

Understanding Christianity Progression

Core Concepts	EYFS	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6
God	<ul style="list-style-type: none"> The word God is a name. Christians believe God is the creator of the universe. Christians believe God made our wonderful world and so we should look after it. 	<ul style="list-style-type: none"> Christians believe in God and that they find out about God in the Bible. Christians believe God is loving, kind, fair and also Lord and King; there are some stories that show this. Christians worship God and try to live in ways that please him. 				<p>Christians believe:</p> <ul style="list-style-type: none"> God is omnipotent, omniscient and eternal, and that this means God is worth worshipping. God is both holy and loving, and Christians have to balance ideas of God being angered by sin and injustice (see Fall) but also being loving, forgiving, and full of grace. God loves people so much that Jesus was born, lived, was crucified and rose again to show God's love. Getting to know God is like getting to know a person rather than learning information. Christians do not all agree about what God is like, but try to follow his path, as they see it in the Bible or through Church teaching. 	
Creation		<ul style="list-style-type: none"> God created the universe. The Earth and everything in it are important to God. God has a unique relationship with human beings as their Creator and Sustainer. Humans should care for the world because it belongs to God. 		<ul style="list-style-type: none"> God the Creator cares for the creation including human beings. As human beings are part of God's good creation, they do best when they listen to God. The Bible tells a story (in Genesis 3) about how humans spoiled their friendship with God (sometimes called 'the Fall'). This means that humans cannot get close to God without God's help. The Bible shows that God wants to help people to be close to him - he keeps his relationship with them, gives them guidelines on good ways to live (such as the Ten Commandments), and offers forgiveness even when they keep on falling short. Christians show that they want to be 			<ul style="list-style-type: none"> There is much debate and some controversy around the relationship between the accounts of creation in Genesis and contemporary scientific accounts. These debates and controversies relate to the purpose and interpretation of the texts: for example, does reading Genesis as a poetic account conflict with scientific accounts? There are many scientists through history and now who are Christians. The discoveries of science make Christians wonder even more about the power and majesty of the Creator.
Fall							

			close to God too, through obedience and worship, which includes saying sorry, for falling short.	
People of God			<ul style="list-style-type: none"> The Old Testament tells the story of a particular group of people, the children of Israel - the People of God - and their relationship with God. The People of God try to live in the way God wants, following his commands and worshipping him. They believe he promises to stay with them, and Bible stories show how God keeps his promises. The Old Testament narrative explains that the People of God are meant to show the benefits of having a relationship with God, and to attract all other nations to worshipping God. Christians believe that, through Jesus, all people can become the People of God. 	<ul style="list-style-type: none"> The Old Testament pieces together the story of the People of God. As their circumstances change (for example, from being nomads (Abraham, Jacob) to being city dwellers (David)), they have to learn new ways of following God. The story of Moses and the Exodus shows how God rescued his people from slavery in Egypt; Christians see this story as looking forward to how Jesus' death and resurrection also rescue people from slavery to sin. Christians apply this idea to living today by trying to serve God and to bring freedom to others, for example by loving others, caring for them, bringing health, food, justice, and telling the story of Jesus. Christians see the Christian Church as part of the ongoing story of the People of God, and try to live in a way that attracts others to God, for example as salt and light in the world.
Incarnation	<ul style="list-style-type: none"> Christians believe God came to Earth in human form as Jesus. Christians believe Jesus came to show that all people are precious and special to God. 	<ul style="list-style-type: none"> Christians believe that Jesus is God and that he was born as a baby, in Bethlehem. The Bible points out that his birth showed he was extraordinary (for example, he is worshipped as a king, in Matthew) and that he came to bring good news (for example, to the poor, in Luke). Christians celebrate Jesus' birth, and Advent for Christians is a time for getting ready for Jesus' coming. 	<ul style="list-style-type: none"> Christians believe Jesus is one of the three persons of the Trinity: God the Father, God the Son and God the Holy Spirit. Christians believe the Father creates; he sends the Son who saves his people; the Son sends the Holy Spirit to his followers. Christians worship God as Trinity. It is a huge idea to grasp, and artists have created art to help to express this belief. Christians believe the Holy Spirit is God's power at work in the world and in their lives today, enabling them to follow Jesus. 	<ul style="list-style-type: none"> Jesus was Jewish. Christians believe Jesus is God in the flesh. They believe that his birth, life, death and resurrection were part of a longer plan by God to restore the relationship between humans and God. The Old Testament talks about a 'rescuer' or 'anointed one' - a messiah. Some texts talk about what this 'messiah' would be like. Christians believe that Jesus fulfilled these expectations, and that he is the Messiah. (Jewish people do not think Jesus is the Messiah.)

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				<ul style="list-style-type: none"> Christians see Jesus as their Saviour (see Salvation).
Gospel		<ul style="list-style-type: none"> Christians believe Jesus brings good news for all people. For Christians, this good news includes being loved by God, and being forgiven for bad things. Christians believe Jesus is a friend to the poor and friendless. Christians believe Jesus' teachings make people think hard about how to live and show them the right way. 	<ul style="list-style-type: none"> Christians believe Jesus challenges everyone about how to live - he sets the example for loving God and your neighbour, putting others first. Christians believe Jesus challenges people who pretend to be good (hypocrisy), and shows love and forgiveness to unlikely people. Christians believe Jesus' life shows what it means to love God (his Father) and love your neighbour. Christians try to be like Jesus - they want to know him better and better. Christians try to put his teaching and example into practice in lots of ways, from church worship to social justice. 	<ul style="list-style-type: none"> Christians believe the good news is not just about setting an example for good behaviour and challenging bad behaviour: it is that Jesus offers a way to heal the damage done by human sin. Christians see that Jesus' teachings and example cut across expectations - the Sermon on the Mount is an example of this, where Jesus' values favour serving the weak and vulnerable, not making people comfortable. Christians believe that Jesus' good news transforms lives now, but also points towards a restored, transformed life in the future (see Salvation and Kingdom of God). Christians believe that they should bring this good news to life in the world in different ways, within their church family, in their personal lives, with family, with their neighbours, in the local, national and global community.
Salvation	<ul style="list-style-type: none"> Christians remember Jesus' last week at Easter. Jesus' name means 'He saves'. Christians believe Jesus came to show God's love. Christians try to show love to others. 	<ul style="list-style-type: none"> Easter is very important in the 'big story' of the Bible. Jesus showed that he was willing to forgive all people, even for putting him on the cross. Christians believe Jesus builds a bridge between God and humans. Christians believe Jesus rose from the dead, giving people hope of a new life. 	<ul style="list-style-type: none"> Christians see Holy Week as the culmination of Jesus' earthly life, leading to his death and resurrection. The various events of Holy Week, such as the Last Supper, were important in showing the disciples what Jesus came to earth to do. Christians today trust that Jesus really did rise from the dead, and so is still alive today. Christians remember and celebrate Jesus' last week, death and resurrection. 	<ul style="list-style-type: none"> Christians read the 'big story' of the Bible as pointing out the need for God to save people. This salvation includes the ongoing restoration of humans' relationship with God. The Gospels give accounts of Jesus' death and resurrection. The New Testament says that Jesus' death was somehow 'for us'. Christians interpret this in a variety of ways: for example, as a sacrifice for sin; as a victory over sin, death and the Devil; paying the punishment as a substitute for everyone's sins; rescuing the lost and leading them to God; leading from darkness to light, from slavery to freedom. Christians remember Jesus' sacrifice.




				<p>through the service of Holy Communion (also called the Lord's Supper, the Eucharist or the Mass).</p> <ul style="list-style-type: none"> • Belief in Jesus' resurrection confirms to Christians that Jesus is the incarnate Son of God, but also that death is not the end. • This belief gives Christians hope for life with God, starting now and continuing in a new life (Heaven). • Christians believe that Jesus calls them to sacrifice their own needs to the needs of others, and some are prepared to die for others and for their faith.
Kingdom of God			<ul style="list-style-type: none"> • Christians believe that Jesus inaugurated the 'Kingdom of God' - i.e. Jesus' whole life was a demonstration of his belief that God is king, not just in heaven but here and now ('Your kingdom come, your will be done on earth as it is in heaven'). • Christians believe Jesus is still alive, and rules in their hearts and lives through the Holy Spirit, if they let him. • Christians believe that after Jesus returned to be with God the Father, he sent the Holy Spirit at Pentecost to help the Church to make Jesus' invisible kingdom visible by living lives that reflect the love of God. • Christians celebrate Pentecost as the beginning of the Church. • Staying connected to Jesus means that the fruit of the Spirit can grow in the lives of Christians. 	<ul style="list-style-type: none"> • Jesus told many parables about the Kingdom of God. These suggest that God's rule has begun, through the life, teaching and example of Jesus, and subsequently through the lives of Christians who live in obedience to God. • The parables suggest that there will be a future Kingdom, where God's reign will be complete. • The Kingdom is compared to a feast where all are invited to join in. Not everyone chooses to do so. • Many Christians try to extend the Kingdom of God by challenging unjust social structures in their locality and in the world.

Understating Christianity Elements Progression


Element	Key Stage 1	Lower Key Stage 2	Upper Key Stage 2
ELEMENT 1: Making sense of the text Developing skills of reading and interpretation; understanding how Christians interpret, handle and use biblical texts; making sense of meanings of texts for Christians.	Recognise that God, Creation, Incarnation and Salvation are part of a 'big story' of the Bible. • Identify at least two different types of texts from the Bible; for example, examples of a story, a parable, a gospel account of Jesus' life, and instructions about how to behave. • Tell stories from the Bible and recognise a link with a concept; for example, Creation, Incarnation, Gospel and Salvation. • Give clear, simple accounts of what the texts mean to Christians.	Order at least five key concepts within a timeline of the Bible's 'big story'. • List two distinguishing features of at least three different types of biblical text; for example, Gospel, parable, letter. • Make clear links between biblical texts and the key concepts studied. • Offer suggestions about what texts might mean, and give examples of what the texts studied mean to some Christians.	Outline the timeline of the 'big story' of the Bible, explaining the place within it of the core concepts studied. • Identify at least five different types of biblical texts, using technical terms accurately. • Explain connections between biblical texts and the key concepts studied, using theological terms. • Taking account of the context(s), suggest meanings for biblical texts studied, and compare their ideas with ways in which Christians interpret biblical texts, showing awareness of different interpretations.
ELEMENT 2: Understanding the impact Examining ways in which Christians respond to biblical texts and teachings, and how they put their beliefs into action in diverse ways within the Christian community and in the world.	Give at least three examples of ways in which Christians use Bible concepts, stories and texts to guide their beliefs, in their individual lives and in their church communities. • Give at least three examples of how Christians put their beliefs into practice in church worship.	Make simple links between Bible texts and concepts studied and how Christians live in their whole lives and in their church communities. • Describe how Christians show their beliefs in worship and in the way they live.	Make clear connections between Bible texts and concepts studied with what Christians believe, how Christians worship and how Christians behave in their whole lives, their church communities, and in the wider world. • Show how Christians put their beliefs into practice in different ways, for example in different denominations.
ELEMENT 3: Making connections Evaluating, reflecting on and connecting the texts and concepts studied, and discerning possible connections between these and pupils' own lives and ways of understanding the world.	Think, talk and ask questions about whether the text has something to say to them, exploring different ideas.	Raise questions and suggest answers about how far the big ideas explored in the Bible and the concepts studied might make a difference to how pupils think and live. • Make links between some of the stories and teachings in the Bible and life in the world today, expressing some ideas of their own clearly.	Identify ideas arising from their study of texts and concepts, and comment on how far these are helpful or inspiring, justifying their responses. • Weigh up how biblical ideas, teachings or beliefs relate to the issues, problems and opportunities of their own lives and the world today, developing insights of their own.

Understanding Worldviews




<u>EYFS</u>	<u>KSI</u>	<u>LKS2</u>	<u>UKS2</u>
Pupils begin to understand what a worldview is and what their own worldview and that of their family might be	Pupils begin to understand whether or not you can 'see' somebody else's worldview through their actions	Pupils understand that worldviews are often expressed within seasons and cycles	Pupils understand that worldviews can express the same things in different way
	Pupils begin to understand what might shape a worldview	Pupils understand that there are different ways a worldview can be shown to other people	Pupils understand how and why worldviews today are shaped by ancient stories
Pupils know how people with similar worldviews might connect with each other e.g. festivals, rituals and ceremonies	Pupils begin to understand how worldviews might be celebrated and shared	Pupils understand that peace and reconciliation might be important in different worldviews	Pupils understand how a worldview might change over time
	Pupils begin to understand that people with different worldviews can have differing ideas about the same thing	Pupils understand that worldviews aren't just made up of good, easy things	Pupils understand how worldviews are more than just how you 'see' the world
Pupils begin to understand how stories can be important for worldviews	Pupils begin to understand the important questions a worldview might seek to answer	Pupils understand the roles beliefs and faith might play in worldviews	Pupils begin to understand worldviews are not just about the here and now or the place where they live
		Pupils understand that people with similar worldviews often want to find people with worldviews like their own in order to live a happy life	Pupils begin to understand whether an individual worldview can make a difference in this world and possibly beyond
Pupils begin to understand how worldviews can influence behaviour e.g. kindness, right and wrong, Golden Rule	Pupils begin to understand how a local area can shape a communal worldview	Pupils understand that the evidence of worldviews from the past can be seen in the present day	Pupils understand people may not be absolutely certain about their worldview

<u>Disciplinary Knowledge</u>				
	<u>EYFS</u>	<u>KSI</u>	<u>LKS2</u>	<u>UKS2</u>
Theology 	Pupils begin to know some special stories from ancient texts that still hold value for many people today.	Pupils know that sacred texts are sources of beliefs and are beginning to understand the authority and power these can hold for some people.	Pupils know that sacred texts are interpreted by individuals and communities (hermeneutics= art or skill of interpretation) and this can be literally, symbolically, metaphorically, analogically, spiritually.	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.
	Pupils begin to know those stories often have links to what people do (e.g. ritual) and what they celebrate (e.g. festival).	Pupils know that people may interpret sacred texts differently and that the way in which sacred texts are understood can change over time.	Pupils know that important concepts and beliefs can be drawn from several different places in a sacred text.	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.
		Pupils know that religious art and symbols can have theological and spiritual meanings.	Pupils know that sacred texts contain ideas about God/the Divine that are often hard for those outside of the faith community to understand and may be metaphorical or built on images.	Pupils 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.
			Pupils know that sacred art and architecture can communicate theological and spiritual ideas and that artists can communicate their own worldviews through art; the 'situatedness' of which matters.	Pupils know that religious art can interpret sacred texts and stories in different ways, revealing the worldview of the artist.
Philosophy 	Pupils begin to know that people have different sources for their ideas about right and wrong but that these often line up and show agreement on how to treat each other.	Pupils know that people give different reasons (including logic) for what is important to them; in answer to the ultimate questions about life.	Pupils know that some important ideas about life are abstract (metaphysical) in nature but no less important e.g. love, forgiveness, peace.	Pupils know that all knowledge comes from somewhere and that ideas from worldviews can be debated and discussed.
		Pupils know that ideas about right and wrong/good and evil often come from ancient texts or the ideas of philosophers of the past.	Pupils know that the reasons for belief in God and the supernatural can vary and that people may turn to logic, reason, revelation and tradition as they talk about and try to justify those beliefs.	Pupils know that the ideas of philosophers past and present may provide a basis upon which people choose to live their lives.
				Pupils know that what it means to live well can and will be interpreted differently and that people will draw upon different types of knowledge, values and ethics.
				Pupils know that people have different ideas and beliefs about the self (e.g. soul/spirit and its relationship with the body), death, life after death and the supernatural/ spiritual.
Human Sciences 	Pupils begin to know there are different ways that human beings can show they belong together and hold similar beliefs, and that these may differ depending on	Pupils know that people can have similar beliefs but may live them out in different ways.	Pupils know that routine and repetition are often important to worldviews and can be observed (e.g. the cycle of festivals, the routine of ritual) via ethnographic study.	Pupils increasingly know and understand that worldviews are 'embodied'.
				Pupils knowing that religions and worldviews change over time and are shaped by people, places, the time/era, significant events and power dynamics.


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	place and time Pupils begin to know there are different ways that human beings can show they belong together and hold similar beliefs, and that these may differ depending on place and time	Pupils know that asking individuals questions about their practices/lived expressions can reveal more about their beliefs and why they do things and are beginning to understand the benefits and limitations of questioning methods (e.g. surveys and interviews)	Pupils know that an individual worldview may deviate from an organised worldview as life is lived out.	Pupils know that positionality, place and time influence the beliefs and practices of those with religious and non-religious worldviews.
		Pupils know that observing worldviews in action (e.g. a ritual or festival or the actions of a communal worldview in a specific place of worship) can help them to better understand what is happening and why it is important for believers	Pupils know that places can encourage actions and reactions from people's bodies in response to the ideas they encounter	Pupils know that surveys and polls can reveal certain things about worldviews but not the complexities of individual worldviews.
			Pupils know that ritual is an important aspect of many festivals and may include clothing, food and the use of artefacts	Pupils know that lived expressions of worldviews can be accessed via ethnography (observation and participation) and that people can play an important role in shaping organised and institutional worldviews.
			Pupils know that history and religion can often intertwine and what happens in the past can still be significant in the present	
History 		Pupils begin to understand that religion and history can often intertwine and what happens in the past can still be significant in the present	Pupils are beginning to understand that religion and history can often intertwine and what happens in the past can still be significant in the present	
			Pupils know that history and religion can combine to be expressed in specific ways in specific geographical areas.	

Disciplinary Skills

	<u>EYFS</u>	<u>KSI</u>	<u>LKS2</u>	<u>UKS2</u>
Theology 	Pupils are starting to read simple texts with their adults and are beginning to talk about what they might mean.	Pupils can read simple passages from sacred texts and engage in simple exegesis (annotating and analysing) to explain what a sacred text might mean.	Pupils are able to engage in simple exegesis of sacred texts, making simple interpretations of what they may mean.	Pupils are increasingly confidently applying hermeneutics - exploring different interpretations of texts and beginning to take the historical-social situations into account.
		Pupils are beginning to make links between passages from sacred texts and examples of ritual and practice.	Pupils are able to make links between different passages within a sacred text and summarise some beliefs (e.g. beliefs about God/the Divine).	
	Pupils are starting to apply what is learned from sacred texts and are beginning to understand these as offering guidance for some people in real life situations.	Pupils can make simple interpretations of sacred/religious art and symbols - simply thinking about what art might be showing to the viewer.	Pupils are able to do 'engaged looking' at sacred/religious art to explore its theological significance and the manner in which the historical-social-geographical context of the art/architecture shapes its meaning.	Pupils can engage in religious art criticism through 'engaged looking' for interpreting religious art work, taking religious texts into account.
Philosophy 	Pupils are starting to engage in simple reasoning, using 'because' to justify some conclusions.	Pupils are beginning to ask ultimate questions and sharing their own possible answers to these.	Pupils can develop simple metaphors and similes for metaphysical philosophical ideas.	Pupils can debate and discuss ideas from organised worldviews that are applied to current issues.
		Pupils are beginning to use simple frameworks for logic and justifying their own position/beliefs.		Pupils are increasingly able to put forward alternative ideas and statements, taking account of a variety of positions and arranging arguments and counterarguments in an increasingly logical manner.
		Pupils can engage in simple debates and discussions, using statements as a focus for talk and the formulation of reasons.	Pupils are beginning to explain simple philosophical arguments for/against ...	Pupils are developing an awareness of morality - gaining knowledge of values, ethics and deciding what these mean for them and for others.
Human Sciences 	Pupils are starting to explore specific expressions of what it might mean to be part of a community and what 'belonging' might mean.	Pupils can develop a simple survey (2-3 questions) to better understand the lived expression and beliefs of different worldviews.	Pupils can create longer surveys (e.g. 5-6 questions) that ask questions aimed at exploring lived expressions of worldviews and how beliefs may be interpreted.	Pupils can confidently examine their own positionality in order to be reflective and reflexive when exploring other worldviews (through text, art and encounter).
		Pupils can summarise and compare data by making simple conclusions, often with the support of the teacher.	Pupils can ask questions when interviewing individuals that will help them to better understand the connection between belief and lived practice.	Pupils can engage in more confident quantitative and qualitative data analysis.

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		Pupils can observe individual and communal worldviews in action within the context of a local place of worship and use this to better explain phenomena from organized worldviews (e.g. prayer) and comment on what this might mean to individuals and the community.	Pupils can explain how communal worldviews might differ from or express organised worldviews differently, using ethnographic study as a method.	Pupils can plan for and execute sociological methods such as simple polling/surveying and interviewing.
			Pupils are beginning to summarise and question data related to religion more independently.	Pupils can engage in ethnographic studies based on local communal worldviews (e.g. through visits and visitors).
History 		Pupils can explain historical events simply, making connections with their significance and meaning today.	Pupils can explain historical events simply, making connections with their significance and meaning today.	