Hertfordshire Inter Faith Week 2026 – KS3

Can people with very different worldviews really live well together?

At a glance

Suggested age	Years 7–8 (KS3), with particular suitability for Year 8 where pupils already have secure knowledge of more than one religious/non-religious worldview.
Length	Six lessons. Each can stand alone for Inter Faith Week, but the strongest learning comes from teaching the sequence.
Overarching enquiry	Can people with very different worldviews really live well together?
Primary Key Areas	Identity and belonging; Human responsibility and values; Justice and fairness; Ultimate questions. Other Key Areas are revisited through sources, beliefs, practices and lived expression.
Professional learning aim	To increase teacher religious literacy and confidence by embedding purposeful use of RE:ONLINE for subject knowledge, lived worldview material, research and ready-to-use resources.

Why and how this resource is designed

This six-lesson enquiry uses Inter Faith Week as a context for serious Religion and Worldviews education. It does not ask pupils to celebrate diversity uncritically or assume that religious and non-religious people will agree. Instead, pupils investigate what religious and non-religious plurality actually requires when identities, values, rights, histories and truth claims are complex.

The sequence deliberately builds on the UKS2 enquiry. Primary pupils explored how people with different worldviews can find common ground without removing difference. At KS3 the question becomes harder: what happens when difference is difficult, values are grounded differently, rights appear to compete, or public stories about religion are distorted?

Pupils should encounter substantive knowledge and evidence before being asked to debate or make judgements. It also develops disciplinary awareness: social-scientific data, theological and philosophical reasoning, historical evidence, lived experience, legal/human-rights frameworks and media claims answer different kinds of questions and have different limitations.

Interfaith learning without flattening difference

Interfaith education should not require pupils to conclude that all religions are essentially the same or that disagreement is a failure. Pupils need enough knowledge to identify genuine theological, philosophical and lived differences, while also examining the conditions under which people cooperate, share civic life and protect one another's freedom.

Equity and representation lens

Throughout the enquiry ask: Who is represented? Who is absent? Who is treated as authoritative? Which identities are assumed to be 'normal'? Religion and race are not the same, but religious identities can be racialised. Accurate RE therefore requires attention to ethnicity, culture, migration, colonial histories, power and representation without reducing a religion to any one of these.

A second purpose: professional learning for teachers

This is both a curriculum resource for pupils and a subject-knowledge resource for teachers. High-quality Religion and Worldviews education depends on secure teacher subject knowledge, yet no teacher can be an expert in every tradition, interpretation, historical context or lived expression. The aim is not to know everything but to develop reliable habits for finding, testing and extending knowledge.

Throughout the scheme, RE:ONLINE is used as a professional learning pathway. The signposts are deliberately selective.

Teachers should not feel required to read everything. Each lesson offers a small number of purposeful routes:

- READ one piece of subject knowledge or research that helps the teacher understand why the lesson is more complex than it first appears.
- EXPLORE a relevant RE:ONLINE subject knowledge, lived religion/worldview or research area to build familiarity with the site.
- USE where available, an existing downloadable classroom resource, film or stimulus that can save planning time.

The professional habit we want to build

Do not begin by searching for a worksheet. Begin by asking: What do I need to understand well enough to teach this accurately? RE:ONLINE can then become a familiar first place to build subject knowledge, encounter lived diversity and locate classroom material.

Using RE:ONLINE

RE:ONLINE – Getting started

RE:ONLINE – Religion and Worldview resources for teachers

The site currently includes core and in-depth Religion and Worldview Traditions essays, lived religion/worldview material, a glossary, research, teaching and learning guidance, and downloadable resources. Teachers are encouraged to explore beyond the individual links in this scheme as confidence grows.

Knowledge and disciplinary progression

- Lesson 1 – categories and identity: use social-scientific evidence to distinguish affiliation, belief, belonging, practice and personal worldview.
- Lesson 2 – explanation and history: test competing claims about religion, conflict, cooperation and peace using contextual evidence.
- Lesson 3 – moral reasoning: compare shared conclusions with different theological, philosophical and ethical foundations.
- Lesson 4 – rights and pluralism: apply freedom of religion or belief and competing principles to difficult cases.
- Lesson 5 – representation and power: evaluate media claims, stereotypes, racialisation and who is authorised to tell stories about religious communities.
- Lesson 6 – synthesis: construct a reasoned, provisional judgement about what living well together requires in Hertfordshire.

Six enquiry questions

1. Who are we, and how do we know?

What can labels, data and personal worldviews tell us – and what can they hide?

2. Does religion unite people or divide them?

What happens when we test both claims against historical and contemporary evidence?

3. Can people with different beliefs share the same values?

Can people agree about justice or human dignity while disagreeing about why they matter?

4. When beliefs clash, whose rights matter?

How should a plural society respond when freedom of religion or belief, equality, expression and competing convictions meet?

5. Who controls the story about religion?

How do media, stereotypes, racialisation, misinformation and power shape what we think we know about religious communities?

6. Can we really live well together?

What principles should guide a religiously and non-religiously diverse Hertfordshire?

Lesson 1 – Who are we, and how do we know?

Enquiry: What can labels, data and personal worldviews tell us and what can they hide?

Learning outcome

Pupils will distinguish between religious affiliation, belief, belonging, practice and personal worldview. They will use Census data and personal-worldview evidence critically, explaining why categories are useful for describing populations but insufficient for understanding individuals.

Key vocabulary

worldview • personal worldview • organised worldview • affiliation • belief • belonging • practice • identity • Census • category

Core knowledge – by the end of this lesson pupils should know that...

- A religious or non-religious label can tell us something about identity or affiliation but cannot by itself reveal a person's complete worldview.
- Affiliation, belief, belonging and practice overlap but are not identical.
- People within the same organised worldview may interpret, prioritise and live traditions differently.
- 'No religion' is a Census category, not a single worldview or a synonym for Humanism or atheism.
- Quantitative data can reveal patterns across a population; qualitative and lived evidence can reveal different kinds of knowledge about individuals and communities.

Hertfordshire Key Areas of Learning

Identity and belonging; Beliefs and practices; Ultimate questions.

Disciplinary focus

Social-scientific and reflexive approaches: interpreting categories and quantitative data, comparing them with personal/lived evidence, and asking what different methods allow us to know.

What does it mean to be me? Problematise the label

Start with several anonymous profiles that share the same broad religious/non-religious label but differ in practice, belief, family history, culture or importance attached to religion. Ask: if the Census gives all of these people the same category, what do we know – and what are we tempted to assume?

Introduce the distinction affiliation – belief – belonging – practice – identity. Pupils should see that these can reinforce one another, but need not. A person may belong strongly to a community while holding uncertain beliefs; another may hold strong beliefs but participate little in communal practice.

What does it mean to be you? Investigate Hertfordshire and personal worldviews

Revisit Hertfordshire Census data, but do not repeat the UKS2 task. At KS3 the question is methodological: how should we interpret categories? Pupils can compare county/district patterns and generate hypotheses, but must identify what cannot responsibly be inferred.

Then use RE:ONLINE's Whose Worldviews? resource to make the limits of labels visible. Pupils' responses can be represented graphically and compared, showing that personal worldviews are multi-dimensional. Follow the site's safeguarding warning: do not use labels or names that identify pupils too easily on the public site.

RE:ONLINE – build your subject knowledge

READ: Explore the Religion and Worldviews approach and the rationale for starting with people and different types of knowledge.

EXPLORE: Religion & Worldview Traditions and Lived Religion & Worldview Traditions to see how core knowledge and lived diversity sit alongside one another.

USE: Whose Worldviews? – a free secondary-suitable resource producing visual representations of pupils' responses.

Whose Worldviews?

Exemplar resources on a Religion and Worldviews approach

Before you teach: 5-minute subject knowledge

As you read, ask: When I use a label such as 'Christian', 'Muslim', 'Hindu', 'Sikh', 'Jewish' or 'no religion', what kind of claim am I making? What would I need to know before moving from a population category to a claim about a person?

Teacher subject knowledge and misconceptions

Avoid treating 'no religion' as a coherent worldview. Avoid using 'religious' and 'non-religious' as though each describes internally uniform groups. Personal worldview should not replace organised worldview knowledge: pupils need both the traditions, concepts and histories people inherit and the ways individuals interpret them.

What does it mean to be human? Reflect

Is it possible to understand another person without using categories at all? Pupils should consider why categories are necessary for some social-scientific questions but potentially misleading when treated as complete descriptions.

Assessment / evidence of learning

Pupils explain the difference between at least three of affiliation, belief, belonging, practice and identity, then evaluate the statement: 'If I know someone's religion, I know their worldview.' A strong response uses both data and personal-worldview reasoning.

Equity and representation check

Religious labels are often racialised in public life. Ensure pupils do not infer religion from name, skin colour, clothing or family heritage. Conversely, avoid visually representing Christianity as implicitly white/European or minority religions as permanently foreign to Britain.

Lesson 2 – Does religion unite people or divide them?

Enquiry: What happens when we test both claims against historical and contemporary evidence?

Learning outcome

Pupils will evaluate competing claims about religion as a source of conflict, cooperation and peace. They will distinguish religious factors from political, economic, ethnic, colonial, territorial and other factors, and explain why simple causal claims are often inadequate.

Key vocabulary: conflict • cooperation • peacebuilding • causation • correlation • identity • power • context • interfaith

Core knowledge – by the end of this lesson pupils should know that...

- Religious ideas, institutions and identities can contribute to both conflict and peacebuilding; their role varies by context.
- Conflicts described as 'religious' may also involve political power, territory, ethnicity, economics, nationalism or colonial histories.
- Correlation does not establish that religion is the sole or primary cause of conflict.
- Religious actors and communities have also participated in reconciliation, solidarity and peacebuilding.
- Historical and contemporary examples should be investigated in context rather than used as proof that 'religion' has one universal effect.

Hertfordshire Key Areas of Learning

Justice and fairness; Identity and belonging; Human responsibility and values; Beliefs and practices.

Disciplinary focus

Historical and social-scientific explanation: weighing multiple causes, contextualising evidence and resisting monocausal narratives.

What does it mean to be me? Surface the narrative

Place two claims side by side: 'Religion causes conflict' and 'Religion brings people together.' Ask pupils what evidence they would need before accepting either. Do not begin with a class vote; begin with standards of evidence.

What does it mean to be you? Test the claims

Use two or three contrasting case studies. One should show religion entangled with conflict and other identities/interests; another should show religious actors contributing to peacebuilding or solidarity. Pupils construct causal maps rather than labelling a case simply 'religious'.

A local Hertfordshire voice can add contemporary depth. If inviting interfaith/community leaders, ask not only how they cooperate but where genuine disagreements remain and what enables cooperation despite them.

RE:ONLINE – build your subject knowledge

READ/VIEW: Westminster Faith Debate material on religion and peacebuilding, which explicitly presents the role of religion in conflict as ambivalent rather than simple.

EXPLORE: Lived Religion & Worldview Traditions for examples of religion operating in social and public contexts.

USE: Select a short extract or contrasting claims from the peacebuilding debate as teacher-curated evidence rather than asking pupils to consume the full debate.

Westminster Faith Debate – religion and peacebuilding

LSE Faith Centre Religious Imaginations films

Before you teach: 5-minute subject knowledge

As you read/view, ask: Am I using 'religion' as an explanation when I actually mean religious identity, theology, institutions, ethnicity, nationalism or political power? What other causes would a historian or social scientist expect me to investigate?

Teacher subject knowledge and misconceptions

Avoid both 'religion is the main cause of war' and 'true religion is always peaceful'. Both immunise a claim from evidence. Religious texts and identities can be interpreted and mobilised in different contexts. Be cautious with examples involving contemporary violence: pupils need context, not sensationalism.

What does it mean to be human? – Reflect

Why are simple explanations attractive? What might be lost when complex conflicts are described with one word such as 'religious'?

Assessment / evidence of learning

Pupils answer: 'Does religion unite or divide?' using at least two contextualised examples and a multi-causal explanation. Strong responses distinguish evidence from generalisation and reach a qualified judgement.

Equity and representation check

Do not repeatedly use Islam or Muslim communities as the default case study for religion and violence. Consider whose violence is routinely labelled 'religious' and whose is described as political, national or individual. Apply the same explanatory standards across traditions.

Lesson 3 – Can people with different beliefs share the same values?

Enquiry: Can people agree about justice or human dignity while disagreeing about why they matter?

Learning outcome

Pupils will compare theological, philosophical and non-religious accounts of a shared moral concept such as justice or human dignity. They will distinguish agreement about an action or principle from agreement about its foundation, and evaluate whether shared values require shared reasons.

Key vocabulary

justice • human dignity • moral foundation • authority • reason • revelation • human flourishing • shared values

Core knowledge – by the end of this lesson pupils should know that...

- People from different worldviews can support similar moral principles while grounding them in different accounts of God, humanity, reason, revelation, duty, consequences or flourishing.
- Shared moral language does not guarantee identical definitions or priorities.
- Religious ethical reasoning is not simply obedience to rules; traditions contain interpretation, argument, authorities and diverse emphases.
- Non-religious ethical reasoning can draw on reason, empathy, human needs, consequences, rights and flourishing.
- Comparative RE should examine both conclusions and the reasoning that produces them.

Hertfordshire Key Areas of Learning

Human responsibility and values; Sources of wisdom; Ultimate questions; Justice and fairness.

Disciplinary focus

Theological, philosophical and comparative reasoning: tracing moral claims to their foundations and evaluating similarities and differences without collapsing them.

What does it mean to be me? Establish the problem

Use a proposition such as 'Every human being has equal worth' or 'A just society should protect the vulnerable.' Ask pupils not whether they agree, but: What reasons could someone give for believing this? Sort reasons into possible theological, philosophical, social and experiential foundations.

What does it mean to be you? Compare foundations

Select two religious worldview traditions and one non-religious worldview. Keep the number small enough for depth. Teachers may choose traditions already secure in their curriculum. For each, pupils encounter a source or concept, an explanation of its context, and a lived/ethical example.

Humanism provides a useful non-religious comparison because RE:ONLINE offers substantial material on shared human nature, reason, empathy, rights, flourishing and social responsibility. It should be taught as a substantive worldview tradition rather than as the generic voice of 'non-religious people'.

RE:ONLINE – build your subject knowledge

READ: Humanist material on rules and ethical guidelines / individual and social responsibility.

EXPLORE: The core or in-depth Religion & Worldview Traditions essays for the religious traditions selected by the school. Use the sections on values, commitments, authority and human nature rather than relying on generic 'religions teach kindness' summaries.

USE: LSE Religious Imaginations films can provide concise, concept-rich entry points into several traditions and explicitly foreground patterns that are recognisable but not uniform.

Humanism – Rules and Ethical Guidelines

Humanism – Individual and Social Responsibility

RE:ONLINE – Religion & Worldview Traditions

Before you teach: 5-minute subject knowledge

As you read, ask: Am I comparing genuinely equivalent things? For example, am I comparing a sacred text from one tradition with a modern individual's opinion from another? What sources of authority and reasoning matter within each worldview?

Teacher subject knowledge and misconceptions

Avoid 'all religions have the Golden Rule, so they share the same ethics'. Similar formulations can sit within different accounts of God, self, duty, liberation, community or flourishing. Equally, do not present Humanism as a single fixed moral code or all non-religious people as Humanists.

What does it mean to be human? Reflect

If two people agree that an action is right but disagree profoundly about why, how much moral agreement do they really have? Could shared civic values be strong enough without shared metaphysical beliefs?

Assessment / evidence of learning

Pupils compare at least two worldview foundations for justice/human dignity, accurately link reasons to sources/concepts, and answer: 'Do shared values require shared reasons?' Strong responses acknowledge ambiguity rather than forcing sameness or total difference.

Equity and representation check

Avoid positioning European philosophical language as neutral while religious or non-Western reasoning is treated as culturally particular. Make the location and history of all ideas visible. Include scholars/voices beyond an assumed white-European intellectual norm where appropriate.

Lesson 4 – When beliefs clash, whose rights matter?

Enquiry: How should a plural society respond when freedom of religion or belief, equality, expression and competing convictions meet?

Learning outcome

Pupils will explain the principle of freedom of religion or belief and apply it to carefully constructed cases involving competing rights or convictions. They will distinguish the right to hold a belief from the regulation of actions, and make reasoned judgements that consider more than one principle.

Key vocabulary

freedom of religion or belief • conscience • manifestation • equality • rights • pluralism • limitation • proportionality

Core knowledge – by the end of this lesson pupils should know that...

- Freedom of religion or belief includes freedom to hold, change or not hold a religion or belief.
- The freedom to hold a belief is very strongly protected; the public manifestation of beliefs can be subject to lawful limitations in particular circumstances.
- Rights exist alongside other rights and public interests; difficult cases may involve balancing principles rather than identifying one absolute winner.
- Protecting freedom of religion or belief includes protecting unpopular or minority beliefs and non-religious convictions.
- Disagreement with a belief is not the same as denying a person's rights or dignity.

Hertfordshire Key Areas of Learning

Justice and fairness; Identity and belonging; Human responsibility and values; Ultimate questions.

Disciplinary focus

Legal/ethical and philosophical reasoning: identifying principles, distinguishing belief from manifestation, weighing competing considerations and justifying proportional responses.

What does it mean to be me? Rights are easy until they conflict

Begin with rights pupils are likely to support in the abstract: freedom of belief, equality, freedom of expression, safety. Then present a neutral constructed scenario where two principles pull in different directions. Ask pupils to identify the principles before deciding an outcome.

What does it mean to be you? Apply FoRB

Teach freedom of religion or belief explicitly, including the freedom to have no religion. Use two or three carefully constructed cases relevant to school/public life. Avoid using a real minority community as a provocative classroom 'problem'. The intellectual task is to reason about principles, evidence, impact and proportionality.

RE:ONLINE – build your subject knowledge

READ: Human Rights and Freedom of Religion in RE:ONLINE's material on contextualising diverse worldviews.

EXPLORE/USE: 'Inclusive Schools: Promoting and Protecting Freedom of Religion or Belief' is signposted in RE:ONLINE's resources and can support staff/school thinking as well as lesson planning.

CHECK: For any precise legal claim or current case, teachers should verify against an authoritative legal/human-rights source rather than treating a curriculum website as legal advice.

Human Rights and Freedom of Religion

RE:ONLINE resource collection – including Inclusive Schools FoRB resources

Before you teach: 5-minute subject knowledge

As you read, ask: Do I unconsciously treat freedom of religion as something mainly needed by religious minorities? How does FoRB also protect non-belief, changing belief and unpopular convictions?

Teacher subject knowledge and misconceptions

Do not reduce rights questions to 'everyone can do whatever their religion says'. Distinguish holding a belief from manifesting it in action. Avoid legal overclaiming: school scenarios can teach principles without pretending to reproduce court judgments. The aim is reasoned pluralism, not mock litigation.

What does it mean to be human? Reflect

Does living well together require tolerance of beliefs we think are wrong? Are there limits to tolerance? Who should set those limits, and on what grounds?

Assessment / evidence of learning

Pupils analyse a new scenario by identifying the relevant rights/principles, explaining competing considerations and reaching a justified, proportionate conclusion. Credit should be given for reasoning, not for arriving at one prescribed view.

Equity and representation check

Ensure scenarios do not make minority religious practice appear uniquely difficult or incompatible with modern life. Include cases involving majority religion, non-religious conviction and institutional assumptions so that 'pluralism' is not framed as managing minorities.

Lesson 5 – Who controls the story about religion?

Enquiry: How do media, stereotypes, racialisation, misinformation and power shape what we think we know about religious communities?

Learning outcome

Pupils will analyse how religious groups and individuals are represented in public narratives. They will distinguish religion from race while explaining racialisation, evaluate generalisations and selective evidence, and consider how power affects whose voices are heard and trusted.

Key vocabulary

representation • stereotype • racialisation • misinformation • disinformation • algorithm • authority • voice • power • context

Core knowledge – by the end of this lesson pupils should know that...

- Religious identity and racial/ethnic identity are distinct, but public stereotypes can racialise religious groups by treating appearance, ancestry, culture and presumed religion as inseparable.
- Representations select and frame information; even factually correct details can mislead when context or internal diversity is removed.
- Algorithms and repeated content can amplify particular narratives without making them reliable.
- Groups are internally diverse; one individual, institution or event cannot automatically represent millions of people.
- Religious literacy requires attention to who is speaking, whose knowledge is treated as authoritative, what evidence is selected and what voices are absent.

Hertfordshire Key Areas of Learning

Identity and belonging; Justice and fairness; Human responsibility and values; Sources of wisdom.

Disciplinary focus

Epistemic/media and social-scientific literacy: interrogating representation, generalisation, authority, framing and power.

What does it mean to be me? How do I know what I think I know?

Ask pupils to list the places from which a young person might learn about religion: family, school, community, social media, news, entertainment, influencers, places of worship. Do not ask pupils to reveal personal feeds. Instead, analyse how different sources are designed and what incentives they may have.

What does it mean to be you? People are multi-layered

Use a person-centred case study that resists a single identity story. RE:ONLINE's Muhammad Ali resource is particularly useful for KS3 because it explores Ali as athlete, devoted Muslim, conscientious objector and antiracist activist. Pupils can ask what is lost if he is reduced to only one of those categories.

Then move to constructed media claims about religious communities. Pupils identify what is accurate, what is over-generalised, what context is missing and whose voice would help test the claim. Extend the UKS2 PAUSE–CHECK–THINK approach by adding POWER: Who has the platform? Who is being spoken about rather than heard?

RE:ONLINE – build your subject knowledge

READ: RE:ONLINE's anti-racist/decolonial professional material, including 'Writing towards an Anti-Racist RE curriculum'.

EXPLORE: Islam as a Worldview research, which starts with people and emphasises context, diversity and different types of knowledge.

USE: Islam as a Worldview – Muhammad Ali (KS2/KS3), with downloadable lesson plan and PowerPoints. The material explicitly treats Ali as athlete, Muslim, conscientious objector and antiracist.

Writing towards an anti-racist RE curriculum and decolonial resources

Islam as a Worldview – research

Islam as a Worldview – Muhammad Ali (downloadable KS2/KS3 resources)

Before you teach: 5-minute subject knowledge

As you read, ask: Whose scholarship and lived experience have shaped my own picture of this religion? Which groups do I instinctively treat as 'typical'? When does my curriculum describe people, and when does it allow people to speak?

Teacher subject knowledge and misconceptions

Islam is not a race; Judaism, Christianity, Hindu traditions, Sikhi and other worldviews likewise cannot be reduced to ethnicity. Racialisation describes a social process in which people are treated through racialised assumptions. Avoid asking pupils from minoritised backgrounds to authenticate or correct classroom content. Lived experience is valuable evidence, but it is situated and partial.

What does it mean to be human? Reflect

Who benefits when complicated communities are presented as simple ones? Can a society be religiously literate if it knows many facts but repeatedly hears only the most powerful or sensational voices?

Assessment / evidence of learning

Pupils annotate a constructed media representation: identify the claim, evidence, framing, generalisation, missing context and power/voice issues; then rewrite it in a more accurate form without pretending that all perspectives are equally evidenced.

Equity and representation check

Do not make minoritised communities the permanent object of scrutiny. Include majority Christianity, non-religious identities and institutional assumptions in discussions of representation. Avoid reproducing hateful slurs or viral misinformation simply to debunk it.

Lesson 6 – Can we really live well together?

Enquiry: What principles should guide a religiously and non-religiously diverse Hertfordshire?

Learning outcome

Pupils will synthesise evidence from across the enquiry to reach a reasoned, provisional judgement about what living well together requires in a plural society. They will formulate principles for Hertfordshire that recognise both common ground and genuine disagreement, and defend them against counterarguments.

Key vocabulary

pluralism • principle • civic life • provisional judgement • counterargument • evidence • belonging • religious literacy

Core knowledge – by the end of this lesson pupils should know that...

- Pluralism is more demanding than simply noticing diversity: it concerns how people with different convictions share institutions, rights, responsibilities and public life.
- Living well together does not require identical beliefs, but it does require ways of handling disagreement, rights, evidence and power.
- Religious literacy includes knowledge of traditions and the ability to interpret diversity, context, representation and claims responsibly.
- Any proposed principle for shared life can create tensions or trade-offs and should be tested against counterexamples.
- Good judgements in Religion and Worldviews can be provisional: they should be evidence-based and open to revision when better evidence or arguments emerge.

Hertfordshire Key Areas of Learning

Synthesises all eight Key Areas, especially Identity and belonging; Justice and fairness; Human responsibility and values; Ultimate questions.

Disciplinary focus

Synthesis, evaluation and application: connecting evidence from multiple disciplines, testing principles against counterarguments and reaching a justified provisional judgement.

Retrieve before judging

Use structured retrieval: categories and personal worldview; one multi-causal insight about conflict/cooperation; one example of shared values/different foundations; FoRB; representation/racialisation. Pupils should not answer the final enquiry from intuition alone.

The Hertfordshire Plural Society Commission

Set the commission: 'Hertfordshire is religiously and non-religiously diverse. People hold convictions that are sometimes compatible and sometimes profoundly different. What principles should guide us if we want people with different worldviews to live well together?'

Pupils produce a short commission statement or presentation. It should not be a poster of generic values. Every proposed principle must be justified and stress-tested.

Commission requirements

For each principle include:

- PRINCIPLE – what should guide shared life?
- EVIDENCE – what from this enquiry supports it?
- WORLDVIEW REASONING – how might more than one worldview understand it?
- COUNTERARGUMENT – who might challenge it, and why?
- HERTFORDSHIRE – why is it relevant locally?
- PROVISIONAL JUDGEMENT – what do we conclude, and what remains difficult?

What does it mean to be human? Return to the enquiry

Pupils respond to: 'Can people with very different worldviews really live well together?' The expected answer is not automatically yes. The quality lies in the conditions, evidence and reasoning they use.

RE:ONLINE – build your subject knowledge

READ/EXPLORE: Return to the Religion and Worldviews approach and one subject-knowledge area that challenged or extended your own understanding during the unit.

USE: RE:ONLINE's Getting Started page as a route into future planning. The professional goal is that teachers leave the unit knowing where to return for core/in-depth knowledge, lived religion/worldviews, glossary, research and classroom resources.

RE:ONLINE – Getting started

RE:ONLINE – Exemplar Religion and Worldviews materials

Before you teach: 5-minute subject knowledge

Ask yourself: Has this unit changed any of my own shorthand claims about religion or non-religion? Which RE:ONLINE section am I now more confident using, and where does my subject knowledge still need strengthening?

Teacher subject knowledge and misconceptions

Do not assess pupils on whether they endorse interfaith activity or express approved personal attitudes. Assess knowledge, interpretation, evidence and reasoning. A pupil may reach a critical conclusion about a proposed principle while demonstrating excellent religious literacy.

Assessment / evidence of learning

Strong responses connect several lessons, use more than one kind of evidence, distinguish common ground from sameness, recognise internal diversity and power, address a counterargument, and make a feasible but provisional judgement.

Equity and representation check

Whose comfort is being prioritised by pupils' principles? Who is expected to adapt? Encourage scrutiny of majority norms as well as minority practices. 'Neutral' public space may itself reflect inherited assumptions about religion, culture and power.

RE:ONLINE professional learning pathway

Lesson	Teacher focus	RE:ONLINE habit	Classroom saving
1	Categories, personal/organised worldviews	Use Religion & Worldview approach + subject knowledge	Whose Worldviews?
2	Religion, conflict and peacebuilding	Use lived/research material to complicate a claim	Curated debate/film extract
3	Ethical foundations and comparison	Use in-depth tradition essays, not generic summaries	Existing concept/film material
4	FoRB and pluralism	Use contextual subject knowledge; verify legal specifics	Inclusive Schools/FoRB signpost
5	Representation, racialisation and power	Use research/professional reading to test assumptions	Muhammad Ali downloadable KS3 material
6	Synthesis and next steps	Use Getting Started to navigate independently	Reuse/adapt site materials in future units

A small number of high-value RE:ONLINE starting points

These are deliberately not exhaustive. Teachers should use the site's own search/navigation for the traditions and concepts already taught in their school curriculum.

Getting started

Whose Worldviews?

Religion and Worldviews exemplar resources

Islam as a Worldview – overview and free resources

Islam as a Worldview – Mosques (KS3 downloadable resources)

Islam as a Worldview – Muhammad Ali (KS2/KS3 downloadable resources)

LSE Faith Centre Religious Imaginations films

Human Rights and Freedom of Religion

Anti-racist/decolonial professional reading

Planning for Hertfordshire relevance

- Use Hertfordshire data and local examples to make plurality concrete, while retaining national/global breadth.
- Do not teach only the worldviews most visible in the immediate school population; local relevance should not become curricular narrowing.
- Use local speakers as situated voices, not representatives of entire traditions. Prepare pupils with substantive knowledge before encounters.

- Where possible, ask interfaith partners about genuine disagreement as well as cooperation; this avoids presenting interfaith work as superficial consensus.
- Do not assume that 'local' means white Christian heritage plus recently arrived minority faiths. Hertfordshire communities have complex histories, migrations and identities.

Indicative assessment progression

Assessment should focus on religious literacy, substantive knowledge, interpretation and reasoning – not on whether pupils express an approved personal attitude towards religion or interfaith activity.

Developing	Secure	More developed
Uses some relevant examples but may treat categories as fixed, make broad claims about religions, or rely on personal opinion.	Uses accurate substantive knowledge and contextual evidence; recognises internal diversity; distinguishes types of evidence; explains more than one perspective and gives reasons for a judgement.	Selects and connects evidence across disciplinary lenses; analyses power, context and limitations; tests claims/counterarguments; distinguishes common ground from sameness; reaches a nuanced provisional judgement.

Five questions for the teacher/RE lead to reflect on

1. What secure substantive knowledge do pupils need before I ask them to debate or evaluate?
2. When I make a statement such as 'Christians believe...' or 'Muslims think...', what kind of claim am I making and what evidence supports its scope?
3. Whose scholarship, voices and cultural expressions are centred in my curriculum, and which are repeatedly treated as peripheral?
4. Am I using lived experience to enrich disciplinary/substantive knowledge, or asking one person's experience to stand in for a tradition?
5. After teaching this unit, do I know where on RE:ONLINE I would go to strengthen my subject knowledge for the next unit?

Overall intended outcome

By the end of the enquiry, pupils should be able to use substantive knowledge and evidence from religious and non-religious worldviews, historical and contemporary contexts, rights frameworks, media representations and the Hertfordshire context to explain the challenges and possibilities of living in a plural society. They should distinguish categories from individuals, common ground from sameness, disagreement from prejudice, and evidence from generalisation; recognise internal diversity and questions of power and representation; and reach a reasoned, provisional judgement about what living well together requires.

Alongside pupil learning, the resource aims to increase teacher religious literacy by establishing RE:ONLINE as a familiar source of free subject knowledge, research, lived-worldview material and downloadable classroom resources.