


U2.5	Disciplines		Concept	Phase	Vocabulary	
How do beliefs and ideas about land shape the way human beings live?	Theology	X	Grand Narratives 	UKS2	Political	Doctrine of
	Philosophy				Environmental	Discovery
	Human & Social Science	X			Creation	indigenous
	History				Science	Partition
					Scientific theory	pilgrimage
					Evolution	Jerusalem
					Big Bang	Mecca
					Eschatology	Abrahamic

Important Substantive Knowledge	Prior Knowledge	Future Knowledge
<ul style="list-style-type: none"> • Christians can make different interpretations of the Genesis Creation accounts, leading to different actions regarding the Earth and responsibility for its nurturing. • Faith and science can be compatible and often are in Christian and other theistic worldviews. • Eschatological beliefs about what happens at the end of the world can vary in Christian worldviews and will often shape responses to climate change and the environment. • Christianity has been used in the past to justify taking land through the Doctrine of Discovery, impacting countries in Africa and America, as well as India. • ‘Lands of Belonging’ (including India, Bangladesh and Pakistan) are important for many people living in the UK today, including those from Hindu, Sikh, Muslim, Christian and other faith backgrounds. • People with Muslim worldviews regard Mecca as a sacred Islamic site and make pilgrimage there. • Jerusalem is important to many people with Abrahamic worldviews for different reasons and ownership of the ‘Holy Land’ is contested. 	<p>This links back to:</p> <p>Knowledge of the Genesis accounts in U2.2</p> <p>The importance of nature in worldviews in L2.1.</p> <p>Knowledge about pilgrimage gained in L2.4</p> <p>The impact of politics on conflicting worldviews in L2.2.</p>	<p>This links to future learning:</p> <p>Whether religion is always a force for good in K3.6</p> <p>The evidence of an intelligent Creator as important for some theistic worldviews explored in K3.7.</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. What kind of ideas do people have about land and ownership?	Religious and non-religious worldviews	<ul style="list-style-type: none"> • Explain that in this unit pupils will explore beliefs people have about the Earth as part of their worldviews (environmental), as well as beliefs about specific places and who owns them (political). • Share examples of religious people/symbols tied to specific places e.g. St Brigid, our Lady of Guadalupe, El Salvador crosses, the three spires of Coventry. Ask pupils to match the people/symbols to the places. • Explain that places and associated people/symbols are still important for those with non-religious worldviews, as well as those without. Invite the pupils to complete a short form about important places/ ideas and symbols linked with places in their own personal worldviews and to take home a form for family/neighbours to also fill in. You will need to come back to the data you collect at the end of this unit. • Explain to pupils that people can hold views regarding specific land, or about the earth generally, that are political or environmental. The first part of this unit explores environmental beliefs and ideas and the second part looks at political aspects. 	<p>Know that religions and worldviews change over time and are shaped by people, places, the time/ era, significant events and power dynamics.</p> <p>Know that place and time influence the beliefs and practices of those with religious and non-religious worldviews.</p>	<p>Design questions for interviews</p> <p>Reflect on how questions may differ whether they are asked in writing (e.g. questionnaires) or orally (e.g. interviews).</p>
2. What ideas might Christians have about the earth and how it came to be?	Christian worldviews Religious and non-religious worldviews	<ul style="list-style-type: none"> • Explain how artwork can give us a snapshot of an artist's worldview. Share a range of artist's works from different time periods and cultures to show how ideas about Creation and God have changed over time (use those suggested in the SACRE resource or your own selections). • Explore different interpretations of the Genesis Creation accounts within Christian worldviews (see SACRE resource). You might pose the question: Is this text helpful when considering climate change? If so, in what way is it helpful? Is there any way in which it might not be helpful? You might also like to ask Christians/clergy from your local community about their interpretations of the Genesis text and the impact it has, if any, on the way they choose to live and express their Christian worldview. 	<p>Know that sacred texts are interpreted by those who read them, as individuals and communities and these interpretations can lead to diverse lived expressions.</p>	<p>Hermeneutics – Explore different interpretations of texts, beginning to take the historical-social situations into account</p>

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		<ul style="list-style-type: none"> • Invite pupils to consider whether people can hold scientific beliefs and religious beliefs within the same worldview. What do they think and what reasons do they have for that? • Now watch RE Quest video: In the Beginning - What is Genesis? here and then ask pupils to place the different interpretations of the Genesis account within Christian worldviews on a spectrum regarding scientific and religious beliefs (from just science only and no religious beliefs to just religious beliefs only and no science). • You may want to read the Genesis account of Creation together again. Explain that over the course of Christian history, many theologians (such as Origen in 3rd century and John Calvin in 16th century) have believed Genesis needs to be interpreted non-literally. Is it possible to hold scientific views (e.g. evolution and Big Bang Theory) and religious beliefs (e.g. in a Creator God)? Spend some time discussing this and then watch the 2nd video on the RE Quest website, Divulging Darwin: Faith & Evolution here. Has anybody changed their opinion as a result of watching this film? What other positions might there be on this issue? 	<p>Know that there are different reasons why people today are still reading ancient stories and be able to give some of these reasons.</p> <p>Know that religious art can interpret sacred texts and stories in different ways.</p>	<p>Religious art criticism-interpret religious art work, taking religious texts into account.</p> <p>Design questions for interviews</p> <p>Interview participants to uncover worldviews and lived expressions.</p>
3. How do Eco Churches express Christian ideas about being caretakers of Creation?		<ul style="list-style-type: none"> • Explain that many Christians do not see themselves as being The masters of the rest of Creation but as stewards who hold responsibility for nurturing and sustaining the natural world. Groups of Christians, such as church communities, may make that part of their mission. One such local church is Stratford-upon-Avon Methodist Church, a gold award-winning Eco Church (a scheme run by A Rocha UK, see the national Eco Churches website here). You can explore more about this church here. Alternatively, you may wish to study and/or contact another local Eco Church in Coventry Diocese (itself awarded a Bronze Award) near your own school if you have one. 	<p>Know that place and time influence the beliefs and practices of those with religious and non-religious worldviews.</p>	<p>Design questions for interviews.</p> <p>Interview participants to uncover worldviews and lived expressions.</p>

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		<p>You can find information about local Eco Churches here. If possible, arrange to interview a Christian from your local Eco Church. Why is this particular expression of Christianity important for them? Invite pupils to devise questions that will help them to explore this aspect of Christian worldviews. Alternatively, interview a Christian from any local church and ask them about whether they would like their church to be an Eco Church and why.</p> <ul style="list-style-type: none"> • Invite pupils to make a list of what Eco Churches do based on their research. What kind of Christian might be attracted to become part of an Eco Church community? Ask pupils to create an advert to attract those with Christian worldviews sympathetic to Eco Church goals. Watch Salote's video from Operation Noah here- What kind of church does she need? Can you make a list of the kind of things Salote and her family would be hoping for from an Eco-friendly church? • Alternatively, you might like to explore the Tree Cathedral (Milton Keynes) with pupils virtually (see website here), designed by the landscape architect Neil Higson and based on Norwich Cathedral. What is this space and what is it used for? Why might this be a special place for some Christians rather than an indoor church or cathedral? This is a good opportunity to revisit learning from Unit L2.1 and the importance of nature and the seasons for a variety of worldviews. Pupils might design an outdoor space that could represent ideas about nature and climate change for those with Christian worldviews. 	<p>Know that lived expressions of worldviews can be accessed via ethnography (observation and participation).</p> <p>Know that interviewing individuals can reveal aspects of a worldview otherwise unseen.</p>	<p>Reflect on how questions may differ whether they are asked in writing (e.g. questionnaires) or orally (e.g. interviews).</p> <p>Engage in ethnographic studies based on local communal worldviews.</p>

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<p>4. What are some Christian and non-religious responses to climate change?</p>	<p>Christian worldviews</p> <p>Non-religious worldviews</p> <p>Humanist worldviews</p>	<p>This is likely to take 2-3 lessons:</p> <ul style="list-style-type: none"> • Take a look at some statistics on Christian beliefs about the earth and eschatology (end times; what happens at the end of the world), such as this by Pew Research based on Christians in the USA. Explain that not all Christians see the Earth as the responsibility of Christians as those in Eco Churches do; they believe God is in charge of the world and Christians therefore cannot be responsible for what happens to it. Likewise, not all Christians believe they should intervene in the climate crisis; some believe that the end of the world is God-ordained and therefore necessary for a New Earth, as prophesied in the Book of Revelation 21:1, the last book of the Bible). • Explore some of the ways those with Christian worldviews might choose to respond positively to the climate crisis and take responsibility for the Earth (e.g. The Green Bible, Forest Church, Green Christian organisation, A Rocha's Eco Churches). Which might be the most effective for those with Christian worldviews to engage with and why? • After exploring these Christian climate responses, take a look at Lynn White Junior's claims regarding Christianity and the climate crisis. Lynn White Junior was an American historian who believed that a Christian focus on human beings as the most important in Creation (known as anthropocentrism) had led to the climate catastrophe. Explore some of his quotes and debate whether his ideas are reasonable. If some Christians view human beings as the most important part of the natural world then what choices and behaviour might that lead to? Explore some specific scenarios. Explain that not all Christians interpret the Bible (or the Creation narratives) in the same way so it is never possible to make sweeping generalisations about 'all Christians'. What might be some relevant and reasonable statements to make regarding those with Christian worldviews and the climate crisis? 	<p>Know that ideas from worldviews can be debated and discussed, with alternative positions explored.</p>	<p>Debate and discuss ideas from organised worldviews applied to important modern issues.</p> <p>Put forward alternative ideas and statements, taking account of a variety of positions and arranging arguments and counterarguments in an increasingly logical manner.</p>

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		<ul style="list-style-type: none"> • The Christian Worldviews and Advocacy project resources on climate change (available here) contain other lesson ideas based on Christian worldviews and climate change you might find useful if you wish to spend longer exploring this aspect of Christian worldviews and beliefs about the Earth. • If the responses of organised worldviews to climate issues is of interest to you and your pupils, you may wish to spend longer on this question and consider how a range of religious and non religious worldviews might offer a response to the climate change issue. Rugby Inter Faith Forum (RIFF) have developed some resources for schools regarding this (download them here). You can also ask individuals with worldviews that align with these organised worldviews to share their own perspectives on this important issue with your pupils. Pupils might create their own factsheets or posters representing different perspectives or engage in a debate around the responsibility of those with religious worldviews to respond to climate change. • This post on X (formerly Twitter) documents an Eco Mosque (click here for thread) that may be of interest to pupils and will help them to understand that many religious communities are taking their response to climate change very seriously. Eco Muslim is an interesting webpage where Muslim concerns regarding climate change are shared and a definition of an 'Eco Jihad' is shared. This would be a particularly good way of challenging any stereotypes pupils may have regarding the concept of 'jihad' and what this means to most Muslims. • Hindu Climate Action (here) or Eco Sikh (here) are two good websites for looking at ecology and climate change from a Dharmic perspective if that is preferable for your local context. You might invite some visitor with Dharmic worldviews into the classroom to talk about why this is an important part of their worldview and what they do/how they live as a result. 		

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		<ul style="list-style-type: none"> You can download some Humanist perspectives on science and the environment from Humanists UK here, as well as the SACRE video sharing a Humanist perspective on science without the need for religion when understanding the world. This video from NATRE might also be useful. You might also like to look at the data on non religious views about science and belief in the Theos Think Tank report on 'The Nones'. 45% of the non-religious included in the survey agreed with the statement 'Science has disproved religion' and 55% agreed that 'Science has disproved the Bible'. Of the 'Spiritual Nones' who make up a cluster of 32% of the non religious included in the survey, 64% agreed that 'Science is only able to explain part of reality' and 77% agreed 'There are some things science will never be able to explain'. This would indicate that for Spiritual Nones' there are forms of knowledge that are 'relevant, insightful and truthful' that are beyond the knowledge science provides. For 'Campaigning Nones' (typically made up of more atheists and those with more developed scientific knowledge) and 'Tolerant Nones' (who can see the value of religion for ethics and morality), those figures were much lower: 'Science is only able to explain part of reality' 42% of Campaigning Nones and 50% of Tolerant Nones agree and 'There are some things science will never be able to explain' 43% of Campaigning Nones agree and 54% of Tolerant Nones. You can download the whole report here. 		



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.

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<p>5. Can you be a scientist and hold beliefs about a Creator?</p>	<p>Christian worldviews</p> <p>Islamic worldviews</p>	<p>This is likely to be at least two lessons:</p> <ul style="list-style-type: none"> • Pose the sub-question to pupils to get their initial reactions. What do they think? Create an initial poll of responses (yes/no/I'm not sure) e.g. pupils placing a card in one of three trays for an anonymous vote. • Watch the Theos Think Tank short animation, Worlds Apart here and re-take the poll. Has anyone changed their minds? Does anyone want to explain why? • Now look at some examples from atheist and theist perspectives regarding science and faith and their relationship with each other. You might look at what some scientists have said (e.g. Professor Stephen Hawking or Professor Alice Roberts). Humanist UK have some useful resources on Humanist perspectives regarding science and faith and seeing the world in a naturalistic way here). • The Qur'an and Islam allow for interpretation when it comes to science. Muslim scientists have believed in Allah as Creator and made huge scientific discoveries both in the past (e.g. as listed here) and now (e.g. this article on female Muslim scientists). • Likewise, those with Christian worldviews today can also be scientists and hold scientific beliefs alongside beliefs about God and Creation (see insights such as those from Christian scientists working in different scientific fields such as the 'Being a Christian in...' resources here). This RE Quest video - Intelligent Design by Prof Stuart Burgess - offers a Christian scientist's perspective. Make sure pupils do not set up a false dichotomy of thinking in their heads regarding religion and science; it is possible for religion and science to co-exist. Likewise, pupils can critically evaluate knowledge about the earth drawn from religious worldviews whilst considering knowledge drawn from science, and all the time showing respect for individuals. NATRE have some short videos on faith and science: Islamic worldviews, Christian worldviews, Jewish worldviews, Baha'i worldviews, Buddhist worldviews. 	<p>Know that surveys and polls can reveal certain things about worldviews but not the complexities of individual worldviews.</p> <p>Know the limitations of methods and the best methods for gaining the information you seek is important for scholars of religion and worldviews.</p>	<p>Engage in simple polling and analyse the results.</p> <p>Design questions for interviews.</p>

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		<ul style="list-style-type: none"> • Watch the RE Quest video ‘Has Science Disproved God’s Existence?’ here, asking pupils to note down 3 important points from the video that have helped them when considering the sub-question. The RE Today resource, Big World, Big Ideas book also has some useful pages, especially page 12. • Revisit the sub-question a final time and create the class’s final poll. What does this tell you? Is this method effective for exploring the complexities that can exist when people with different worldviews consider this question? What might be a better method for exploring this question in more depth? Invite pupils to devise a set of interview questions for exploring this sub-question further with a family member or friend as part of home-learning. • NICER have some very useful resources for teachers preparing to teach lessons including science and religion encounters. You can download those here. 		
<p>6. What was the Doctrine of Discovery?</p>	<p>Christian worldviews in the past</p>	<p>When teaching this, be mindful of pupils in your class for whom this topic might be sensitive or a cause of anxiety and adapt accordingly. This may be an aspect of this unit your pupils are not ready for immediately when starting to teach this new syllabus.</p> <ul style="list-style-type: none"> • Make the shift here into exploring worldviews beliefs about the earth that are political rather than pertaining to climate and environmental factors e.g. who owns which land, who belongs there and why. For many people from religious worldviews, specific places may be significant (link back to learning around sub-question 1), even sacred, and they may feel that holding a worldview aligned with an organised worldview such as a religious tradition gives them rights to certain places for different reasons. 	<p>Know that sacred texts are interpreted by those who read them, as individuals and communities and these interpretations can lead to diverse lived expressions.</p> <p>Know that there are ways of interpreting texts that are held as authoritative within institutional worldviews.</p>	<p>Apply the ‘hermeneutics of suspicion’ to some texts to interpret them in alternative ways, taking account of the people for whom traditional such texts pose difficulties</p>

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		<ul style="list-style-type: none"> • Explain that Christians in the past may have incorporated a set of beliefs called The Doctrine of Discovery into their worldview (see SACRE resource sheet explaining this; read with pupils or use to summarise for pupils, you may also want to read the Bible verses and consider the hermeneutics of suspicion questions and/or the general discussion questions). Pupils will be familiar with the idea of empires from the history curriculum. Introduce them to the idea of Britain as an empire. Emphasise that Britain, a very small island nation, had conquered 24% of the world by 1913. Often, this was done in the name of Christianity. Whilst there were often advancements made as part of colonisation, such as developments in education, wider infrastructure, agriculture and technological advancement, scholars also acknowledge many negative outcomes for the colonised nations and their citizens and this relates to religion as one particular aspect. One Victorian Imperialist who also regarded himself as a Christian missionary was David Livingstone. He regarded Christian missionary work as being about Christianity, commerce and civilisation, describing these as the 'true Trinity'. He didn't support the slave trade but he did think Britain could offer 'civilisation' to African people as an act of charity; a view that disregarded African culture and indigenous [explain this word to pupils] beliefs as inferior and based on superstition and European Christianity and white British people and culture as superior and to be aimed at. Africans often became 'colonial bodies', without agency to decide for themselves, forcibly required to take on the Christian worldview of their conquerors or to shift an existing form of Christianity into a more recognisably Western (European) expression. • In groups, ask pupils to imagine that they are inhabitants of an imaginary island. You may wish to ask them to draw a map showing all the wonderful things about the island e.g. natural resources, places of beauty, sacred/special sites etc. 	<p>Know that some ways sacred texts were interpreted and used by institutions have been rejected over time.</p>	

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		<p>To offer real challenge, you might ask groups to consider what beliefs and values the people who live on the island might hold. Now ask them to imagine that another, bigger, richer, country tries to conquer their island. They tell you that it is for your own good, because you do not understand what God wants for you, that you need to be 'improved'. How would you feel? Are there any arguments to support this action? How might you want to respond as inhabitants? What would you like the rest of the world to do in response? What are your concerns about the future? How can the conquerors get you to change your beliefs and worldview as inhabitants of your island? Groups may discuss these questions or write/draw responses on how conquered countries felt about becoming part of the empire?</p>		
<p>7. How have beliefs about land impacted on other people?</p>	<p>Christian worldviews in the past</p> <p>Indigenous worldviews e.g. Native American and Indian worldviews</p>	<p>When teaching this, be mindful of pupils in your class for whom this topic might be sensitive or a cause of anxiety and adapt accordingly. This may be an aspect of this unit your pupils are not ready for immediately when starting to teach this new syllabus.</p> <ul style="list-style-type: none"> • Two places where the application of the Doctrine of Discovery impacted on indigenous people were India and USA. Share summaries of what occurred in these two places with pupils: <p>USA</p> <ul style="list-style-type: none"> • European (British, Spanish, Portuguese, French and Dutch) settlers used the Doctrine of Discovery to settle in the USA, engaging in intense battles with indigenous tribes, forcing Native Americans onto reservations instead of being free to live upon their historical tribal lands and practice their own indigenous religion/spirituality. The American holiday of Thanksgiving celebrates the initial meeting of Europeans and indigenous tribes, which involved the sharing of food and agricultural insights. Columbus Day is an annual holiday in the USA to commemorate the arrival of Christopher Columbus (from Portugal and with the blessing of the then Queen, Isabella) in the 'New World' (North America) in 1492. 	<p>N/A</p>	<p>N/A</p>

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		<p>Many states have begun renaming the day 'Indigenous People's Day' (as can be seen in the article here) in recognition of the troublesome reality of USA history. As part of colonisation, Native American children were often sent to Christian boarding schools to learn their 'new' religion and culture and their indigenous hairstyles and clothing were removed and replaced by European styles. In a recent visit to Canada in 2022, Pope Francis (head of the Roman Catholic Church) took part in acts of reconciliation with indigenous leaders in recognition of the harm done to Native peoples when European settlers arrived to conquer the land in the name of Christianity.</p> <p>India</p> <ul style="list-style-type: none"> Portugal was the first European country going in to India with the intention of colonising, arriving in Goa and converting those who they found living there (mainly Hindus) to Roman Catholic Christianity. Indians were converted to European forms of Christianity. An earlier form of Christianity was actually present in India: Church historian Eusebius stated in his Ecclesiastical History that St Bartholomew (one of Christ's disciples) completed a missionary journey to India, leaving a copy of St Matthew's Gospel behind. According to the tradition of Saint Thomas Christians, St Thomas the Apostle also landed in Kodungallur in the present day Indian state of Kerala in AD 52. There he established the Indian Mar Thoma Syrian Church by converting local Jews and Hindus to Christianity. India already had its own unique form of Christianity but with European colonisation came European Christianity. The British colonisation of India began in 1757 with the arrival of The East India Company and it was not until 1813 that Christian missionary works were allowed in to India. After this date, conversion of Indian citizens from followers of Sanatan Dharma (Hindu traditions) to European Christianity occurred. 		

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		<p>The religious tradition encountered by British colonialists was termed 'Hinduism', probably built upon the term 'Hindu' given to those living around the Indus Valley in India and dismissed as a foreign religion [frequently given the suffix 'ism'], and noted as being recognisably different from the Abrahamic traditions. Sikhs, Muslims, Jains and Buddhists, each with their own sets of beliefs and practices, were also routinely converted to Christianity with the arrival of the British Empire in India.</p> <ul style="list-style-type: none"> • Invite pupils to consider these two situations where colonising (political) and converting (religious) goals were often rolled into one, resulting in nations being conquered politically and simultaneously converted to Christianity from indigenous and/or other religions. What would that experience have been like? Consider using hot seating or fictional diary writing to explore the complex feelings these political-religious situations would have created in the hearts and minds of those being conquered/converted. What questions would they have had? What objections might they have raised? 		
<p>8. What are 'Lands of Belonging' and why are they so important for people?</p>	<p>Indic worldviews (Sikhi & Sanatan Dharma)</p> <p>Islamic worldviews</p>	<ul style="list-style-type: none"> • Explain to pupils that India, Pakistan and Bangladesh are important countries for those inhabiting several different Indic worldviews, including Hindus (Sanatanis), Sikhs, Buddhists, Jains and Muslims. There are many sacred sites of significance there for those different religious traditions, including the birth and death places of important religious founders and figures, as well as sites of events recorded in the sacred texts of those religions. India especially has had a long history, being governed by various empires, the east India Company, the British Empire and finally achieving its independence in 1949 (you might use SACRE resources to follow a historical timeline of India). 	<p>Know that metaphysical terms like 'sacred' can be understood and applied differently in various worldviews.</p>	<p>Engage in debate and discussion around metaphysical terms and the ways in which these may be applied locally and universally.</p>

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		<ul style="list-style-type: none"> • Many people from different religions living in the UK will return to these 'lands of belonging' often. This might be for many different reasons, for example: to see extended family (e.g. grandparents and great grandparents), to visit the places their extended families are from (e.g. specific villages), to visit religious and spiritual sites that are part of their faith traditions, or to immerse themselves in the culture of their heritage. People who trace their heritage back to these lands might be Hindu, Sikh, Muslim or Christian. Often they celebrate and enjoy the food and clothing of the region in very similar ways, despite the differences around faith and beliefs. Listen to those with different Indic worldviews talk about why these places are so important for them (see SACRE resources on this topic). See also 'Lands of Belonging: A History of India, Pakistan, Bangladesh and Britain' by Donna Amey Bhatt (author), Vikesh Amey Bhatt (author), Salini Perera (illustrator) as an accessible book on this topic for this age group. • You might show some of the key religious sites in these areas using SACRE resources so that pupils begin to appreciate how important these lands are for many with different religious beliefs. Explain to pupils that religious sites for each organised worldview (religious tradition) may be in different countries. For example, Guru Nanak's birth place is in Pakistan (where mainly Muslims live), not the Punjab (which is the main area where Sikhs live), but Sikhs will go there to visit. • Invite pupils to reflect on the question: What does it mean for somewhere to be sacred? Move on to responses they might give to the question 'Is India a sacred place? Is this true for me, for others or for everyone? How might they answer that question and how might those with Indic worldviews answer it? • If you have a significant pupil population with parents and grandparents who have immigrated from India, Pakistan or Bangladesh, you may wish to spend longer on this sub-question and pupils who have visited these places with their families may wish to share their experiences and why these countries are significant places for them. 		

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<p>9. Why do those with Muslim worldviews go to Mecca?</p>	<p>Islamic worldviews</p>	<ul style="list-style-type: none"> • Invite pupils to think about a place that is special (or ‘sacred’) for them as part of their worldview. What makes it special? Is it about the physical features, its history or a feeling they associate with that place? • Explain that specific geographical locations on Earth are important to people with different worldviews, especially those whose worldview overlaps with an organised worldview like a religious tradition, with people making special but difficult and often long journeys for centuries past, way before the invention of efficient and fast methods of transport. Religious journeys to sacred sites are the oldest forms of global tourism. • Show pupils an Islamic prayer mat with a compass pointing towards Mecca. Muslims position their mat for prayers so that it points towards this specific place on Earth and the mihrab (niche in the wall of a mosque/masjid) indicates the direction of Mecca (qibla), which Muslims will face when praying in the place of worship. Pose the sub-question for pupils. Does anybody know what is important about Mecca for those with Muslim worldviews? • Make connections with the stories of Ibrahim from unit U2.2 and explore why Mecca is connected with Ibrahim as well as with Muhammad (PBUH). • Explain the ‘hajj’ as a special journey (use the term ‘pilgrimage’ with pupils) many Muslims will endeavour to make during their lifetime. Pilgrimage is an important part of human experience. Many organised worldviews include one of these journeys which involve distinctive rituals, associated stories and being part of a bigger community. Hajj is one of the Five Pillars of Islam and is considered part of a Muslim’s duty (revise Five Pillars as needed- this will have been encountered several times in prior key stages). 	<p>Know that rituals and practice from religious worldviews are often rooted in ancient stories from sacred texts.</p> <p>Know that place and time influence the beliefs and practices of those with religious and non-religious worldviews.</p>	<p>Make connections between religious rituals and religious texts/stories.</p> <p>Interview participants to uncover worldviews and lived expressions.</p>

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		<ul style="list-style-type: none"> • Listen to those with Muslim worldviews talking about Mecca (SACRE resource). • The British Library have a collection of hajj artefacts seen in the Guardian article here pupils may find interesting. They may have ‘souvenirs’ of places that are special for them and remind them of special moments in special places. • What is it about Mecca that makes it such a special place for Muslims? You can also read a personal account of a Muslim’s experience of hajj here and pupils might make notes on why this is a spiritual place for Muslims and not just about remembering the past. • Invite pupils to puzzle out some answers to these questions based on the Islamic worldviews sources they have encountered regarding hajj & Mecca: <ul style="list-style-type: none"> • Why is Mecca a special place on Earth for those with Muslim worldviews? • What spiritual feelings might Muslims associate with a pilgrimage to Mecca? • Is Mecca just about the past for Muslims? • If you have a significant Muslim pupil population and parents and grandparents willing to share their Hajj stories, you may wish to spend longer exploring why those with Muslim worldviews visit Mecca. • P.34-35 in More Than 101 Great Ideas from RE Today has an activity where pupils must decide whether Amir will go on Hajj next year, taking into account his Muslim worldview and current life circumstances. This would be an interesting activity for pupils to do in pairs or groups. 		

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
<p>10. Why is Jerusalem so important in some worldviews?</p>	<p>Abrahamic worldviews (Christian, Muslim, Jewish)</p>	<p>Note: This sub-question should be considered sensitively and current tensions within the Middle East taken into account, as well as pupil cohorts where relevant.</p> <ul style="list-style-type: none"> • Jerusalem is another sacred place but unlike Mecca which is sacred primarily for those with Muslim worldviews, this holy city is sacred for those with Abrahamic worldviews: Christians, Muslims and Jewish people who all recognise Abraham as an important figure in the history of their own religious traditions. Wars have been fought, and continue to be fought, over who can claim rights to the city, including The Crusades in the Middle Ages when Christians from Europe tried to rule Jerusalem, right up to the present day when Israelis and Arabs continue to disagree over the land of Israel/Palestine today, with conflict often troubling this region of the Middle East. • There is a highly contested site in Jerusalem's old city. Jews call it the Temple Mount and Muslims call it the Noble Sanctuary. The compound, which includes Al Aqsa mosque and the Dome of the Rock, is considered the third-holiest site in Islam. Jews are prohibited from praying atop the temple mount, considered their holiest site and instead they pray at the Western Wall which is a remnant of the wall that made up the perimeter of the ancient Second Temple, which was the temple Jesus attended. Jerusalem also contains sites significant to the trial and crucifixion of Jesus and is a special place for Christians to visit. 	<p>Know that surveys and polls can reveal certain things about worldviews but not the complexities of individual worldviews.</p> <p>Know that interviewing individuals can reveal aspects of a worldview otherwise unseen.</p>	<p>Engage in quantitative and qualitative data analysis.</p> <p>Reflect on how questions may differ whether they are asked in writing (e.g. questionnaires) or orally (e.g. interviews) and how different types of answers are accessed through choosing methods wisely.</p>

Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
		<ul style="list-style-type: none"> • Over 3.5 million foreign visitors come to Jerusalem each year. Despite the tensions, visitors from different worldviews often visit the sites of other religious traditions and not just their own, perhaps indicating a respect for what is 'sacred' even when not attached to one's own worldview. Take a look at tourism data for religious visits to Jerusalem (see SACRE resource). Pose some questions around the data for religious tourism in Jerusalem for pupils to respond to, for example: What do you notice about the people who are visiting- which religious worldviews are most represented in the data? What places in Jerusalem do visitors most often visit? How old are the people visiting Jerusalem and what are they primarily visiting for? What is the most visited religious site for each of the Abrahamic worldviews? Why might that be the most important place for them to visit? What do you know about that worldview that might help you puzzle that out? Are people from the different worldviews only visiting the religious sites for their own worldview? Does this surprise you? Why might they want to visit sites that are important to the other religious traditions? • Use the SACRE resource to explore why those with different worldviews have visited Jerusalem. How does this add to the data? What can be discovered only through interviewing? • Pupils might create a poster for a travel agent suitable for attracting those with Christian, Muslim and Jewish worldviews towards visiting Jerusalem as a way of sharing their knowledge. • Finish with inviting pupils to consider where in the world they might to visit as a 'sacred' site and why. 		



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 begin to understand worldviews are not just about the here and now or the place where they live. 	<ul style="list-style-type: none"> • Pupils know that religions and worldviews change over time and are shaped by people, places, the time/era, significant events and power dynamics. • Pupils know that positionality, place and time influence the beliefs and practices of those with religious and non-religious worldviews. • Pupils increasingly know and understand that worldviews are ‘embodied’ (specifically considering topics of slavery, colonisation and pilgrimage to sacred lands as events involving bodies). • Pupils know that there are ways of interpreting texts 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 (such as the Doctrine of Discovery). • Pupils know that interpretations of sacred texts can be- and often are- still applied to situations today to justify the actions of adherents and institutions (such as regarding rites to access certain sites). • Pupils know that surveys and polls can reveal certain things about worldviews (e.g. where people have visited) but not the complexities of individual worldviews (why they have visited those places). 	<ul style="list-style-type: none"> • Pupils are increasingly confidently applying hermeneutics – exploring different interpretations of texts and beginning to take the historical-social situations into account. • Pupils can engage in more confident quantitative and qualitative data analysis (such as looking at interpreting visitor data for Jerusalem). • Pupils can plan for and execute sociological methods such as simple polling/surveying and interviewing.