

A good theologian or philosopher uses well informed, balanced arguments to explore:

- Religious beliefs, teachings and practices
- Questions of belief, value, meaning, purpose, truth and their influence on human life
- Relationships between people
- Diversity within faith groups and a pluralistic society

...and then reflects on their own values, beliefs and attitudes

Ready for GCSE

What kinds of SALVATION do Christians believe in? Is the RESURRECTION essential for Christians?

Philosophy and Ethics

What do people do when life gets hard? GOOD & EVIL in a world of crime and suffering

How can Christians put JESUS' teachings into PRACTICE today?

What is so radical about JESUS? Why is he followed so widely?

Christianity

Judaism

Christianity

How have Jews responded to the SHOAH and anti-Semitism? Overcoming RACISM and INTOLERANCE

What gives JEWISH teens their sense of identity in the UK?

Y9

How are MUSLIMS expressing faith in a Western context??

Islam

Spirituality

How do ISLAMIC teens challenge stereotypes?

How can the SPIRITUAL be expressed through the Arts?

Why do Christians believe Jesus is God on Earth – the INCARNATION?

What message did Jewish PROPHETS give about justice and peace?

Religious and non religious worldviews

Christianity

Judeo-Christian

Do we need a SAVIOUR? What would a CHRISTIAN or a HUMANIST argue?

JUSTICE and PEACE - Does the world still need prophets today?

Y8

What helps Sikhs to become more God-centred?

Are Sikhi teenagers losing their ROOTS?

Should Christians be greener than anyone else because of their beliefs about CREATION?

Sikhi

Religious and non-religious worldviews

Christianity

How do the teachings and lives of the GURUS influence Sikhi lives today?

How did the world come into existence? INTERPRETATIONS of CREATION stories

What is the BIG STORY of the Bible?

Why do we study RE? What influences WORLDVIEWS?

Christianity

Religious and non-religious worldviews

Y7

If God is TRINITY, what does that mean for Christians?

Will religion be growing or dying out in the next 50 years?

# KS3 Provision Summary (Cross curricular links in bold)

## Year 7

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**, so we spend some time studying the denominational splits of the church to support this understanding. 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

The year begins with some ancient texts from the Hebrew Bible revered by the Abrahamic faiths to ask if the prophetic voices speaking out to express anger about SOCIAL issues of peace and justice are still as relevant today. This exploration of expressing a viewpoint maps onto **Y8 English; writing with a powerful voice and expression through poetry**. It is an opportunity to explore the human condition, philosophically and sociologically, and whether we have made progress towards self-improvement or not. People of faith may argue that “self” is the issue as people turn away from God. We will take an audit of the world in which we live and imagine what a prophet might rant about in contemporary society. 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

As Y9 begins, we build on their knowledge of the importance of culture in religions with a study of the teachings and actions of Jesus, against the cultural norms of his day, and assessing whether Jesus stood out from other religious leaders of his day. We research some Christians from history and contemporary society to find ways in which people have chosen to serve Jesus in their own radical pursuit of justice, peace and service of the marginalised. Some of the research will focus on **individuals from WWI and WWII** to complement their studies in **Y9 History (WWI and WWII)**, **Y9 English (War Poetry)** and will refer back to the unit on prophecy in Y8. The following unit to study the experiences of young Jewish people in Autumn of Y9 is deliberately placed to sit alongside **Y9 History** where the **Holocaust** is being studied at this point. The unit looks at both the ethnic and religious Jewish culture in UK for young people against their heritage of being a Covenant people with a claim to the Promised Land and rising anti-Semitism in contemporary society. Jewish responses to the Shoah are considered and how this has impacted on Jewish theodicy. The third unit investigates the unique claim in Acts that “*Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved*” to dig deeply into the varied Christian approaches to how Jesus death and resurrection provides Salvation and eternal life. This unit is designed to be delivered around Easter time when Christians are contemplating the significance of these events and how they should live in view of their diverse beliefs of how salvation is given. A study of how the concept has been used in **fiction and film** links to our **English Curriculum** and **GCSE Media Studies**. 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 several faiths through a study of teachings and beliefs, and how these impact of attitudes to crime, punishment and forgiveness.