

# Upper KS2 units of study

## Unit U2.1 What does it mean for Christians to believe that God is holy and loving? [God]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Identify some different types of biblical texts, using technical terms accurately
- Explain connections between biblical texts and Christian ideas of God, using theological terms

### Understand the impact:

- Make clear connections between Bible texts studied and what Christians believe about God; for example, through how cathedrals are designed
- Show how Christians put their beliefs into practice in worship

### Make connections:

- Weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own.

### Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

- Ask pupils to put together some words to describe a divine being, a god. If such a being existed, what would this god be like? Collect their ideas from their previous study of religions in RE, naming specific ideas from different traditions where they can.
- Explore what Christians believe about God, using a selection of Bible texts, e.g. Psalm 103 (a prayer of King David); Isaiah 6:1–5 (where a prophet has a religious experience); and 1 John 4:7–13 (where one of the followers of Jesus writes a letter about what God is like). Gather all the words and ideas describing what Christians believe about God and compare with pupils' ideas from the first section.
- Explore which parts of the texts talk about God being holy and which are about God being loving. Examine the difference between these ideas, coming up with good definitions of both terms.
- Listen to some Christian worship songs, both traditional and contemporary. Find some that talk about God and look closely to work out how much they emphasise the idea of God's holiness and/or love. (Modern songs can be found here: [www.praisecharts.com/song-lists/top-100-worship-songs-of-all-time](http://www.praisecharts.com/song-lists/top-100-worship-songs-of-all-time) and a list of more traditional hymns from BBC Songs of Praise here: [bbc.in/1PSm10Q](http://bbc.in/1PSm10Q)).
- Medieval Christians built cathedrals 'to the glory of God'. Talk about what kind of God cathedrals suggest the builders had in mind. Investigate how different parts of cathedrals express ideas about God as holy and loving, connecting with the ideas about God learned earlier in the unit.
- Ask pupils to express creatively the Christian ideas they have learned about God in this unit. They should use symbols, images, signs and colours to represent the qualities and attributes explored. (Bear in mind the prohibition on depicting God in Judaism and Islam, and teach appropriately for the pupils in your class. Writing poems might be an acceptable alternative for classes with Jewish and Muslim pupils.)
- Set a short writing task where pupils explain why it is important for Christians that the God they believe in and worship is not only holy, and not only loving, but holy *and* loving.
- Many people do not believe in God, so what kinds of guidelines for living might they draw up? Compare with Humanist ideas. Consider whether these guidelines reflect more of a 'holy' or a 'loving' response to humanity: i.e. do they balance justice and mercy, are they more strict or relaxed, stern or forgiving? Discuss how far it is good that there are strict rules and laws in the UK, and how far it is good that people can be forgiven. Compare their own experiences: what are the advantages/disadvantages of having strict rules in a school (for example) or of being in a place where forgiveness is offered? What could the world do with more of?

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## Unit U2.3 Why do Christians believe that Jesus is the Messiah? [Incarnation]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Explain the place of Incarnation and Messiah within the 'big story' of the Bible
- Identify Gospel and prophecy texts, using technical terms
- Explain connections between biblical texts, Incarnation and Messiah, using theological terms

### Understand the impact:

- Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas
- Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible

### Make connections:

- Weigh up how far the idea of Jesus as the 'Messiah' – a Saviour from God – is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers.

### Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Read the 'big story' of the Bible in Guidance p.139 as background for this unit. Recall the term 'incarnation' – Christian belief in Jesus as God 'in the flesh', one of the three persons of the Trinity – Jesus comes to heal the effect of sin and 'the Fall'.

- As a way in, consider what kind of person is needed when people need help (e.g. if they are being bullied, in an accident, if one country is under attack from another one, etc.). Discuss the qualities someone might need to 'save' the situation.
- Outline the situation of the People of God (see Guidance p.139) – their land occupied by enemy forces for over 500 years, hopeful that God would send them a saviour – the hoped-for 'Messiah'. Ask pupils to list the qualities such a Saviour would need.
- Set pupils up as investigative journalists to find the answer to the question: Was Jesus the hoped-for Messiah? Give them the following Bible texts (from books of the prophets in what Christians call the Old Testament) that point out the Jewish expectation: Isaiah 7:14; Isaiah 9:6–7; Isaiah 11:1–5; Micah 5:2. Summarise the expectations creatively (e.g. an annotated 'Wanted!' poster for the Messiah).
- Read Matthew 1:18–24, 2:1–12 – texts from a Gospel. Ask your investigators to look for evidence in Matthew's account that he saw Jesus as the Messiah – any clues that Jesus meets the expectations from the Isaiah and Micah texts? Interview some witnesses – get Mary, Joseph, Herod, some wise men into the class hot-seat and grill them. Write up the final news article, claiming the Messiah has arrived and it is Jesus, presenting evidence. (Note that while Christians believe Jesus – who was Jewish – was the promised Messiah, most Jewish people were not convinced at the time, and Jews today still don't think he was.)
- Gather together all ideas pupils associate with Christmas. How many of them are to do with Christianity and Jesus? Investigate some Christian advertising campaigns to put across the 'true meaning' of Christmas as being about God sending a 'Saviour' (e.g. churchads.net/#sthash.zXKBj2E.dpuf). What message are they putting across? How do they show the belief that Jesus was the Saviour, come to heal the division between people and God, and between people? Ask pupils to do their own advertising campaign, expressing the Christian meaning of Christmas, including the idea of incarnation. Explore how Christians might celebrate Christmas in ways that reflect the belief in a saviour bringing peace with God and good news for all people, e.g. helping at homeless shelters, www.presentaid.org or Urban Outreach's 'Christmas Dinner on Jesus' programme: www.youtube.com/watch?v=ltpWf4k3LG8
- Ask pupils to express clearly an answer to the unit question, giving good reasons: Why do Christians believe Jesus was the Messiah? Expand this idea: why do Christians believe the world needs a 'Saviour'? Make connections with earlier learning about sin and 'the Fall' (see Unit L2.1). What difference would it make if everyone believed Jesus is the Saviour? Obviously, not everyone thinks Jesus is a Saviour sent from God. Explore the non-religious response that humans need to sort the world out by themselves: how might humans heal division and bring peace? Reflect on ways in which your pupils might make a difference.

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## Unit U2.4 How do Christians decide how to live? ‘What would Jesus do?’ [Gospel]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

**Make sense of belief:**

- Identify features of Gospel texts (for example, teachings, parable, narrative)
- Taking account of the context, suggest meanings of Gospel texts studied, and compare their own ideas with ways in which Christians interpret biblical texts

**Understand the impact:**

- Make clear connections between Gospel texts, Jesus’ ‘good news’, and how Christians live in the Christian community and in their individual lives

**Make connections:**

- Make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own lives
- Articulate their own responses to the issues studied, recognising different points of view.

**Ideas and some content for learning:**

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

- Examine Jesus’ teaching about the two greatest commandments – to love God and love your neighbour (Matthew 22:36–40). How do these help Christians to decide how to live? Keep these commands in mind as pupils explore the following teachings. Christians might ask ‘What would Jesus do?’ as they encounter issues in life. So, what *would* Jesus do?
  - **Foundations for living: the wise and foolish builders: Matthew 7:24–27.** Why did Matthew record these words? Why did Jesus have to teach them? What were people doing? What did the wise and foolish builders learn? So, what is the message for Jesus’ listeners? Is it the same message for Christians today?
  - **Sermon on the Mount: Matthew 5–7.** Note that these help Christians to think about ‘what Jesus would do’. Are there any surprising ideas in the passage? Take extracts from the Sermon and ask pupils to suggest what they think they mean. What does Jesus think people are like if he needs to give this sermon? Is he right? Look for clues as to what people at the time thought was the right way to live. In what way was Jesus’ view different? If this is ‘good news’, who is it good news for?
  - Collect the vivid metaphors/similes Jesus uses. What are the most effective for communicating Jesus’ teaching about loving God and neighbour?
  - **A healing miracle: The Centurion’s Servant: Luke 7:1–10.** Dramatise this story. For whom does Jesus bring ‘good news’ here? Remember that the Romans were the occupying forces in Israel. Jesus’ ‘good news’ is meant to extend beyond the ‘people of God’.
- Explore ways in which Christians try to use Jesus’ words as their ‘foundations for living’:
  - **Prayer:** recall the common components of Christian prayer – praise, confession, asking, thanking [see units 1.1 and 1.4]; find some examples of Christian prayers; what prayers might Christians say on the topics of justice, health, kindness or peace, linking to the Sermon on the Mount?
  - **Justice:** there are many people who are persecuted and who mourn; look at the work of Christian Aid in trying to bring justice [www.christianaid.org.uk/whatwedo](http://www.christianaid.org.uk/whatwedo)
  - **Illness and healing:** e.g. explore the work of [www.leprosymission.org.uk](http://www.leprosymission.org.uk) and its connection with Jesus’ life and teachings; find out about the role of the Roman Catholic Church – it runs over 5,000 hospitals, 17,000 dispensaries, 577 leprosy clinics and over 15,000 houses for the elderly and chronically ill (see Vatican statistics, [bit.ly/33iSpDM](http://bit.ly/33iSpDM)): how do they put Jesus’ teachings into practice?
  - **Turning enemies into friends:** Jesus talks about turning the other cheek, not using violence: find out about Christian Peacemaker Teams, who stand between warring forces to stop violence ([cpt.org/work](http://cpt.org/work)); look at the work of Desmond Tutu and the Truth and Reconciliation Commission, or stories from the Forgiveness Project, or Taizé. Can pupils work out what it is that helps people to forgive? Is there anything we can learn from these examples?
- Look at ways in which people show generosity to those in need, e.g. supporting foodbanks, volunteering for charities. Non-religious and people of other faiths are also committed to serving others; why do they do it? Which of these examples is the most inspiring to pupils? Are there any practical ways they can help people in need? Should they?

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## Unit U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/Iman/Ibadah]

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

<b>Learning outcomes</b> (intended to enable pupils to achieve end of key stage outcomes):	<b>Ideas and some content for learning:</b> <b>Teachers can select content from these examples,</b> and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p><b>Make sense of belief:</b></p> <ul style="list-style-type: none"> <li>Identify and explain Muslim beliefs about God, the Prophet* and the Holy Qur'an (e.g. <i>Tawhid</i>; Muhammad as the Messenger, Qur'an as the message)</li> <li>Describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; <i>Hajj</i> practices follow example of the Prophet)</li> </ul> <p><b>Understand the impact:</b></p> <ul style="list-style-type: none"> <li>Make clear connections between Muslim beliefs and <i>ibadah</i> (e.g. Five Pillars, festivals, mosques, art)</li> <li>Give evidence and examples to show how Muslims put their beliefs into practice in different ways</li> </ul> <p><b>Make connections:</b></p> <ul style="list-style-type: none"> <li>Make connections between Muslim beliefs studied and Muslim ways of living in Britain/Manchester today</li> <li>Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims</li> <li>Reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views.</li> </ul>	<p>Note that this unit builds on two previous units on Islam (1.6, L2.9) and some thematic study (e.g. 1.8, L2.12), so start by finding out what pupils already know. Recall key concepts: <i>ibadah</i>, <i>Tawhid</i>, <i>iman</i> (see Guidance p.142)</p> <ul style="list-style-type: none"> <li>Set the context, using the information in the 2011 census (see Guidance p.146). Ask pupils how many Muslims they think there are in Britain and in your local area. This unit explores what it is like to be one of these Muslims. Talk about the fact that there are different Muslim groups. The largest group (globally and locally) are Sunni; the next major group are called Shi'a; some Muslims are Sufi. Find out how many Sunni/Shi'a/Sufi mosques there are in your area.</li> <li>Give an overview of the Five Pillars as expressions of <i>ibadah</i> (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: <i>Shahadah</i> (belief in one God and his Prophet); <i>salat</i> (daily prayer); <i>sawm</i> (fasting); and <i>zakah</i> (almsgiving). Introduce <i>Hajj</i> (pilgrimage): what happens, where, when, why? Explore how these Pillars affect the lives of Muslims, moment by moment, daily, annually, in a lifetime.</li> <li>Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (<i>ummah</i>). Investigate how they are practised by Muslims in different parts of Britain today. Consider what beliefs, practices and values are significant in pupils' lives.</li> <li>Find out about the festival of Eid-ul-Adha, at the end of <i>Hajj</i>, celebrated to recall Ibrahim's faith being tested when he was asked to sacrifice Ismail.</li> <li>Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God: how it was revealed to the Prophet Muhammad by the Angel Jibril; examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad) noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus); examples of stories and teachings, (e.g. Surah 1 <i>The Opening</i>; Surah 17 – the Prophet's Night Journey); how it is used, treated, learnt. Find out about people who memorise the Qur'an and why (<i>hafiz</i>, <i>hafiza</i>).</li> <li>Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (model practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims.</li> <li>Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of <i>sadaqah</i> (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy.</li> <li>Investigate the design and purpose of a mosque/<i>masjid</i> and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.</li> </ul>

\*Note: Many Muslims say the words 'Peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to PBUH when written down.

## Unit U2.9 Why is the Torah so important to Jewish people? [God/Torah]

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**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Identify and explain Jewish beliefs about God
- Give examples of some texts that say what God is like and explain how Jewish people interpret them

### Understand the impact:

- Make clear connections between Jewish beliefs about the Torah and how they use and treat it
- Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws)
- Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice)

### Make connections:

- Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today
- Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today, and articulate responses on how far they are valuable to people who are not Jewish.

### Ideas and some content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Note that this unit builds on two previous units on Judaism (1.7, L2.10) and some thematic study (e.g. 1.8, L2.11, L2.12), so start by finding out what pupils already know.

- Find out about some contemporary Jews, both local and global. Use this to reflect upon the diversity of the Jewish community. Find out about local Jewish communities ([www.jewishgen.org/jcr-uk/england\\_geographic.htm](http://www.jewishgen.org/jcr-uk/england_geographic.htm) and [www.jewishgen.org/jcr-uk/London/london\\_boroughs.htm](http://www.jewishgen.org/jcr-uk/London/london_boroughs.htm))
- Recap prior learning about Jewish beliefs about God in 'the Shema', including belief in one God and the command to love God with all their heart, soul and might. Recall where it is found (Deuteronomy 6:4–9), how it links to beliefs about God and its use in the *mezuzah*. Learn about Orthodox use of the Shema in the *tefillin* (also used by some Progressive Jews). (Note: some Jews do not write the name of God out fully, instead they put 'G-d' as a mark of respect, and so that God's name cannot be erased or destroyed.) Find out more about the titles used to refer to God in Judaism and how these reveal Jewish ideas about the nature of God (e.g. Almighty, King, Father, Lord, King of Kings, Sovereign, Ruler). Use some texts that describe these names (e.g. the Shema, Ein Keloheinu and Avinu Malkeinu. These Jewish prayers might be found in a siddur, a daily prayer book, although Avinu Malkeinu is only said at Rosh Hashanah and Yom Kippur.).
- Find out about how a *Sefer Torah* (handwritten scroll) is produced, covered and treated and the reasons for this; how it is used each week in the synagogue and for the annual cycle of readings.
- Talk about the Jewish holy book – the Written Torah or TeNaKh: this name refers to Torah (Law), Nevi'im (the Prophets), Ketuvim (the Writings). (Note the overlap with the Christian Old Testament.) Look at some examples of texts and stories from these different parts of the Tenakh. Find out about the place of the Torah at the heart of Jewish belief and practice and the importance of regular Torah study for many Jews.
- Build on prior learning: e.g. Recall the Creation story and how it is used at Rosh Hashanah; how Shabbat is inspired by God resting on day 7. Note how much of the Torah (the first five books of the Tenakh) is devoted to the story of Exodus and Passover, and the laws that were then given – and are still followed by the Jewish community today: the Torah contains 613 commandments (*mitzvot*), including the Ten Commandments. One group of these *mitzvot* deals with which foods may or may not be eaten. Find out about kosher food laws and how they affect the everyday lives of Jewish people. Note that not all Jews keep all these laws.
- Explore the fact that there is diversity within Judaism, which explains why Jews do not all keep the kosher laws in the same way. Find out some features of Orthodox and Progressive Judaism in relation to kosher, and Shabbat observance.
- Explore two synagogues: one Orthodox (e.g. [www.birminghamsynagogue.com](http://www.birminghamsynagogue.com)) and one Progressive (e.g. [www.bpsjudaism.com](http://www.bpsjudaism.com)). Compare them and find out similarities and differences: objects found in them: e.g. ark, *Ner Tamid*, *bimah*; layout, services ([bit.ly/2m3QWwg](http://bit.ly/2m3QWwg) for a comparison). Find out about the place of the synagogue in the life of the Jewish community.
- Reflect on the value of ritual and tradition in Jewish communities, comparing its value in schools, families and other communities.

## Unit U2.10 What matters most to Humanists and Christians?

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**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

### Make sense of belief:

- Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist)
- Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God')

### Understand the impact:

- Make clear connections between Christian and Humanist ideas about being good and how people live
- Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view

### Make connections:

- Raise important questions and suggest answers about how and why people should be good
- Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.

### Ideas and some content for learning:

**Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

- Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why?
- Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are one group of non-religious people (see Guidance p.145); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'.
- Talk about how having a 'code for living' might help people to be good.
- Look at a Humanist 'code for living', e.g. Be honest; Use your mind to think for yourself; Tell the truth; Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like?
- Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? Give some examples.
- Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit?
- Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/being safe/being clever/being beautiful/being good/sport/music/worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives.
- Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves?
- Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different – see Unit U2.11 for more. What have pupils learned about what matters most to Humanists and Christians?