



Key Stage 3 Religious Studies Curriculum Map

Year 7



Term	Substantive Knowledge (Intent)	Disciplinary Knowledge (Skills) (Implementation)	Assessment opportunities (Impact)
	This is the specific, factual content for the topic, which should be connected into a careful sequence of learning.	This is the action taken within a particular topic in order to gain substantive knowledge.	What assessments will be used to measure student progress? Evidence of how well students have learned the intended content.
Term 1 A (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Introduced to the concept of Abrahamic religions and begin with Christianity as many students would have covered this religion at Primary.</p> <p><u>How do we identify religions?</u></p> <ul style="list-style-type: none">• Christianity - Core beliefs/texts/key figures/life & death• What does it mean to be a Christian in Britain today?• How do people worship?• What does it mean to belong to a faith community?• How can people express the spiritual through the arts?	<ul style="list-style-type: none">• Topic is planned based around 3 main enquiry questions. These questions take a consistent format of: What the beliefs of a religion are? (assessing prior knowledge of previous religions)• What it means to live like a believer in the UK?• How the believer expresses the spiritual through art e.g. music, drawing, creative lyrics.• Spirited arts and Christianity project. Students complete an art piece that represents how a Christian might live in modern Britain today.• The use of text, video clips, sources from religious texts to analyse how beliefs affect action.• Students are introduced to the concept of peer teaching. If students are of a particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive	<p>20-mark key term assessment.</p> <p>Knowledge recall tasks at the start of lessons.</p> <p>Introduction of marking and assessment policy.</p> <p>Students have targets in the back of their books. These are used to improve and contextualise their knowledge using feedback in written and verbal format.</p> <p>Feedback to feedforward introduced. When given feedback students set homework/ allocated lesson time to make these improvements in green pen. These are then checked by the teacher.</p> <p>Achievement points acts as positive reinforcement leading to improving pupil progress</p>

		knowledge and ensure their peers also gain this.	
Term 1 B (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Students continue to be introduced to the concept of Abrahamic religions.</p> <p><u>Islam</u></p> <ul style="list-style-type: none"> Core beliefs/texts/key figures/life & death How do people worship? How can people express the spiritual through the arts? 	<ul style="list-style-type: none"> Topic is planned based around 3 main enquiry questions. What do they believe about God? Students learn the 99 names of Allah and explore what these names tell Muslims about Allah and how beliefs in Allah might influence a Muslim to act. Students are challenged to connect these names and explore links between the nature of God. Students explore the prophet Muhammed (pbuh) and explore the Qur'an and analyse the five pillars as duties that Muslims ought to follow to show commitment. This helps students to answer the following question: What are their core beliefs and practices? How do they express the spiritual through the arts? Students introduced to the concept of haram and idol worship through key terms. This is because it is prohibited in Islam to draw figures that depict God and/or, prophets. Students compare examples of calligraphy and geometric patterns to explore how Muslims express their beliefs through art. Students are introduced to the concept of peer teaching. If students are of a particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive 	<p>Book marking using a proforma with focus on Beths scholar skills. Students given targets and asked to make improvements to work.</p> <p>Key term recall starters.</p> <p>Writing frames provided for students to answer short and long questions in their book. These are peer or teacher marked.</p> <p>Feedback given verbally and in writing.</p>

		knowledge and ensure their peers also gain this.	
Term 2 A (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Last Abrahamic religion</p> <p><u>Judaism</u></p> <ul style="list-style-type: none"> • Core beliefs/texts/key figures/life & death • What does it mean to be a Jew in Britain today? • How do people worship? • What does it mean to belong to a faith community? • How can people express the spiritual through the arts? 	<ul style="list-style-type: none"> • Topic is planned based around 3 main enquiry questions. These questions take a consistent format of: What the beliefs of a religion are? (assessing prior knowledge of previous religions) • What it means to live like a believer in the UK? • How the believer expresses the spiritual through art e.g. music, drawing, creative lyrics. • Spirited arts and Judaism project. Students complete an art piece that represents how a Jewish person might celebrate a festival eg Passover. • The use of text, video clips, sources from religious texts to analyse how beliefs affect action. • Students are introduced to the concept of peer teaching. If students are of a particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive knowledge and ensure their peers also gain this. 	<p>Key term recall starters. 8 marker writing practice. Writing frames provided for students to answer short and long questions in their book. These are peer or teacher marked. Feedback given verbally and in writing.</p>
Term 2 B (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Introduced to Dharma</p>	<ul style="list-style-type: none"> • Topic is planned based around 3 main enquiry questions. These questions take a consistent format of: What the beliefs of a religion are? (assessing prior knowledge of previous religions) 	<p>Key term recall starters. Written task on what is the most effective way for Sikh's to express the spiritual through the arts.</p>

	<p><u>Sikhism</u></p> <ul style="list-style-type: none"> • Core beliefs/texts/key figures/life & death • How do people worship? • How can people express the spiritual through the arts? 	<ul style="list-style-type: none"> • What it means to live like a believer in the UK? • How the believer expresses the spiritual through art e.g. music, drawing, creative lyrics. • Spirited arts and Sikhi project. Students complete a 'virtual tour' of the Golden Temple. They then analyse how Sikh's express their spirituality through art, music and architecture using articles and video clips. • Students are introduced to the concept of peer teaching. If students are of a particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive knowledge and ensure their peers also gain this. 	
Term 3 A (Summer)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <p><u>Hinduism</u></p> <ul style="list-style-type: none"> • Core beliefs/texts/key figures/life & death • What does it mean to be a Hindu in Britain today? • How do people worship? • What does it mean to belong to a faith community? • How can people express the spiritual through the arts? 	<ul style="list-style-type: none"> • Topic is planned based around 3 main enquiry questions. These questions take a consistent format of: What the beliefs of a religion are? (assessing prior knowledge of previous religions) • What it means to live like a believer in the UK? • How the believer expresses the spiritual through art e.g. music, drawing, creative lyrics. • Spirited arts and Hinduism project. Students analyse Divali. They then analyse how Hindu's express their spirituality through art, music and Rangoli using articles and video clips. • Students are introduced to the concept of peer teaching. If students are of a 	<p>Key term recall starters. Rangoli reflection</p>

		<p>particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive knowledge and ensure their peers also gain this.</p>	
Term 3 B (Summer)	Buddhism <ul style="list-style-type: none"> Core beliefs/texts/key figures/life & death How do people worship? How can people express the spiritual through the arts? 	<ul style="list-style-type: none"> Topic is planned based around 3 main enquiry questions. These questions take a consistent format of: What the beliefs of a religion are? (assessing prior knowledge of previous religions) What it means to live like a believer in the UK? How the believer expresses the spiritual through art e.g. music, drawing, creative lyrics. Students colour in a Mandela and then screw it up and throw it in the bin to represent impermeance. Students are introduced to the concept of peer teaching. If students are of a particular religion or have extensive subject knowledge, they are encouraged to create starters based on the lesson objectives. They can deliver this to their peers to secure their own substantive knowledge and ensure their peers also gain this. 	<p>End of year test P4C on Mandela. Mandela written task</p>



Key Stage 3 Religious Studies Curriculum Map

Year 8



Term	Substantive Knowledge (Intent) This is the specific, factual content for the topic, which should be connected into a careful sequence of learning.	Disciplinary Knowledge (Skills) (Implementation) This is the action taken within a particular topic in order to gain substantive knowledge.	Assessment opportunities (Impact) What assessments will be used to measure student progress? Evidence of how well students have learned the intended content.
Term 1 A (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <p><u>Religious figure: Jesus</u></p> <ul style="list-style-type: none">• What is so radical about Jesus?• Which people are special and why?• Why is Jesus inspiring to some people? <p>What would Jesus do? Can we live by the values of Jesus in the twenty-first century?</p>	<ul style="list-style-type: none">• Learn how Jesus was seen by his followers as a pacifist, spiritual Messiah, in a break with Jewish tradition. What hope of salvation did this new Messiah offer?• The heart of the Christian story is Jesus' death and resurrection. Read about his first appearance to Mary Magdalene, who must share the news with all his other followers, in John 20:11–19. Many Christians believe this is a clear signal that women have the right to teach Jesus' 'good news', i.e. to be priests. Why do some churches ordain women as priests, while others don't? Was Jesus' message radical?• Jesus spoke out against inequality and injustice, but did not urge violent revolution. Read about his refusal to use force even to defend himself in Matthew 26: 50–52. Find out how Jesus' pacifism developed into the Christian tradition of non-violent resistance.• What did Jesus fight against? What did he stand up for? If being 'radical' means attempting to overturn existing, unjust power structures, debate whether Jesus was radical.	<p>Homework:</p> <p>Churches ordain women question.</p>

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Term 1 B (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <p><u>What difference does it make to believe in...?</u></p> <ul style="list-style-type: none"> • What is special about our world? • How should we care for others and the world, and why does it matter? <p>What difference does it make to believe in ahimsa, grace, and/or Ummah?</p>	<p>How does being Muslim make a difference to people's lives?</p> <ul style="list-style-type: none"> • Why do Christians see Jesus as Messiah? What different ways do Christians explain Jesus' atonement? How might Christians respond in their own lives? • Explore the concept of Ummah using stories of the Prophet and the words of the Qur'an. • Jewish people: Torah and God's chosen people: The Torah documents the history and moral code of the Jews as God's chosen people, e.g. Deuteronomy 14:2. Although God stands in relationship with all his creation, Torah means Jews have certain roles. What are these in relation to other groups, e.g. Leviticus 19:34? What are particular Jewish requirements, e.g. keeping kosher and Shabbat? 	<p>20 mark key term assessment</p>
Term 2 A (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <p><u>Does living biblically mean obeying the whole Bible?</u></p> <ul style="list-style-type: none"> • Which stories are special and why? • What can we learn from sacred books? • Why is the Bible so important for Christians today? 	<ul style="list-style-type: none"> • Find examples of modern religious hypocrisy, e.g. a rich church which ignores world poverty. How far does 'living biblically' mean being prepared to argue with those in authority? • Do you have to be Christian to 'live biblically'? Do any students live by similar moral codes, even if they are not Christian? • Or do these ethics only mean something if you accept Jesus as the Messiah? • Debate the issue. 	<p>Homework: Love thy Neighbour</p>

Term 2 B (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <ul style="list-style-type: none"> • What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today? • Where do we belong? What does it mean to belong to a faith community? • What does it mean to be a Christian in Britain today? What does it mean to be a Hindu in Britain today? • What does it mean to be a Muslim in Britain today? 	<ul style="list-style-type: none"> • Ask Sikh, Muslim or Buddhist teenagers in your class this question! • Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. • Buddhists: Check out websites designed for Buddhist teens, such as ClearVision, created by Triratna, a Western Buddhist organisation. Many teens find meditation helps with stress. Try a mindfulness exercise to calm the mind. Find out why Buddhists practice meditation and mindfulness. How far could such practices be useful to all teenagers, Buddhist or not? Is mindfulness a religious practice or can it be 'neutral'? • Buddhists: Learn the Buddhist view that the root cause of all unhappiness is craving. • Muslims: Discuss the question: what is British Islam? E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Browse through their programme list to see how British Muslims are exploring their faith in a Western context. • Muslims: look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). What stereotypes can the class see in his work 	<p>Key term and short answer assessment Vihara poster</p>
Term 3 A (Summer)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p>	<ul style="list-style-type: none"> • Recap zakat (charity) in Islam. Consider Qur'anic teachings urging charity, e.g. 'And be steadfast in prayer and regular in charity: And whatever good ye send 	<p>Homework: Should religious buildings be sold to feed the starving.</p>

	<ul style="list-style-type: none"> • Should religious buildings be sold to feed the starving? • What makes some places sacred? • Why do people pray? • If God is everywhere, why go to a place of worship? 	<p>forth for your souls before you, ye shall find it with Allah' (Qur'an 2:110).</p> <p>Explore the mosque's role in receiving and distributing zakat.</p> <ul style="list-style-type: none"> • Find out about the work of Islamic Relief. <p>Could it be seen as a 'mosque' of charitable work in the world?</p> <p>Find out how much Christian cathedrals cost in upkeep (e.g. Ely £6,000 per day), and explore all the things this money is spent on: maintenance, rare and ancient books, cloths, historical monuments, etc.</p>	
Term 3 B (Summer)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units.</p> <ul style="list-style-type: none"> • Does religion help people to be good? • How should we care for others and the world, and why does it matter? • What can we learn from religions about deciding what is right and wrong? • What matters most to Christians and Humanists? 	<p>Talk to religious believers (perhaps by visiting a religious community, e.g. a church coffee morning, or a mosque at iftar), ask them about whether belonging to a religious community helps them be good people, and if so, why.</p> <ul style="list-style-type: none"> • Enquire into religious rules which generate loving, charitable actions in the world. For example: sewa (selfless service) in Sikhism, an essential part of Vand Chakna ('sharing what you have'), one of the three Sikh essential approaches to life. • Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity The Life you can Save. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions. 	End of year test



Key Stage 3 Religious Studies Curriculum Map

Year 9



Term	Substantive Knowledge (Intent) This is the specific, factual content for the topic, which should be connected into a careful sequence of learning.	Disciplinary Knowledge (Skills) (Implementation) This is the action taken within a particular topic in order to gain substantive knowledge.	Assessment opportunities (Impact) What assessments will be used to measure student progress? Evidence of how well students have learned the intended content.
Term 1 A (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>Should happiness be the purpose of life?</u></p> <ul style="list-style-type: none">• What is happiness/ do Christians think about happiness?• What do Buddhists think about happiness?• What do atheists think about happiness?	<ul style="list-style-type: none">• Explore what people mean by happiness. Are there different ways we use the term (e.g. happiness as pleasure, as an emotion, as life-satisfaction, as flourishing, or as a term linked to a more transcendent view of meaning and purpose)?• Which might be most easily measured, when governments want to try to promote happiness?• Which view of happiness might be most satisfying?• Happiness in Christianity: what does the Bible say?• Compare the happiness a life lived in relationship with God brings (e.g. Psalms 2:12, 32:1–2) to the happiness that comes from acting to make the world better (e.g. Psalms 41:1, Matthew 5:9). How far do the commandments in Matthew 22:37–39 encapsulate Christian happiness?• What does happiness mean in Buddhism? The ‘unsatisfactoriness’ of life, dukkha, is a foundational concept, and is caused by craving	<p>20 mark key term assessment</p> <p>Matthew and Happiness question</p>

		<ul style="list-style-type: none"> • Happiness in non-religious worldviews: Find out about Sunday Assembly groups and what they do: mindfulness, celebration of life, community action. How does a religious idea of 'the good life' compare to a non-religious view? • Compare secular views of how to gain happiness from positive psychology. To what extent does the positive psychology 'happiness movement' offer a secular version of religion? 	
Term 1 B (Autum)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>Why is there suffering? Are there any good solutions?</u></p> <ul style="list-style-type: none"> • What do Christians teach about suffering? • What do Buddhists teach about suffering? • Are there any good responses to suffering? 	<ul style="list-style-type: none"> • Explore different causes and types of suffering: emotional, physical, existential. • Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. • Explore the story of Job. Read God's answers in e.g. Job 38: 2–11. • How far is Job happy with this response and why? • How do Christians respond to Job's example? • Can pupils suggest alternative answers to Job as to why good people suffer? • Explore Buddhist understanding of suffering as dukkha (1st Noble Truth). We cause dukkha through craving (2nd Noble Truth). Look for examples of how craving brings dukkha in the lives of individuals. How far does this reflect students' own experience? • Find out about the Buddhist solution to suffering: cessation of craving (tanha) through following the Noble Eightfold Path (3rd and 4th Noble Truths). How does the Noble Eightfold Path offer a map to escape the jaws of Dukkha? 	Buddhism poster

Term 2 A (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>Do we need to prove God's existence?</u></p> <ul style="list-style-type: none"> • Who is a Christian, Muslim, Jewish and what do they believe? • What do different people believe about God? <p>Does God exist?</p>	<p>Reflect on reasons why people do believe or don't believe in God. Consider how a person's 'pathway of belief' through life might change.</p> <ul style="list-style-type: none"> • Find out about Aquinas' five proofs for God's existence and present each as a simple outline. <p>Aquinas had great personal faith, and yet stated God's existence using rational arguments. Why do students think he wanted to do this? Do you need logical arguments if you have faith?</p> <ul style="list-style-type: none"> • Explore the Kalam argument for God's existence which originates in the work of eleventh century Islamic philosopher al-Ghazali. Learn about al-Ghazali's original argument for why God must exist. Explore how this argument has been developed by modern scholar William Lane Craig. • Compare philosophical arguments with personal accounts of faith. 6,000 first-hand accounts of religious experiences can be found on the Alister Hardy Religious Experience Research Centre website. Which, in your students' opinion, gives us the most valuable information about God's existence? 	<p>Evaluation of arguments Debate P4C style question on the effectiveness of these arguments for the existence of God.</p>
Term 2 B (Spring)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>Is death the end?</u></p> <ul style="list-style-type: none"> • Does it matter? • What do religions say to us when life gets hard? 	<ul style="list-style-type: none"> • The Nicene Creed confirms the Christian conviction of a life after bodily death. Where does this belief originate? Read John 5: 24–25, 28–29 and John 14: 1–7. What does Jesus affirm about the possibility of an existence after death, and what does he imply? Read 1 Corinthians 15:51–56 and Revelation 21:1–4. 	<p>Practice writing questions supported with writing frames to prepare for end of years.</p>

		<p>What do these texts suggest about a Christian belief in life after death? How do Christians interpret these texts? What do the differences in these projections tell us?</p> <ul style="list-style-type: none">• Explore the kinds of music, hymns and songs used at Christian and secular funeral services. <p>What do the words used tell us about different beliefs about life and life after death in Britain today?</p> <ul style="list-style-type: none">• The charity Christian Aid often runs the tagline 'we believe in life before death'. <p>Discuss which is more important, this life or the one to come? To what extent does one affect the other?</p> <ul style="list-style-type: none">• Recall and reflect on the Buddhist concept of samsara, the beginningless cycle of birth, death and rebirth. <p>Why might Buddhists see samsara as a demanding process? Explore Buddhist teachings on the law of Karma/Kamma. How might this teaching make a Buddhist careful about how to act? Would it help them to live a better life? Find out about what Buddhists believe about achieving Nirvana/Nibbana, the complete cessation of suffering and state of living with equanimity in this lifetime</p>	
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Term 3 A (Summer)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>Is religion a power for peace or a cause of conflict in the world today?</u></p> <ul style="list-style-type: none"> • Moral issues • Just war • Holy war 	<ul style="list-style-type: none"> • Consider examples of conflict in everyday life, its causes and consequences. Is conflict simply part of the human condition? • How might your perspective change if you live in part of the world affected by war and violence? • Analyse Just war and Holy war. • Compare the conditions of lesser jihad in Islam to Just War in Christianity. Is it a doomed venture to attempt to limit the damage caused by armed conflict? Or is it a pragmatic attempt to see beyond the violence to the possibility of peace? 	<p>End of year test</p>
Term 3 B (Summer)	<p>In line with SACRE requirements. The need to study all world religions, part of a spiral column in which they will be required to use this prior knowledge to access future units. Preparation for themes element of GCSE.</p> <p><u>War and peace continues.</u></p> <p>Last 3 lessons and on Human rights and social justice: application to applied ethics eg euthanasia, abortion.</p>	<ul style="list-style-type: none"> • Find out about the practical work done by a number of religious charities around the world. For example, World Council of Churches, Christian Peacemaker Teams, Muslim Hands or Islamic Aid. Refer to these charities when considering whether peace is essentially a practical endeavour. • How does religion inspire these groups? • Would these groups exist if wasn't for religion? Does this work require religious inspiration? • Some atheists argue that religion causes conflict. Unfortunately there is of evidence to back up this claim; for example, find out about anti-Semitic persecution of Jewish people by Christian communities over many centuries. Find out about the accusation of 'deicide' and the 'blood libel', which are religious objections to Jewish people. How far are such instances of hatred also political, territorial and historical as well as religious? 	<p>Long style question on war and suffering.</p>

		<ul style="list-style-type: none">• Barely any of the actions committed by these militant Islamist groups are justified by Islamic theology.• Understand UN human rights. Explore what our individual human rights are. Human. Apply them to a range of moral issues utilaiising case studies.	
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