

2023 Onwards Long Term Curriculum Plan – VISION AND INTENT

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 by communicating 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

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

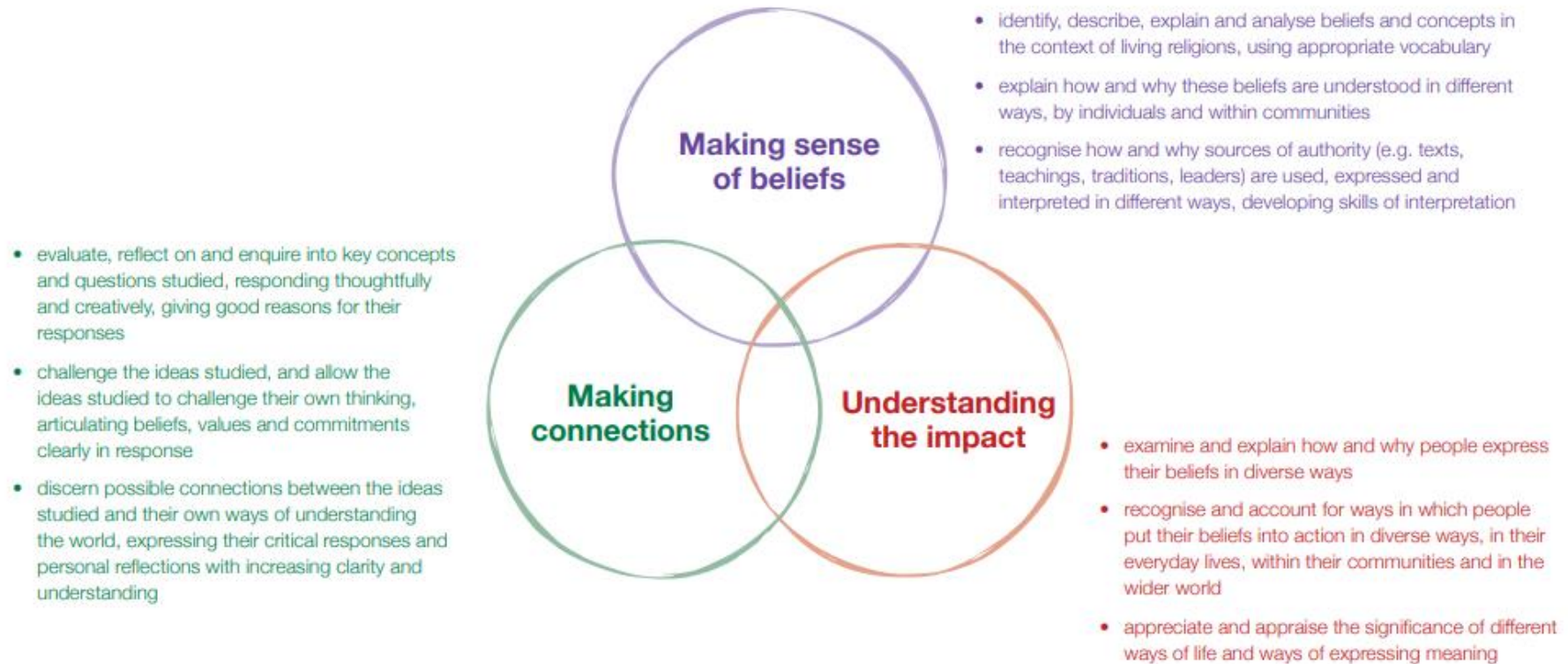
As Y9 begins, we build on their knowledge of the importance of culture in religions with a study of the teachings and actions of Jesus, against the cultural norms of his day, and assessing whether Jesus stood out from other religious leaders of his day. We research some Christians from history and contemporary 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.

	1 (Sept-Nov)	2 (Dec-Feb)	3 (March-May)	4 (June-July)
YEAR 7	THEMATIC – SOCIOLOGICAL LENS	GOD - THE BIG STORY (Christianity)	SYSTEMIC – Sikhi - Dharmic	CREATION (Abrahamic)
	Will religion be growing or dying out in the next half century?	If God is Trinity, what does that mean for Christians?	What is it like to be a Sikh in Britain today? Practising Equality and Service	How did the world come into existence? Should Christians be greener than anyone else?
	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 (Father, Son and Spirit) within Christian traditions (and how this is unique)	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
	<ol style="list-style-type: none"> 1. What is religion / spirituality / worldview? 2. What do they already know? 3. What trajectory is organised religion on? 4. What is commitment? 5. Why do we study RE? 6. What are the Unique Selling Points of some world religions? 7. What are our own worldviews? 8. Review – What did we learn? 	<ol style="list-style-type: none"> 1. What are the Christian ideas of God? Is he an old man in the sky? 2. Where do Christians get their ideas for a triune God? 3. How is God involved throughout the “Big Story” of the Bible? 4. How is Trinity reflected in Christian Art? 5. How does the Christian belief in a Triune God impact on their lives? 6. How has the church split into denominations? Do all Christians agree with the concept of Trinity? 7. Is the belief in Trinity important to Christians? 	<ol style="list-style-type: none"> 1. What are Sikh beliefs about God? 2. How do the teachings and lives of the Gurus influence Sikhi lives today? 3. How does the gurdwara help Sikhs fulfil their three duties? 4. What helps Sikhs become more God-Centred and less self-centred? 5. How would being an amritdhari Sikh impact on school life? (The 5 K’s) 6. What does it mean to be a Sikh in modern Britain? (Sociological and religious perspectives) 7. How do Sikh contribute to British society? 8. Are Sikhi teenagers losing their roots? The language of Sikhi Scriptures. 	<ol style="list-style-type: none"> 1. What is the place, genre and purpose of Genesis 1? How do interpretations lead to different ideas? 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?
YEAR 8	PEOPLE OF GOD (Judeo-Christian)	INCARNATION (Christianity CHRISTMAS)	SYSTEMIC - Islam	THEMATIC – SOCIOLOGICAL LENS
	Does the world need prophets today?	Why do Christians believe Jesus is God on Earth?	What challenges and opportunities are there for Muslim teens in the UK?	How can people express the spiritual through the arts?
	Prophetic voices from the Hebrew Bible and relevance to speak into humanity today – have people changed or do we experience the same issues? Do prophets still speak?	Claims that Jesus is God – does this make Christianity unique and exclusive of other faiths. The significance of Christmas and Messianic prophecy (Taught in December)	Life in UK for young Islamic people – lived experiences from a sociological perspective; questioning stereotypes and appreciation of living with convictions	A review of the spiritual concepts throughout Y7 and Y8 in personal artistic expression .
	<ol style="list-style-type: none"> 1. What is wrong with the world? Amos’ call for JUSTICE. 2. What is wrong with the world? Isaiah’s call for PEACE 3. Are there people who prophecy for God today? (Bonnhoffer, MLK, Shane Claibone) 4. What would biblical prophets say about the culture of Britain today? 5. Who is responsible to champion Justice and truth today? 6. What would you say to our culture today about peace and justice? Are we getting it right or wrong? 	<ol style="list-style-type: none"> 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? How does music affect worshippers? (Evangelical worship) 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? 	<ol style="list-style-type: none"> 1. What are the key concepts of Islam (recall KS2) 2. How are Muslims expressing their faith in a Western context? 3. How is Islam represented in the Hereford area? 4. How diverse are core beliefs within Islam? 5. How do Islamic teenagers challenge stereotypes? 6. Is it the duty of all Muslims to engage In Jihad? (<i>Jihad – the intellectual effort to employ reason and analysis of scriptures</i>) 	<ol style="list-style-type: none"> 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 a spiritual expression in worship? 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. <i>God, incarnation, justice, hope, salvation, impermanence...</i>)

	GOSPEL - Christianity	SYSTEMIC - Judaism	SALVATION – (Christianity EASTER)	THEMATIC – PHILOSOPHICAL LENS - WISDOM
	<p>What is so radical about Jesus? Why is he followed so widely?</p>	<p>What challenges and opportunities are there for Jewish teens in the UK?</p>	<p>Saving the World – What kinds of salvation do Christians believe in? Is the resurrection essential for Christians?</p>	<p>What do people do when life gets hard? Issues of Suffering, Good and Evil</p>
	<p>Exploring the teachings and actions of Jesus, against the cultural norms of his day, comparing this to radical Christianity against the cultural norms of today, evaluating whether Christianity requires people to live lives of service and seeking justice. (Spiral back to prophecies unit in Y8)</p>	<p>A unit concurrent with Y9 History teaching on the experiences of Jews in the Shoah/Holocaust. A study of 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.</p>	<p>Investigating 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” – piecing together the beliefs about the resurrection of Jesus and its significance for beliefs in eternal life and how the concept has been used in fiction and film. (Taught in March/ April)</p>	<p>This theme considers philosophical questions concerning the origins and nature of good and evil. Through a study of teachings and beliefs, questions relating to the causes of crime and attitudes towards the aims of punishment and treatment of criminals (EDUQAS GCSE UNIT)</p>
<p>YEAR 9</p>	<ol style="list-style-type: none"> 1. What attitude did Jesus have to “sinners”? How did this compare with religious leaders? 2. Review the “Big Story” – What “good news” did Jesus offer within this narrative? 3. Was Jesus’ message and actions radically different from the culture he lived in? 4. How do Christians put Jesus’ radical message into action? (examples such as Street Pastors, World Vision, treatment of refugees, challenging government) 5. Who has lived the most radical life because of Jesus’ teachings? Links to individuals in HISTORY – Olaudah Equiano, Elizabeth Fry, Brother Andrew, conscientious objectors etc.) 6. “You can’t be a Christian if you don’t serve the marginalised” How far do you agree? 7. How can Christians today put Jesus’ teachings into action in the world today? How do you practice love and justice in your life? 8. Was Jesus mad, bad or the Son of God? (CS Lewis quote) 	<ol style="list-style-type: none"> 1. What gives Jewish teenagers their sense of identity? Rituals, celebrations and festivals. 2. How do young British Jews see themselves? Sociological study. 3. How does being “God’s Chosen People” make a difference to the way Jews live life? 4. How important are change, continuity and growth to the diverse Jewish communities? 5. How have Jews responded to the Shoah? Is theodicy possible after Auschwitz? 6. Is Jewish religion separate from Jewish nationality? Where does the “Promised Land” fit into Jewish attitudes? 7. How does anti-Semitism impact the lives of young British Jews? How can society overcome racist and intolerant attitudes? 	<ol style="list-style-type: none"> 1. What is the Biblical understanding of “Salvation”? 2. What do Christians believe people need saving from and why? (refer back to the fall). 3. Is the belief in resurrection essential for Christians? Exploring evidence for the empty tomb. 4. What do Christians do because they believe in salvation? Responses to being “born again”. 5. How diverse are Christian concepts of how salvation is found? Four pictures of atonement. 6. How has the concept of salvation been explored in books and film? (e.g. Lord of the Rings, Chronicles of Narnia, Hunger Games etc) 	<p>Crime and Punishment:</p> <ol style="list-style-type: none"> 1. What makes an act wrong? Religious and ethical responses. 2. Beliefs and attitudes – cause of crime and aims of punishment 3. Treatment of criminals and work of prison reformers 4. The Death Penalty – Christia Judaic Islamic perspectives <p>Forgiveness.</p> <ol style="list-style-type: none"> 5. Christian Judaic , Islamic teachings on forgiveness 6. Personal beliefs on Forgiveness <p>Good Evil and Suffering</p> <ol style="list-style-type: none"> 7. Philosophical perspectives – Christian (Job) 8. Philosophical perspectives – Judaic 9. Challenges to believing in God, free will and evil and suffering 10. Diversity of Jewish responses to the Holocaust (Shoah)

Teaching and learning approach and the aims for RE in Herefordshire

This diagram shows how the three elements of the teaching and learning approach in this syllabus reflect the aims for RE set out on p.8. Units of study offer content and ideas for enabling pupils to achieve these aims.



Note: The three elements of this teaching and learning approach also incorporate the elements of the teaching resource, *Understanding Christianity: Text Impact Connections* (RE Today 2016) which is being used in a significant number of local schools. Schools that are using *Understanding Christianity* will find that they are delivering the Christianity sections of this agreed syllabus.