UKS2 Inter Faith Week 2026

How can different worldviews help us light the way to a shared future?

Suggested age	Years 5–6 (Upper KS2)
Length	Six lessons, with the option of a local interfaith encounter or visits to two places of worship
Key Areas of Learning	Primary emphasis: Identity and belonging; Human responsibility and values; Justice and fairness. Also develops: Beliefs and practices; Sources of wisdom; Symbols and actions; Prayer, worship and reflection; Ultimate questions.
Overarching enquiry	How can different worldviews help us light the way to a shared future?

About this enquiry

This six-lesson enquiry uses Inter Faith Week as an opportunity for pupils to develop substantive and disciplinary knowledge about religious and non-religious worldviews in Hertfordshire and beyond. It does not begin from the assumption that religions are essentially the same, nor that difference leads to division. Instead, pupils investigate how worldviews shape people and communities, where common ground can be found, why important differences remain, and how people can live well together despite disagreement.

The enquiry takes a knowledge-rich approach. Pupils encounter sources, data, historical evidence and lived examples before being asked to compare, evaluate or reflect. Particular attention is given to diversity within as well as between traditions, and to whose voices and experiences are represented. Inter Faith Week provides a meaningful context, but the enquiry can also be taught at another point in the year.

A note on interfaith learning

Interfaith education should not require pupils to conclude that 'all religions are basically the same'. Common ground becomes more meaningful when pupils have enough knowledge to recognise genuine theological, philosophical, cultural and lived differences. Equally, difference should not be presented as inevitably leading to conflict.

Equity and representation lens

Across the unit, teachers should ask: Who is represented? Who is absent? Is one voice being asked to represent a whole tradition? Are images, names, places and examples unintentionally presenting one ethnic or cultural expression as representative of an entire religion? Religion and race are not the same, but religious communities can be racialised; careful representation is therefore part of accurate and rigorous RE.

Knowledge and disciplinary progression

Across the six lessons, pupils move through a deliberate sequence:

- Lesson 1: use social-scientific data to investigate who lives in Hertfordshire and what such data can and cannot tell us.
- Lesson 2: interpret textual and symbolic sources and compare meanings without collapsing difference.
- Lesson 3: use historical evidence and lived/local voices to investigate coexistence and community.
- Lesson 4: compare how similar actions may be grounded in different beliefs, authorities and motivations.
- Lesson 5: evaluate claims, generalisations and sources, including misinformation and disinformation.
- Lesson 6: synthesise knowledge and evidence to make a reasoned, locally relevant proposal.

A recurring disciplinary idea is that different questions about religion and worldviews require different kinds of evidence. Census data, sacred texts, historical objects, community testimony and media claims each tell us something different, and each has limits.

Six enquiry questions

1. What shapes the way people see the world?
What is a worldview, and what can we discover about religious and non-religious worldviews in Hertfordshire?

2. Why does light matter?
How is light understood and used within different religious and non-religious worldviews, and what might it reveal about both difference and common ground?

3. What holds communities together?
What can historical evidence and Hertfordshire communities today teach us about people with different worldviews living alongside one another?

4. Do different religions and worldviews share the same values?
If people value service for different reasons, are they really saying the same thing?

5. Can we live well together without believing the same things?
How can dialogue, knowledge and evidence help us respond to disagreement, prejudice, misinformation and disinformation?

6. How can we light the way to a shared future?
What have religious and non-religious worldviews taught us about living together, and what could we do in our own school and community?

Lesson 1 – What shapes the way people see the world?

Enquiry: What is a worldview, and what can we discover about religious and non-religious worldviews in Hertfordshire?

Learning outcome

Pupils will understand that worldviews are shaped by a range of influences and that there is diversity both between and within religious and non-religious worldviews. They will use local Census data to describe Hertfordshire's religious and non-religious diversity, recognising what this evidence can and cannot tell us about individuals.

Key vocabulary: worldview • religious worldview • non-religious worldview • personal worldview • affiliation • Census • diversity

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

- A worldview is a way of understanding and responding to the world; worldviews can be religious or non-religious.
- Personal worldviews are shaped by many influences, including family, culture, religion or belief, experiences, education, media and relationships.
- People who identify with the same religious or non-religious tradition do not necessarily believe, practise or interpret it in identical ways.
- Hertfordshire contains a range of religious and non-religious communities, with important variation between local areas.
- Census data records how people identify in response to a voluntary question; it cannot tell us everything an individual believes, practises or values.

Hertfordshire Key Areas of Learning

Identity and belonging; Beliefs and practices; Ultimate questions.

Disciplinary focus

Social-scientific ways of knowing: using quantitative evidence, asking what a dataset measures, and recognising the limits of what it can tell us.

What does it mean to be me? Identify

Use the Hertfordshire-recommended 'Nobody Stands Nowhere' stimulus to introduce the idea that nobody approaches the world without influences. Ask pupils to identify influences on how people decide what is true, important, right or wrong. Keep this exploratory: pupils should not be required to disclose personal religious identity or family beliefs.

What does it mean to be you? Explore and contextualise

Introduce religious, non-religious, organised/institutional and personal worldview carefully. Use short contrasting profiles to show internal diversity: for example, two people who both identify as Christian, Muslim, Hindu, Sikh, Jewish, Humanist or as having no religion may share some commitments while differing in practice, interpretation, culture or the importance they attach to the label.

Then ask: Who actually lives in Hertfordshire? Give pupils selected Census 2021 data for Hertfordshire and, where useful, their own district or borough. Pupils can create or interpret simple charts and maps, but the key RE question is not merely 'which group is biggest?' It is 'what can this evidence help us know, and what remains unknown?'

Teacher subject knowledge and misconceptions

Avoid treating 'no religion' as meaning 'no worldview', 'atheist' or 'not interested in big questions'. Avoid treating Census affiliation as a measure of religious practice or orthodoxy. The aim is to teach pupils that categories are useful but incomplete. Do not invite pupils to act as representatives of a tradition because of their name, family background or perceived identity.

What does it mean to be human? Reflect

Why might knowing something about the people who live around us matter? What assumptions can grow when we know very little about our neighbours? Ask pupils to complete two statements: 'The Census helps us know...' and 'The Census cannot tell us...'.

Assessment / evidence of learning

A strong response should describe at least two features of Hertfordshire's religious/non-religious landscape, explain one example of diversity within a category, and identify at least one limitation of Census evidence.

Equity and representation check

Are pupils encountering a range of names, ethnicities, family structures and levels of practice within each worldview example? Make sure Christianity is not visually coded as white and British, Islam as exclusively South Asian, or any tradition as belonging to one ethnicity.

Lesson 2 – Why does light matter?

Enquiry: How is light understood and used within different religious and non-religious worldviews, and what might it reveal about both difference and common ground?

Learning outcome

Pupils will use sources of wisdom and examples from religious and non-religious worldviews to explain different meanings associated with light. They will identify connections and differences, recognising that a shared symbol does not necessarily have the same meaning for everyone.

Key vocabulary: symbol • metaphor • source of wisdom • authority • interpretation • light • common ground

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

- Light is used literally and symbolically in many religious traditions and in non-religious public life.
- The same symbol can communicate different ideas in different contexts, including divine presence, guidance, goodness, wisdom, hope, remembrance or human solidarity.
- Sacred texts and other sources of wisdom have particular contexts and are interpreted within traditions.
- Festivals can express beliefs, but understanding a festival requires knowledge of the ideas and stories that give its symbols meaning.
- Finding common ground does not require us to claim that different worldviews mean the same thing.

Hertfordshire Key Areas of Learning

Sources of wisdom; Symbols and actions; Beliefs and practices; Prayer, worship and reflection.

Disciplinary focus

Textual and interpretive ways of knowing: attending to source, context, authority and meaning before comparison.

What does it mean to be me? Identify

Begin with ordinary uses of light: safety, celebration, remembrance, hope, welcome. Ask pupils where they have encountered light carrying more than a practical meaning. This activates prior knowledge without asking pupils to guess what religions teach.

What does it mean to be you? Investigate

Select two or three traditions in depth, with optional additional sources reflecting the school community. Each source should include enough context for pupils to know where it comes from and why it may matter to members of that tradition.

- What does the source actually say?
- Where does it come from and what is its context?
- Who might regard it as authoritative or significant?
- What does 'light' appear to mean here?
- How might this meaning be expressed in practice, worship, festival, remembrance or daily life?
- What would be misleading about saying that light means exactly the same thing everywhere?

Diwali can be a strong starting point in 2026, but avoid reducing Hindu traditions to a festival or assuming one explanation of Diwali applies to every Hindu community. Where other traditions are included, connect symbol to belief rather than simply comparing candles, lamps or decorative practices.

Teacher subject knowledge and misconceptions

Avoid the conclusion 'all religions use light, therefore all religions teach the same thing'. Comparison should come after secure contextual knowledge. A non-religious example should also be substantive rather than a token contrast: for example, public acts of remembrance, vigils, or language of enlightenment/hope can be explored without implying that all non-religious people share one interpretation.

What does it mean to be human? Reflect

Ask: Can a symbol connect people even when it does not mean exactly the same thing to them? Pupils should use at least two sources to support their answer.

Assessment / evidence of learning

Pupils explain the meaning of light in at least two contexts using source evidence, then make one accurate comparison that identifies both a connection and a difference.

Equity and representation check

Do the selected images and voices show global and internal diversity? Avoid presenting one festival, denomination, ethnic group or family practice as the definitive expression of a whole tradition.

Lesson 3 – What holds communities together?

Enquiry: What can historical evidence and Hertfordshire communities today teach us about people with different worldviews living alongside one another?

Learning outcome

Pupils will use historical and contemporary evidence to explain how people from different religious backgrounds have lived, learned and worked alongside one another. They will investigate how local Hertfordshire faith communities contribute to wider community life and interfaith relationships today.

Key vocabulary: community • coexistence • interfaith • evidence • historical source • testimony • place of worship

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

- Religious communities have encountered one another through trade, scholarship, neighbourhoods, migration and shared civic life as well as through disagreement and conflict.
- Historical sources can reveal aspects of everyday relationships but must be interpreted in context.
- Places of worship can have religious, social, charitable, educational and community functions.
- Local faith communities may cooperate with people of other religions and with non-religious organisations.
- One leader or visitor cannot represent every person within a tradition.

Hertfordshire Key Areas of Learning

Identity and belonging; Human responsibility and values; Prayer, worship and reflection; Justice and fairness.

Disciplinary focus

Historical and lived-religion approaches: interpreting material/textual evidence and comparing it with contemporary testimony.

What does it mean to be me? Investigate the past

Begin with a tightly framed historical case study rather than a general statement that religions have always cooperated. A useful model is a small set of sources connected with a place where Jewish, Christian and Muslim communities lived in proximity, traded, studied or shared civic spaces. Pupils should examine what each source can tell them and what it cannot.

- Who or what produced this source?
- What can we infer from it?
- What does it suggest about contact between communities?
- What other evidence would we need before making a broad claim?
- Does the evidence support a simple story of permanent conflict or permanent harmony?

***PROVIDE EXAMPLES HERE FOR TEACHERS**

What does it mean to be you? Encounter Hertfordshire today

Move from historical evidence to contemporary Hertfordshire. Introduce a local example of interfaith cooperation, ideally including voices from more than one community. Then investigate your nearest interfaith network, faith communities or community organisations.

Optional local encounter: two places of worship, one enquiry

Where feasible, visit two contrasting local places of worship in one day. The purpose is not two building tours. Pupils take the same enquiry questions to both locations so that the visits generate comparable evidence.

- What happens here besides worship?
- Who uses this space?
- How does this community serve people beyond its own members?
- Does it work with other religious or non-religious communities?
- Where might people disagree?
- What helps people work together despite difference?

Teacher subject knowledge and misconceptions

Avoid replacing a conflict-only narrative with a romanticised story that different communities have always lived harmoniously. Coexistence is historically complex. When using contemporary voices, distinguish between 'a Muslim/Christian/Jewish/Hindu/Sikh/Humanist perspective' and 'the perspective'. A faith leader has expertise and authority in a particular context but does not speak for every member of a tradition.

What does it mean to be human? Reflect

What seems to help communities live alongside one another? Which conclusions are supported by evidence, and which would be over-generalisations?

Assessment / evidence of learning

Pupils use one historical source and one contemporary/local example to support an explanation of how people with different worldviews can share communities while retaining important differences.

Equity and representation check

Whose histories of Britain and wider world are being presented? Include evidence of religious and ethnic diversity without turning minority communities into 'visitors' to an assumed white-Christian norm. Ensure local encounters do not place the burden of educating pupils on one minoritised individual.

Lesson 4 – Do different religions and worldviews share the same values?

Enquiry: If people value service for different reasons, are they really saying the same thing?

Learning outcome

Pupils will investigate how service is understood and put into practice within different worldviews. They will explain that similar actions may be shaped by different beliefs, sources of authority and reasons.

Key vocabulary: service • motivation • value • responsibility • authority • charity • community

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

- Service can be expressed through practical action towards other people and communities.
- Similar actions may arise from different theological, philosophical or ethical reasons.
- Sources of wisdom, beliefs about God, humanity, equality, duty or flourishing can shape why people serve others.
- There is diversity within traditions in how values are interpreted and prioritised.
- A useful comparison considers both what people do and why they understand the action to matter.

Hertfordshire Key Areas of Learning

Human responsibility and values; Sources of wisdom; Beliefs and practices; Identity and belonging.

Disciplinary focus

Comparative and theological/philosophical reasoning: connecting action to belief, authority and motivation rather than comparing behaviour alone.

What does it mean to be me? Identify

Begin with a simple scenario: two people spend Saturday serving meals to people who need support. Their actions look similar. Must their reasons be the same? This establishes the conceptual problem before pupils encounter worldview examples.

What does it mean to be you? Contextualise and compare

Teach two or three carefully selected examples in depth. Choose traditions that give pupils both local relevance and breadth. For each, provide a source of wisdom, a short explanation of the relevant belief or concept, and a lived example of service.

- What is the person or community doing?
- Why do they say they do it?
- Which beliefs, concepts or sources influence them?
- Who benefits?
- Would everyone within that worldview explain service in exactly the same way?

After secure teaching, pupils may conduct a short school/community investigation into how traditions represented locally put values into action. The local investigation should extend the core knowledge, not replace it.

Hinge question

If the action looks the same but the reason is different, do these people share the same value? Pupils should justify rather than simply vote.

Teacher subject knowledge and misconceptions

Avoid reducing religious ethics to 'religious people do good things because their religion tells them to'. Motivation can involve duty, devotion, community identity, compassion, justice, virtue, gratitude, equality or human flourishing. Equally, do not imply that non-religious ethical action lacks deep sources or reasoning.

What does it mean to be human? Reflect

What is more important when comparing values: the action, the reason, or both? What can we responsibly say is shared, and where should we retain difference?

Assessment / evidence of learning

Pupils compare two examples of service by accurately linking action to belief/motivation and explaining at least one similarity and one meaningful difference.

Equity and representation check

Avoid portraying minoritised communities mainly through charity, poverty or need. Include agency: people from all communities as organisers, professionals, leaders, thinkers, volunteers and recipients of mutual care.

Lesson 5 – Can we live well together without believing the same things?

Enquiry: How can dialogue, knowledge and evidence help us respond to disagreement, prejudice, misinformation and disinformation?

Learning outcome

Pupils will understand the difference between disagreement, prejudice, misinformation and disinformation, and learn how to question claims and stereotypes about religious and non-religious communities. They will explain how informed dialogue can enable people to disagree while living well together.

Key vocabulary: dialogue • disagreement • respect • prejudice • stereotype • misinformation • disinformation • freedom of religion or belief

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

- Respecting a person's dignity and right to hold a belief is not the same as agreeing that every belief is true or good.
- Disagreement can be thoughtful and constructive when people listen, give reasons and represent one another accurately.
- A stereotype treats a diverse group as though all members are the same.
- Misinformation is false or inaccurate information that may be shared without an intention to deceive; disinformation is deliberately created or shared to deceive.
- A claim can be technically accurate yet still mislead if it removes context or presents an exceptional example as typical.
- Reliable judgement requires checking source, evidence, context, generalisation and missing voices.

Hertfordshire Key Areas of Learning

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

Disciplinary focus

Epistemic and media literacy in RE: evaluating claims about worldviews, distinguishing evidence from assertion, and recognising misleading generalisation.

What does it mean to be me? Identify

Begin with disagreement that is safe and familiar. Can two people disagree strongly and still treat one another fairly? Establish that the aim is not to remove disagreement but to learn how claims about people and worldviews should be handled responsibly.

What does it mean to be you? Investigate claims

Use fictional, age-appropriate social-media-style cards rather than exposing pupils to inflammatory material. Include three levels: an obviously false claim; a true detail presented without context; and an opinion presented as fact. At least one example should involve a sweeping claim such as 'Everyone from religion X believes...'.

PAUSE – CHECK – THINK

- PAUSE: What reaction is this trying to produce in me? Am I being pushed to react before I think?
- CHECK: Who made the claim? What evidence is given? Where else could I check it?
- THINK: Is this describing some people as though they were all people? What context is missing? Whose voice have I not heard?

Ask the more demanding question: Can something be factually accurate but still give us a misleading picture of a religious community? Use an example where a real practice is presented as universal when it is actually particular to a denomination, community, culture or individual.

Dialogue and freedom of religion or belief

Teach that freedom of religion or belief protects the freedom to hold, change or not hold religious beliefs. At KS2, keep the legal detail proportionate: the key learning is that living together includes protecting people whose beliefs differ from our own. Dialogue requires knowledge, curiosity, listening, evidence, honesty about difference and willingness to reconsider assumptions.

Teacher subject knowledge and misconceptions

Do not teach 'respect' as meaning pupils must approve of every religious or non-religious claim. Distinguish critique of an idea from hostility towards people. Religion and race are distinct, but anti-Muslim, antisemitic and other religious prejudice may use racialised language or stereotypes; teachers should be alert to this intersection without conflating religious identity with ethnicity.

What does it mean to be human? Reflect and respond

Can disagreement ever be positive? What makes disagreement constructive rather than harmful? Pupils develop a short set of evidence-based principles for good interfaith dialogue.

Assessment / evidence of learning

Give pupils a new claim card. They identify what type of claim it is, apply PAUSE–CHECK–THINK, explain what further evidence is needed, and suggest a fairer or more accurate way to express the claim.

Equity and representation check

Check that examples do not repeatedly position the same minoritised group as the 'problem' to be explained. Include misinformation about majority as well as minority traditions, and avoid reproducing harmful slurs even for the purpose of correction.

Lesson 6 – How can we light the way to a shared future?

Enquiry: What have religious and non-religious worldviews taught us about living together, and what could we do in our own school and community?

Learning outcome

Pupils will draw together knowledge from across the enquiry to explain how people with different worldviews can contribute to a shared society without removing important differences. They will use evidence to develop and justify practical ideas for strengthening understanding and belonging within their own school or local community.

Key vocabulary: synthesis • evidence • belonging • community • proposal • dialogue • shared future

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

- Hertfordshire contains religious and non-religious diversity, including diversity within traditions.
- Common symbols, values or actions can create connection without having identical meanings or motivations.
- People from different worldviews have historically lived, worked, studied and served alongside one another in complex ways.
- Constructive disagreement requires accurate knowledge, evidence, listening and respect for people.
- Community action is stronger when proposals are informed by evidence rather than assumptions.

Hertfordshire Key Areas of Learning

Synthesises all eight Key Areas, with particular emphasis on Identity and belonging; Human responsibility and values; Justice and fairness.

Disciplinary focus

Synthesis and application: bringing together different forms of evidence to form a reasoned judgement and propose informed action.

Retrieve before reflecting

Begin with structured retrieval from the whole unit. Pupils should revisit key vocabulary, one piece of Census learning, one source about light, one historical/local example, one comparison about service, and the PAUSE–CHECK–THINK routine. Reflection should be built on remembered knowledge.

Challenge two simplistic claims

Ask pupils to respond to both statements using evidence from the unit:

- 'Religion only divides people.'
- 'All religions are basically the same.'

A strong response should reject both as over-generalisations and explain why.

The Hertfordshire Shared Future Challenge

Give pupils a real-world commission: 'Our school wants to become a place where people with different religious and non-religious worldviews understand one another better. Using evidence from this enquiry, propose one change or initiative that could help.'

Possible areas include assemblies and collective worship, curriculum and resources, community visitors, relationships with places of worship, food and celebration, responding to prejudice, opportunities for dialogue, displays, parent/community involvement or future Inter Faith Week activity.

Every proposal must include:

- Our proposal – what should change or happen?
- Our evidence – what have we learned that shows why this matters?
- Worldviews – which religious/non-religious perspectives have informed us?
- Hertfordshire – what local evidence or community knowledge have we used?
- Difference – what disagreement or alternative perspective have we considered?
- Impact – how could this strengthen understanding or belonging?

Where possible, the strongest proposals should be presented to a genuine audience: headteacher, governors, RE lead, pupil parliament, local faith/community representatives or a Hertfordshire interfaith partner.

What does it mean to be human? Synthesise

Return to the Inter Faith Week theme. Pupils complete and justify: 'Living well together does not require us to _____, but it does require us to _____.'

Assessment / evidence of learning

Assess both the final proposal and the reasoning behind it. Look for accurate use of substantive knowledge, evidence from more than one type of source, recognition of internal diversity, a meaningful treatment of difference/disagreement, and a feasible local recommendation.

Equity and representation check

Whose needs and voices are centred in pupils' proposals? Encourage pupils to think beyond visible festivals and food. Belonging may involve curriculum representation, language, access, prejudice, whose knowledge is treated as authoritative, and whether minority pupils are expected to explain their identities to others.

Suggested teacher resource pack

1. Lesson 1: Hertfordshire Census 2021 pupil data sheet, simple county/district comparison charts, and short worldview profiles showing internal diversity.
2. Lesson 2: contextualised source cards on light, with teacher notes explaining source, tradition, context and interpretive cautions.
3. Lesson 3: one curated historical source pack; one Hertfordshire interfaith case study; a pupil 'worldviews investigator' sheet for local visits/encounters.
4. Lesson 4: two or three service case studies, each pairing a source of wisdom with a lived example and explanation of motivation.
5. Lesson 5: three fictional claim cards; PAUSE–CHECK–THINK pupil card; teacher notes on misinformation, disinformation, stereotype and freedom of religion or belief.
6. Lesson 6: Shared Future Challenge brief, planning sheet and simple assessment criteria.

Useful starting points for resource development

- Hertfordshire Grid for Learning – Exploring Religion and Worldviews support materials
- HFL Education – Planning the RE curriculum slides
- Inter Faith Week
- Office for National Statistics – Census 2021
- British Museum
- British Library

Planning for local Hertfordshire relevance

This scheme provides a common entitlement while allowing to explore localise examples. No school is expected to teach only the religions most visible in its immediate pupil population: local relevance should sit alongside breadth. Equally, county-level data should not obscure important differences between Hertfordshire districts and neighbourhoods.

- Use county data to establish the wider Hertfordshire picture, then add district/borough data where it sharpens understanding.
- Invite local voices because they add situated knowledge, not because they are assumed to represent an entire religion.
- Where possible, work with established local interfaith networks and places of worship to co-produce accurate visit materials.
- Prepare pupils before encounters so visitors are not asked basic or intrusive questions that could have been answered through prior teaching.
- After an encounter, ask what the speaker helped pupils know and what remains unknown; lived experience is valuable but partial.

Indicative assessment progression

The unit should not be assessed through pupils' personal beliefs or willingness to agree with an interfaith message. Assessment should focus on what pupils know and what they can do with that knowledge.

Five questions for the teacher/RE lead to reflect on:

1. What secure knowledge do pupils need before I ask for opinions or comparisons?
2. Whose voices, histories and expressions of each worldview are represented in my resources?
3. Have I accidentally presented one cultural expression as the religious norm?
4. Am I giving pupils enough evidence to recognise both common ground and genuine disagreement?
5. Are pupils learning how knowledge about religion/worldviews is produced, not only accumulating facts?

Developing	Secure	More developed
Identifies some examples of religious/non-religious diversity and makes simple comparisons, but may over-generalise or rely on unsupported opinion.	Uses accurate knowledge and evidence to explain similarities and differences, recognises some internal diversity, and can question a broad claim or stereotype.	Selects and connects evidence from different source types, explains limits of evidence, distinguishes common ground from sameness, and forms a nuanced, reasoned judgement or proposal.

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 sources, and the local Hertfordshire context to explain how people with different worldviews can live and work together; identify both similarities and important differences between perspectives; evaluate claims and stereotypes about religious communities; and make a reasoned proposal for strengthening understanding within their own community.