreased through the interaction and influence of external objects, lifestyle practices and thoughts. Sattva can be increased by eating certain foods and practising yoga, which is why this is often widely practised by those with Hindu worldviews, though is increasingly spreading to those with other religious and non-religious worldviews. Invite an individual practising Sanatan Dharma to speak to pupils about their own experiences of the three gunas, sattvic diet and yoga and what impact they feel these have on their lives.</p> <ul style="list-style-type: none"> • Use the paint palette analogy here to explore how the different gunas emerged in the different forms of life. This would also be a way of showing how the gunas can lead into each other (e.g. tamas can give way to rajas and rajas to sattva with practice and helpful choices and actions, such as yoga). • You may wish to show pupils images which illustrate the link between the gunas and moksha, such as this (gunas) and this (moksha). A challenging task would be to ask pupils to design their own illustration joining these two concepts together. 		
9. What helps with interpreting different stories?	Sanatan Dharma (Hindu worldviews)	<ul style="list-style-type: none"> • Introduce pupils to the two types of Hindu texts: Shruti and Smriti. In Sanatan Dharma, Shruti and Smriti are two important terms that refer to sacred writings or scriptures. Imagine them as two different types of books that contain teachings and stories. Shruti refers to the oldest and most important scriptures in Sanatan Dharma (Hindu worldviews). It is believed that these texts were heard or revealed by ancient sages through meditation. They are considered to be directly inspired by the divine. The Vedas, which include hymns, rituals, and philosophical teachings, are part of the Shruti literature. These are heard, revealed scriptures. They are unchanging, authorless, ancient and giving divine instructions. 	Knowing that faith communities approach their sacred texts in different ways and study them according to tradition.	Hermeneutics – Explore different interpretations of texts, beginning to take the historical-social situations into account.

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<p>They can only be studied by Brahmin (Hindu priests and spiritual teachers). They do not change. On the other hand, Smriti consists of texts that were written by wise scholars and sages. These texts are based on the teachings found in the Shruti, but they also include additional stories, laws, and explanations. Examples of Smriti texts include the Mahabharata (of which the Bhagavad Gita is a part), the Ramayana (that tells the story of Rama and Sita that is central to the celebration of Diwali), and the Puranas (a collection of stories about Hindu legend and folklore). These are remembered scriptures. They are divine dialogues, changing and being modified, they are authored and share human thoughts about the Vedic texts. These can be read by anyone and represented in cartoon strips, etc.</p> <ul style="list-style-type: none"> • Those with Hindu worldviews will often engage with many of the smriti texts, using them as guidance for living and sharing them in different forms with their children. These texts are now often in forms accessible to those from worldviews other than Sanatan Dharma. The Divine Loophole by Sanjay Patel is a good example of a smriti Hindu text (the Ramayana) turned into an accessible comic-style format. You can read an interview of the author/illustrator here. • Another example of smriti texts been transformed into new forms is the Little Krishna series of cartoons by Big Animation here. You might watch an episode with pupils and ask them to storyboard the main story. Why might this story be inspiring for young children with Hindu worldviews? What is the main message of the episode and how is it applicable to life? • Explore some of the reasons why those with Hindu worldviews today are still reading Hindu stories (use the SACRE resource for this or invite in Hindu visitors from the school or local community to share a story that is inspiring for them, or invite Hindu pupils in the class to do the same). 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
<p>10. Are ancient stories important for those with non-religious worldviews?</p>	<p>Non-religious worldviews</p> <p>Humanist worldviews</p>	<ul style="list-style-type: none"> • Invite pupils to think about the religious stories they have encountered during this unit (Creation story, Flood narratives, Bhagavad Gita)- do any of them hold any meaning for them in their own worldview? Why/why not? Can they write a blurb for the story that might get somebody else interested in it? You might invite pupils to consider statements about sacred stories by rating them from strongly agree (1) to strongly disagree (5). You could then form a human bar chart in your classroom by putting the numbers 1-5 at different points around the room and asking pupils to move to the number that corresponds to their rating for each statement. • Use the SACRE resources to explore what those with non-religious worldviews think/feel about religious stories. This film clip from NATRE YouTube is a Humanist talking about the stories that are important for them and this one is about why stories being open to interpretation is important. • You might show pupils the data from the Theos Think Tank ‘Nones’ report on what those answer ‘none’ to the question of religion on the census have to say about the Bible, especially the 3 different types of ‘Nones’ that the report identified: Spiritual, Campaigning, Tolerant. You can access the report here and the relevant graphs are cited in the SACRE resource for this unit. • Ask the pupils how they might find out which stories are inspirational for those with non-religious worldviews. As a class, plan a set of survey questions and create a survey for parents regarding stories they find inspiring. Discuss what can and can’t be found out via a survey and what pupils would like to do with the results (e.g. share inspiring stories via a class blog, create a series of videos with parents sharing inspirational stories, hold a class storytelling event with parents, create a recommended stories list or a display in the school library). 	<p>Knowing that those with non-religious worldviews might find inspiration in ancient stories as well as more modern sources of inspiration.</p>	<p>Engaging in quantitative and qualitative data analysis.</p> <p>Designing questions for interviews.</p> <p>Reflecting on how questions may differ whether they are asked in writing (e.g. questionnaires) or orally (e.g. interviews).</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
---------------	-------------------------	--------------------------------	---------------------------------	------------------------------

WV CHECK POINT Remember to pause at the end of the unit for pupils to a) consider how they might now answer the enquiry question from their own positionality and their own personal worldview and b) how this question might be answered by those with different worldviews.

Assessment:	Understanding Worldviews	Disciplinary Knowledge	Disciplinary Skills
	<ul style="list-style-type: none"> Pupils understand how and why worldviews today are shaped by ancient stories. 	<ul style="list-style-type: none"> Pupils know that there are ways of interpreting texts (e.g. Creation & Flood narratives in the Bible and Qur'an) and the Bhagavad Gita) that are held as authoritative within institutional worldviews and that some ways sacred texts were interpreted and used by institutions have been rejected over time. Pupils know that religious art can interpret sacred texts (e.g. Creation and Flood narratives) and stories in different ways, revealing the worldview of the artist. Pupils know that surveys and polls can reveal certain things about worldviews (e.g. the type of interpretation they might favour) but not the complexities of individual worldviews (what that interpretation actually is). 	<ul style="list-style-type: none"> Pupils are increasingly confidently applying hermeneutics – exploring different interpretations of texts (e.g. Creation and Flood narratives in the Bible and Qur'an) and beginning to take the historical-social situations into account. Pupils can engage in religious art criticism through 'engaged looking' for interpreting religious art work on Creation and the Flood, taking religious texts into account. Pupils can make simple links between sacred (and other) texts (e.g. Creation and Flood narratives in the Bible and Qur'an and the Bhagavad Gita) and today's world, exploring how texts are used in both religious and non religious worldviews. Pupils can engage in more confident quantitative and qualitative data analysis. Pupils can plan for and execute sociological methods such as simple polling/surveying and interviewing to find out what interpretations different people might make of sacred stories.