2024 Onwards Long Term Curriculum Plan – VISION AND INTENT

THIS IS THE CURRENT CURRICULUM AS RE as a DISCRETE SUBJECT IS INTRODUCED AT KHS

The Religion and Worldviews curriculum at Kingstone High School is designed to **stimulate curiosity, develop religious literacy and broaden opportunities to thrive in the 21st century world**. RE provides all students with the opportunity to experience a broad, deep and knowledge-rich curriculum. We aim to engage pupils into thinking about the bigger questions in life, and develop skills that can be transferable for all walks of life. Religious Studies at KS3 is deliberately designed to engage learners into thinking about the importance and role of religion in our world today. We aim to enlighten pupils to the various cultures and beliefs that are evident around us. The KS3 provision sets out to inspire and encourage all students, enabling them to engage with, deepen or challenge their own beliefs and values and understand the influences that have shaped their personal worldview.

The core aims of studying Religious Studies at the Kingstone High School are;

* To deepen and broaden **RELIGIOUS LITERACY**:
	+ Opportunities through **systemic study** of one religion at a time to: discuss, challenge and build on other points of view through the knowledge of, and ability to understand, religion with a focus on how this is experienced by people of faith today.
	+ A **thematic study** each year will bring together their learning to compare different traditions, which supports **retrieval and recall**.
* To master study skills via **“WAYS OF KNOWING” (See last page) –**

Our enquiries look critically through the lenses of **theology, philosophy and social sciences to:**

* + **MAKE SENSE** **of key world religions and non-religious worldviews** – Instilling curiosity for worldviews and cultures beyond what is familiar. We focus on the Abrahamic Faiths (Christianity, Judaism and Islam) and Dharmic Faiths (Sikhi and Buddhism)
	+ **UNDERSTAND THE IMPACT** of these beliefs on people’s lives and what we can learn from them
	+ **MAKE CONNECTIONS** in their own learning and wider experience of the world, promoting tolerance and mutual understanding.bycommunicating opinions and beliefs effectively in a respectful and appropriate manner and reflecting on ethical and moral choices.
* To reflect on and express **PERSONAL BELIEFS and VALUES**:
	+ Our curriculum offers a wide range of opportunities to **engage in discussion and express personal opinions and beliefs**. There are also numerous opportunities where pupils can experience Religious Studies on a physical level through **trips to places of worship, religious visitors, food, festivals** and other activities.

KS3 Provision Summary (Cross curricular links in bold)

**Year 7 2024/25**

When pupils arrive in Y7, they begin with an investigation into the importance of studying Religious studies. This sets out the structure and clarity for the journey of learning and provides **an insight into their experience of studying Religion and Worldviews in KS2**. Within Y7, pupils will become increasingly aware of religious and non-religious worldviews and consider what has influenced their own worldview; students are encouraged to reflect on their own beliefs and make room for differences with tolerance and respect. Alongside **Y7 English** considering **“What makes a good story?”** we explore the story arc of the Bible. Students will have studied concepts of Christianity at KS2 to explore some attributes of a Triune God and we build on this with increased complexity to explore the unique Christian concept of God as Father, Son and Spirit. At a similar time in **Y7 History**, students are learning about the importance of the **church in Medieval England**. The third unit contrasts this approach to God with a Dharmic approach via Sikhi. We explore the opportunities and challenges of living out Sikhi values in Britain according to scripture and gurus. This unit is a foundation learning for **Y8 history** about **British Empire in India** (historic treatment of Sikhs under the Raj). The final unit investigates links between theological beliefs in a Creator God in Abrahamic faiths and how this is applied as stewardship. Students evaluate whether Christians in particular should have green values stemming from their scriptural interpretations. This is further applied in **Y7 and Y8 Geography** where students frequently examine **sustainable management of resources and processes**.

**Year 8 2024/25**

The first investigates links between theological beliefs in a Creator God in Abrahamic faiths and how this is applied as stewardship. Students evaluate whether Christians in particular should have green values stemming from their scriptural interpretations. This is further applied in **Geography** where students frequently examine **sustainable management of resources and processes**. We then spiral back to THEOLOGICAL Christian concepts of a unique Triune God and develop our understanding of the unique claims about Jesus as God incarnate (a concept introduced in the Y7 units on Christianity). We investigate claims that Jesus is God through the “I am” statements he made, comparing these to the “I am” statement made by God at the Burning Bush. This unit is designed to be delivered around Christmas time when themes of Advent and the significance of Jesus’ birth are also studied. Following on from this, we move to a sociological investigation into life in the UK for young Muslims; their THEOLOGICAL beliefs, the impact this has on their conduct and an evaluation of how young Muslims live out their faith and identity in consideration of challenges with prejudice, discrimination and stereotypes. This unit is deliberately placed here as concurrently in **Y8 Geography**, students are studying the **inequality of experience in the Middle East** which adds a cultural reference to our studies. The last unit in Y8 is a culmination of learning across the religions studied to find out how spirituality is expressed through the arts and an opportunity for students to draw on the scriptures studied and worldviews explored alongside their studies of self-expression in **Y8 English poetry** to form an expressive piece of work to show either their own worldview or one of the faiths studied.

**Year 9 2024/25**

As Y9 begins, this is the second year that students will have been taught discrete RE in KHS and are therefore broadly following the same teaching as Y8 in this cohort to build on what they learned last year. The first investigates links between theological beliefs in a Creator God in Abrahamic faiths and how this is applied as stewardship. Students evaluate whether Christians in particular should have green values stemming from their scriptural interpretations. This is further applied in **Geography** where students frequently examine **sustainable management of resources and processes**. We then spiral back to THEOLOGICAL Christian concepts of a unique Triune God and develop our understanding of the unique claims about Jesus as God incarnate (a concept introduced in the Y7 units on Christianity). We investigate claims that Jesus is God through the “I am” statements he made, comparing these to the “I am” statement made by God at the Burning Bush. This unit is designed to be delivered around Christmas time when themes of Advent and the significance of Jesus’ birth are also studied. Following on from this, we move to a sociological investigation into life in the UK for young Muslims; their THEOLOGICAL beliefs, the impact this has on their conduct and an evaluation of how young Muslims live out their faith and identity in consideration of challenges with prejudice, discrimination and stereotypes. The **final unit in Y9 transitions to GCSE Religious Studies** by addressing philosophical questions concerning the origins and nature of good and evil and suffering. The questions are applied to Christianity and Judaism (which are studied at GCSE) through a study of teachings and beliefs, and how these impact attitudes to suffering.

|  | **1** (Sept-Nov) | **2** (Dec-Feb) | **3** (March-May) | **4** (June-July) |
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| **YEAR 7**  | THEMATIC – SOCIOLOGICAL LENS | GOD - THE BIG STORY (Christianity) | SYSTEMIC – Sikhi - Dharmic | CREATION (Abrahamic)  |
| **Is studying religion still relevant in today’s world?** | **If God is Trinity, what does****that mean for Christians?** | **How do Sikhs carry our their belief to be equal in serving others?** | **How green should Christians be?** |
| The importance of RE and awareness of worldviews, **prior learning** as a baseline and encourages **reflection on own beliefs**.  | Introduction to **complex ideas of God and Salvation** (Father, Son and Spirit) within Christian tradition | Contrasting with a Dharmic faith and approach to God and how to live according to scriptures and teachers in Western society.  | Examining **creation beliefs** from different religions – focus on **Abrahamic Faiths** and the IMPACT it has on practice – **stewardship.** **Links to geography** |
| 1. Why do we study RWS? What do you already know?
2. Do I have to be religious to have a worldview? (Spiderweb homework)
3. “Nobody stands nowhere” What influences beliefs?
4. How do we study RWS? (Lenses)
5. Is religion still part of people’s worldviews (UK)? (*Christian worldviews and atheism books for survey data to analyse)*
6. Baseline Assessment – extended writing using statistics and personal reflection.
 | 1. What are the key concepts in Christianity?
2. How does the Bible tell one “Big Story” when it has 66 book?
3. Where do Christians get their ideas of a Trinity God? – texts
4. How do Christians summarise their unique beliefs in a Trinity God? - Creed
5. If a Trinity God is about a relationship, how should Christians model this to the world?
6. How is Trinity expressed in Art?

How does the Big Story of the Bible reveal a God who wants a relationship? | 1. What are the key beliefs in Sikhi?
2. Why do Sikhs look up to Guru Nanak?
3. How does Guru Gobind Singh show commitment?
4. How do some Slikhs show their own commitment to their faith?
5. How important is worship in Sikhi?
6. How does a Sikh live 24/7?
7. How does a Sikh show faith in action (sewa)?

What do Sikhs consider worth celebrating? | 1. What roles do God and humans play in Genesis 1 and 2?
2. How can Christians be good stewards of creation?
3. Is Christianity to blame for the ecological crisis?
4. Is the Humanist response to ecological issues similar or different?
5. Case Studies: Teachings on ecology from Christian leaders
6. Should Christians be greener than anyone else because of their beliefs or do all humans share an equal responsibility for a sustainable future?
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| **YEAR 8****(Followed same as Y7 last year. Did not do creation)** | CREATION (Abrahamic)  | INCARNATION (Christianity CHRISTMAS) |  SYSTEMIC - Islam | THEMATIC – SOCIOLOGICAL LENS  |
| **How Green should Christians be?** | **Why do Christians believe****Jesus is God on Earth?** | **Why do Muslims follow the teachings of their prophet, Muhammed?** | **How can people express****the spiritual through the arts?**  |
| Examining **creation beliefs** from different religions – focus on **Abrahamic Faiths** and the IMPACT it has on practice – **stewardship.** **Links to geography** | Claims that Jesus is God – does this make Christianity unique and exclusive of other faiths. The significance of Christmas and Messianic prophecy (Optimum to teach in December) | Life for Muslims – their history, beliefs and practices – following a leader and **living with convictions** | A review of the **spiritual concepts** throughout Y7 and Y8 in **personal artistic expression**.CREATIVE CURRICULUM |
| 1. What is the place, genre and purpose of Genesis 1? How do interpretations differ?
2. What roles do God and humans play in Genesis 1 and 2?
3. How does the Genesis creation story compare with creation accounts from non-religious worldviews?
4. Evaluation – have humans been good stewards?
5. Should Christians be greener than anyone else because of their beliefs or do all humans share an equal responsibility for a sustainable future?
 | 1. Spiral – beliefs in a triune God (Y7)
2. How does God introduce Himself? “I am”.
3. How does Jesus introduce himself? Jesus’ “I am” statements; context in 1st C AD and 21st C.
4. How do Christians interpret the 7 signs John claims signpost Jesus as God?
5. Does Jesus fulfil prophecies of Messiah?
6. How does worship music communicate the Christian belief in a Triune God? (Evangelical)
7. Is it important to Christians to believe Jesus is God Incarnate?
8. Do we need a saviour? What might this look like today? What might a Humanist argue?
 | 1. What are the key beliefs of Islam?
2. How did Muhammed’s early life experiences influence his beliefs?
3. Why do Muslims believe Muhammed is a leader worth following?
4. How did Islam spread across the world?
5. Do all Muslims share the same beliefs?
6. Why is the Qu’ran the most important holy book for Muslims?
7. What makes imams important in Islam?
8. What duties should a Muslim perform and why?
 | 1. What does it mean to be “spiritual”?
2. How do Muslims use art without people?
3. How do Christians depict Jesus; God incarnate?
4. How do Jews use music to express emotions?
5. How do Sikhs use music as spiritual expression?
6. (How do Buddhists represent impermanence in Mandala art?)
7. How far do music and arts access the spiritual dimension where rational thought cannot?
8. Express creatively their own sense of the spiritual (using art, poetry, music to express personal reflections on e.g. *God, incarnation, justice, hope, salvation, impermanence*…)
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| **YEAR 9****(Followed same as Y7 last year. Did not do Creation)** | CREATION (Abrahamic)  | INCARNATION (Christianity CHRISTMAS) |  SYSTEMIC - Islam | THEMATIC – PHILOSOPHICAL LENS - WISDOM |
| **How Green should Christians be?** | **Why do Christians believe****Jesus is God on Earth?** | **Why do Muslims follow the teachings of their prophet, Muhammed?** |  **Why do we suffer?** **Issues of Suffering, Good and Evil** |
| Examining **creation beliefs** from different religions – focus on **Abrahamic Faiths** and the IMPACT it has on practice – **stewardship.** **Links to geography** | Claims that Jesus is God – does this make Christianity unique and exclusive of other faiths. The significance of Christmas and Messianic prophecy (Optimum to teach in December) | Life for Muslims – their history, beliefs and practices – following a leader and **living with convictions** | This theme considers philosophical questions concerning the **origins and nature of good and evil.** (Elements of EDUQAS GCSE UNIT) |
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2. What roles do God and humans play in Genesis 1 and 2?
3. How does the Genesis creation story compare with creation accounts from non-religious worldviews?
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 | **Good Evil and Suffering**1. What is evil?
2. Challenges to believing in God, free will and evil and suffering – Epicurus, Mackie
3. Philosophical perspectives – Christian (Irenaeus)
4. Philosophical perspectives – Christian (Augustine)
5. Philosophical perspectives – Judaic (Free Will)
6. Diversity of Jewish responses to the Holocaust (Shoah)

End of Year Exam:15 mark Q “It is impossible to believe in God when there is suffering” |

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