



RE Curriculum Overview Plan



Whole school curriculum intent

Enable students to participate in an ongoing search for wisdom, through exploring questions raised in human experience and answers offered by religious and non religious communities. This will help promote students' awareness, cultural capital and personal development.

Key stage 3/4 subject curriculum intent

The principal aim of RE is to engage, inspire, challenge and encourage students to be critical thinkers. Equipping them with the knowledge and skills required to understand the world around them. We raise challenging questions within RE and the curriculum is built to support students in exploring the answers to them, reviewing the beliefs of various communities as well as their own. We inspire to develop responsibility and respect within our students, allowing them to enter the wider community prepared.

Year Group	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1 and 2	
Year 7	Topic	K3.1. What is religion? 8 Lessons	Muslim/Christianity- Layover Unit	3.3. If it is the same world view how does it look so different?	3.2 How might a world view you a sense of right and wrong?	Buddhism Overlay topic
This is staying for all years	Core knowledge from this topic	<p>• Religion is hard to define and all religions do not look the same nor are they expressed in the same way. 'Religion' comes from a Latin term but 'dharma' and 'deen' are terms sometimes used to describe non Christian traditions. Students will also investigate their views towards religion, exploring what world views are and thinking about their own world view (PERSONAL EMPOWERMENT)• The understanding of what is meant by religion might be different in non-Western cultures and scholarship and care must be taken when applying Western ideas to organised worldviews such as Sanatan Dharma and Buddhist traditions. (SUBJECT CAPITAL). • Using common binaries e.g. (religious/secular) creates limitations and a false sense of simplicity; the religious landscape is messy. • Individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse. • Religion might be about beliefs/faith, ritual, works, experience and/or belonging and how each of these is expressed can also be diverse.(SOCIAL AND CULTURAL CAPITAL) • The Reformation was about simplifying the Christian religion of its elaborate rituals (Roman Catholic) and bringing a greater focus on knowing the Bible and nurturing a personal relationship with God. However, many expressions of Christianity, including Protestant ones, still use a lot of rituals to express the meaning at the centre of the Christian tradition.</p> <p>VISIT TO Atherstone local church (building links with the local community, SOCIAL AND CULTURAL CAPITAL).</p>	<p>Within this unit students will learn about the key features of belonging to the Muslim faith and review the challenges of practicing that faith today (SOCIAL AND CULTURAL CAPITAL). We begin by studying the 5 pillars of Islam, spending a lesson on each one. Zakat, Shahada, Sawm, Salah and Hajj. Within those lessons students assess what challenges there are belonging to this faith within today's society (SUBJECT CAPITAL). A couple of lessons are dedicated in particular to the study of prayer in Islam, reviewing the challenges that praying 5 times a day bring, looking at young and mature Muslim followers. We then spend time reviewing the Quran and its teachings, assessing codes of conduct for living. Within the assessment students will outline the key features of Muslim prayer, referring to the experiences of Muslims and how it brings a community together (SOCIAL AND CULTURAL CAPITAL). VISIT TO NUNEATON MOSQUE AND MUSLIM SOCIETY (building links with the local community, SOCIAL AND CULTURAL CAPITAL).</p>	<p>• Religion and worldviews influence people • Society and people can also shape and influence organised worldviews (such as religious traditions) • Religion is being influenced by events happening in the world which is also leading to an increased role for digital media related to religion. • Someone's personal worldview might be aligned to the same organised worldview as another person (e.g. they are both Christians) but how this looks in lived, embodied practice can be very different. • Worship might look very different in Christian worldviews, depending on which denominations (e.g. Roman Catholic, Anglican, Greek Orthodox etc) they are aligned with, yet have the same goal (i.e. to offer reverence to a deity). • The interpretation of sacred texts by theists (those who hold a belief in a god or deity) can vary widely depending on their religious tradition, beliefs, and lived practices as well as their own positionality. • Those with Christian worldviews might advocate on a spectrum for controversial issues such as sexuality, abortion, climate change, motherhood and family. The way they interpret the Bible and what it says/means often has the biggest influence on advocacy position. • Muslim worldviews can include Sunni, Shia, Ahmadiyya and Sufi expressions. Whilst there are many unifying aspects of these Islamic worldviews there are also some important differences. • Digital religion is changing the way many religious worldviews are being expressed. This is particularly visible for Christian and Sikh worldviews.</p>	<p>• Humans develop a moral compass and there are different theories about how and why that occurs. • Some worldviews draw upon wisdom and guidance from sacred texts in order to navigate moral and ethical situations. • Christian worldviews often include a reference to judgement when considering right actions (SUBJECT CAPITAL).. • Dietrich Bonhoeffer's teachings on what provides a sense of right from wrong are an example of morality and ethics in Christian worldviews. He established the 'Confessing Church' in response to Nazism in 1940s Germany. • Racial justice is an important consideration for many people with Christian worldviews and Christian theology around this has been applied to ethical scenarios such as the treatment of the Windrush generation. • Humanism is an organised worldview which enshrines Human Rights (1969 UN Convention of Elimination of All Forms of Racial Discrimination). • Jeremy Bentham's ethical theory includes utilitarianism (the theory that the best action in any situation is one which creates the greatest amount of good for the greatest number of people). • Absolutism is the belief in an absolute or unlimited power, authority, or principles(SUBJECT CAPITAL).. • Joseph Fletcher developed 'Situation Ethics' (an ethical theory that emphasises the importance of evaluating each situation individually and making moral decisions based on the specific circumstances rather than following fixed moral rules or principles). • Meta-ethics scrutinizes the language of ethics and what might influence a sense</p>	<p>Students will study many aspects of belonging to the Buddhist faith. To begin students will look at the differences between a Buddhist monk and a lay Buddhist. Looking at the additional responsibilities and restrictions to life that being a Buddhist monk brings (SOCIAL AND CULTURAL CAPITAL). Students review the challenges of being a monk and review arguments as to why a Buddhist monk is willing to give up aspects of living in order to reach enlightenment. They will complete an assessment that students have to reason why Buddhist monks would take such restrictions. Outlining how the life of a monk adds value to spiritual development (PERSONAL DEVELOPMENT AND EMPOWERMENT). Students study the key principles of the Buddhist faith, the four Noble truths, the 8 fold path and the story of Siddhartha Gautama who founded Buddhism. Time is spent reviewing the place of meditation within Buddhism and its purpose in clearing the mind and attaining enlightenment. Students will learn the importance of Wesak and how it is celebrated.</p> <p>(SUBJECT AND CULTURAL CAPITAL)</p>





RE Curriculum Overview Plan

					of right from wrong in individuals(PERSONAL EMPOWERMENT)•.	
Links to the national curriculum	Human and Social Sciences	The locally agreed syllabus stipulates that students must be able to study and access all 6 of the world religions. This unit allows them an in-depth study of Muslim/Christian life before attempting question 3.3.	Theology and Human and Social Sciences	Theology and Philosophy	Meeting the locally agreed syllabus requirements of an over lay unit. An in-depth study of the life of a Buddhist. Students also assess the challenges of been a Buddhist monk and the requirements of belonging to an ordained community	
Previous content that this topic builds upon	This links back to: • Unit U2.7 & diversity in Christian, Muslim and Hindu worldviews. • Unit L2.5- ideas about God/deity/supreme being from a range of worldviews. • Unit U2.4- ideas regarding living well from Dharmic and Islamic worldviews • Unit U2.3 Changes to religious worldviews over time and the increase in those identifying as non religious in the recent census	Students will build upon the 'codes of conduct' that we had assessed during the previous term. Student will reevaluate the Muslim teachings on equality and build upon them, looking at other rules that guide Muslims on living. Muslim Allah Zakat Shahada Swam Salah Hajj	Unit U2.3- changes to religious worldviews over time and the increase in those identifying as non religious in the recent census. Also, generational diversity within Dharmic worldviews and diverse expressions of Christian worldviews locally and globally • Unit L2.7- Differences in the way religious worldviews are expressed in, through and by art and architecture • Unit K3.1- The concept of religion and whether or not this can be defined	Unit U2.4 and examples of what might help someone to live well • Unit L2.4 and how a worldview might lead you to do hard things for good reasons e.g. fasting, pilgrimage, charity work, non-violent protest	Students have looked at the different aspects of belonging to the Islamic faith. Students will apply the same codes of living to the Buddhist faith. Rules for living, dietary requirements, festivals, worship and symbols of belonging.	
Key vocabulary	Census Colonialism Contested Deen, Dharma (Dharmic) Ethnography Pluralism Religion Religious experience Ritual Secularisation		Worldview Denomination Worship Digital religion. Religion Identity Beliefs Values Behaviours Experiences Church Christianity Sunni Shia Islam Sufi Ahmadiyya Sikh	Secular Utilitarianism Situation Ethics Morality Relative Philosophy X Morality	Lay Buddhist Buddhist monk Vihara 8 fold path Meditation Four noble truths Sangha Dharma	
Development of cultural capital	• Students securely know that religion is hard to define and that all religions do not look the same nor are expressed in the same way (for example, decolonising Dharmic traditions before study). • Students securely know individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse.	Students are aware of how Muslims live and how religion effects their lives. Students are gaining a knowledge and understanding of different faiths and how believers put into practice codes of conduct, festivals, practices and reflect on beliefs in life after death.	• Students securely know religion is hard to define and that all religions do not look the same nor are expressed in the same way e.g. such as the lived expressions of Christian and Muslim worldviews. • Students securely know now that individuals and communities might identify with organised worldviews such as religious traditions but their lived experience may be incredibly diverse, such as through digital expressions of organised worldviews (e.g. Christian and Sikh worldviews).	Students securely know that sacred texts can be interpreted in different ways by different members of the same organised worldview. • Students securely know that factors impacting on identity have led to a range of interpretations of sacred texts. • Students securely know about certain philosophies and ethical theories (e.g. utilitarianism, situations ethics, meta-ethics) and applying these to modern day contexts and scenarios.	Students are aware of how Buddhists live and how religion effects their lives. Students are gaining a knowledge and understanding of different faiths and how believers put into practice codes of conduct, festivals, practices and reflect on beliefs in life after death	
Development of reading	Essay on 'The Thinker'. Apostles Creed. Article on Article on Jurgen Moltmann- Divine Dance. Story of Bernadette and her religious experience. Different views towards The Trinity.	My Islam My Prayer- article. Reading article on Zakat.		Sheep and the Goats Parable. Is This is the end; for me, the beginning of life.- Dietrich Bonhoeffer.	Story of Siddhatha Guatama, from birth to enlightenment. Article- 4 Nobel Truths Guided Reading.	



RE Curriculum Overview Plan

		Rudolf Otto & the Numinous – article. ‘What is the purpose of life.’- article.				Robert Beckford Interview: Faith, Films and Theology - Reform Magazine. Article-Jeremy Bentham: The Thinker Behind Utilitarianism. Situation Ethics- guided reading task.	Guided meditation task. The Buddhas parable of two arrows.	
	Concepts –what will students be able to do at the end of the topic	<ul style="list-style-type: none"> Students engage confidently in ethnographic studies – developing knowledge and understanding that in practice, religion and worldviews are hard to define and look different to all people. Students more confidently employ reasoning as applied to different situations and scenarios of life. Students know how to ask questions ethically without causing harm/upset to recipients. Students respond with growing confidence to epistemological questioning e.g. where does this knowledge come from and how reliable is it? Students demonstrate historical theological skills – exploring the history of beliefs and practices. 	<p>Skills: Make links between what the Holy Qur’an says and how Muslims behave, talk about some simple ideas about Muslim beliefs about God, making links with some of the 99 Names of Allah. Recognise some objects used by Muslims and suggest why they are important.</p> <p>Knowledge: Students are able to explain clearly all the many aspects of belonging to the Muslim faith. This includes the 5 pillars of Islam and students are to provide examples of Islamic living. Students are also able to identify the challenges to belonging to Islam and suggest resolutions for such challenges.</p>	<ul style="list-style-type: none"> Students engage confidently in ethnographic studies – developing knowledge and understanding that in practice religion and worldviews are hard to define and look different to all people. Students make effective use of encounter – making good use of visits and visitors, such as through encounter with a range of Christian and/or Muslim expressions/denominations. 	<p>Students engage confidently in exegesis of sacred texts e.g. the Bible.</p> <ul style="list-style-type: none"> Students demonstrate liberation theological skills – identifying how interpretations of some sacred texts, such as in liberation theology, may have led to freedom of oppression. Students confidently apply philosophies and ethical theories to current contexts and situations. Students more confidently employ reasoning as applied to different situations and scenarios of life. 	<p>Skills: Offer an account of the impact of the idea that overcoming dukkha and attaining enlightenment is achievable by anyone without supernatural help, in relation to Buddhism’s spread in the West, giving reasons. Consider and evaluate how far the ideas of the Buddhist Dharma help students to make sense of the world and their own experience</p> <p>Knowledge: Students will be able to explain the different beliefs of a Buddhist and be explicit about how those beliefs affect actions and practice. Students will understand the role of karma as the foundation of Buddhist belief and how it informs action. Students will know the difference between lay and ordained monks, and be able to communicate some of the challenges to belonging to the Buddhist faith (been an ordained monk and making that sacrifice).</p>		
Year Group		Autumn 1	Autumn 2	Spring 1 and spring 2	Spring 2		Summer 1	Summer 2
Year 8	Topic	Sikhism 10 lessons		3.4 a- Are Peace and reconciliation essential for living globally and ethically?	3.4 a- Are Peace and reconciliation essential for living globally and ethically?		Hinduism layover Topic	Continued
This is staying for all years moving forwards This year 8 once in year 9 can pick up some buddhism	Core knowledge from this topic	Students will know and understand the key beliefs of belonging to the Sikh faith. This will include understanding the key features of the Gurdwara and how it provides langha (service to others). Students will then move on to understanding the key beliefs of the 5 k’s, beliefs in God and key Sikh festivals. They will be able to identify the key symbols of belonging (SOCIAL AND CULTURAL CAPITAL).	Reconciliation, forgiveness, peace, and atonement are a part of many of the world religions, but also are important for people who have a non-religious worldview. • Reconciliation		Continued		Students will study many aspects of belonging to the Hindu faith. To begin, students will explore the differences between a Hindu renunciate (sannyasi) and a lay Hindu. They will examine the additional responsibilities and	



RE Curriculum Overview Plan

<p>and 3.2 sense of wrong or right- 25/26- into 27 when year 8 become 9</p>		<p>Students know how Sikhs can be baptised and symbols of becoming a dedicated believer to the faith. Students will review the Sikh beliefs towards creation, looking at the main Sikh key religious figures. Using the 2015 Sikh official report students will be able to understand the emigration of Sikhs to British community and what they have provided to society (SUBJECT CAPITAL).</p>	<p>and forgiveness feature in many religious celebrations and festivals. • Reconciliation links with peace keeping and has led to many peace keeping organisations around the world.(SUBJECT CAPITAL).. • Reconciliation is a significant concept in Christianity, and it encompasses several dimensions, including reconciliation with God, with others, and with oneself. • Reconciliation is an important concept in Islam, and it encompasses various dimensions related to restoring harmony, peace, and good relations among individuals, communities, and nations (PERSONAL EMPOWERMENT)•. • Reconciliation is a significant concept in Judaism, and it involves various aspects related to restoring harmony and repairing relationships. • Hindu Dharma teachings about reconciliation and forgiveness is multifaceted. It can involve personal, interpersonal, spiritual, philosophical, and environmental dimensions. It emphasises the importance of harmony, balance, and understanding, whether within oneself, with others, with the divine, or with the natural world.</p>		<p>lifestyle restrictions that come with choosing the renounced path, including how this reflects different levels of social and cultural capital. Students will review the challenges faced by a sannyasi and explore reasons why an individual would choose to give up worldly attachments in pursuit of spiritual liberation (moksha). They will complete an assessment where they must reason why some Hindus take on such renunciation, outlining how the life of a sannyasi contributes to personal development and empowerment through spiritual focus.</p> <p>Students will study the key principles of the Hindu faith, including the concepts of dharma (duty), karma (action and consequence), samsara (cycle of rebirth), and moksha (liberation). Time will be spent examining the roles of different deities, such as Brahma, Vishnu, and Shiva, and how they are understood within the wider framework of Hindu beliefs. Students will also learn about key practices such as puja (worship), meditation, and yoga, and their importance in daily spiritual life. The course will conclude with a focus on major Hindu festivals such as Diwali, exploring how they are celebrated and what they signify within the faith</p> <p>(SUBJECT AND CULTURAL CAPITAL)</p>	
	<p>Links to the national curriculum</p>	<p>Meeting the locally agreed syllabus requirements of the study of overlay units. Students also begin to understand what difference it makes to believe in key Sikh fundamentals.</p>	<p>Theology and Human and Social Sciences</p>		<p>Meeting the locally agreed syllabus requirements of an overlay unit. An in-depth study of the life of a Hindu. Students also assess the challenges of been a Hindu and the requirements of belonging to an ordained community.</p>	
	<p>Previous content that this topic builds upon</p>	<p>Students have begun to understand the key beliefs of all faiths and are versed in knowing how key beliefs influences the actions of a believer. Students will continue to develop their understanding</p>	<p>Unit K2.3 - What can worldviews tell us about conflict, peace, forgiveness and reconciliation and is that</p>		<p>Students have looked at the different aspects of belonging to the Islamic faith. Students will apply the same codes of living to</p>	



RE Curriculum Overview Plan

			important? • Unit L2.2 the meaning of the art and architecture of Coventry Cathedral, some of which represents themes of peace, forgiveness and reconciliation		the Hindu faith. Rules for living, dietary requirements, festivals, worship and symbols of belonging.	
Key vocabulary	Guru Granth Sahib Guru Khanda Khalsa Langar Sewa Sangat Sikh Vahiguru Guru Nanak Gurdwara		Reconciliation Forgiveness Radical Ummah Zakah Atonement Holi Eightfold path Compassion Seva Humanists Peace Conflict John Crossan Muhammad (PBUH) Yom Kippur Hindu Dharma Karma Meditation Selfless Injustice		Dharma Karma Hindu Mandir Puja Worship Vedas	
Development of cultural capital	Students will be aware of the key Sikh beliefs and how their faith influences their actions. They will be able to describe the 5ks and understand how Sikhs identify themselves. Students will be able to communicate how Sikh service of langha extends to a wider community and why it is important that Sikhs help others.		• Students know that sacred texts can be interpreted in different ways by different members of the same organised worldview. • Students know that factors impacting on identity have led to a range of interpretations of sacred texts.		Learning about Hinduism helps students develop cultural capital by giving them insight into one of the world’s oldest and most widely practiced religions, enriching their understanding of global traditions, values, and perspectives. It also promotes respect and empathy for diverse cultures, which is essential for life in a multicultural society.	
Development of reading	Guru Nanak disappearing guided reading task. 10 Gurus- guided reading task. ‘Shine coconut moon’, by Meesha Meminger The birth of a Guru. http://www.discoverikhism.com/sikh_gurus/guru_nanak_birth_of_a_guru.html		Study of/virtual tour/article reviewing the Cathedral in Coventry. Why it was created and how it is based on peace and forgiveness. Coventry cathedral Article- Litany of Reconciliation. Article- Hatred never ceases by hatred, but by love alone is healed. This is the ancient and eternal law. —Spoken by the Buddha. Guided reading task. Prayer of atonement.		Hinduism – Kids Britannica Kids https://kids.britannica.com/kids/article/Hinduism/353249 God in Hinduism Facts for Kids — https://kids.kiddle.co/God_in_Hinduism Hinduism World Religions for — https://www.worldreligionsforkids.com/hinduism hinduismfacts.org	
Concepts –what will students be able to do at the end of the topic	Skills: Comment thoughtfully on the value and purpose of religious practices and rituals in a Sikh’s daily life. Make links between key Sikh values and life in the world today, identifying which values would make most difference in pupils’ own lives and in the world today. Knowledge: Students will be able to explain the key fundamentals of belonging to the Sikh faith. This includes the 5Ks, symbols of belonging, beliefs in God and the tradition of Langha		• Historical theological skills – Students can use skills to explore the history of beliefs and practices. • Liberation theological skills – Students can identify how interpretations of sacred texts have led to freedom of oppression. • Hermeneutics – Students explore the implications of interpretations		Skills: Offer an account of the impact of the idea that overcoming dukkha and attaining enlightenment is achievable by anyone without supernatural help, in relation to Hindus spread in the West, giving reasons. Consider and evaluate how far the ideas of the Hindu Dharma help students to make sense of	



RE Curriculum Overview Plan

		(service). Students will also know the key features of a Gurdwara and how it acts as a pillar of Sikh community.	of texts by different members of the same organised worldview/ religious tradition.		the world and their own experience
					<p>Knowledge: Students will be able to explain the different beliefs of a Hindu and be explicit about how those beliefs affect actions and practice. Students will understand the role of karma as the foundation of Hindu belief and how it informs action. Students be able to communicate some of the challenges to belonging to the Hindu faith.</p>

Year Group		Autumn Term 1	Autumn 2	Spring 1	Spring Term 2	Summer 1 and summer 2
Year 9	Topic	3.4 Religion and Conflict	3.6 Is religion a force of good?	3.5 How might philosophies be drawn from sacred texts on the way people chose to live?	Religion and life, ethics Introduction to ethics.	3.7 Why do some people inhabit a theistic view while other reject it?
This will change as this year 8 did miss out as they had less time last year	Core knowledge from this topic	<p>-students will understand conflict- Conflict is when two people or groups disagree, and the disagreement causes friction. One party needs to feel that the other's point of view will have a negative effect on the final outcome.- students will analyse the causes of war- What is war and what causes it? War is caused by many different things, including competition over land, religious conflicts, and nationalism. Imperialism, racism, and slavery have also been causes of armed conflict and students will analyse their own views towards when war is acceptable (PERSONAL EMPOWERMENT)•..- holy war, any war fought by divine command or for a religious purpose. The concept of holy war is found in the Bible (e.g., the Book of Joshua) and has played a role in many religions. See crusade; jihad. Key People: Osama bin Laden. Related Topics: jihad religion,-Just war is warfare that is justified by a moral or legal tradition. Just war theory presumes that there are legitimate uses of war but also sets moral boundaries on the waging of war. It deals with</p>	<p>• The current landscape of society with reference to religion and worldviews, including what the 2021 census data shows. (PERSONAL DEVELOPMENT ANMD EMPOWERMENT- CRITICAL THINKING AND REASONING)• 'Holy War' from different worldview perspectives (including Christian and Muslim worldviews) and the position some people with Christian worldviews (e.g. Quakers) might take as pacifists. • The meaning of Greater Jihad (a personal inward struggle) and Lesser Jihad (the outward struggle to defend Islam from threat) in Muslim worldviews.(SOCIAL</p>	<p>The interpretation of sacred texts by theists can vary widely depending on their religious tradition, beliefs, and practices. • Allegorical or symbolic interpretation of sacred texts is an approach to understanding religious scriptures that emphasises the deeper, hidden meanings and symbolism within the text, rather than taking the text literally. • In academic and more liberal religious circles, scholars and theists often use historical-critical methods to understand sacred texts in their historical and cultural context (origins, authorship, and cultural influences at the time of their composition). • Sacred texts from various religious traditions provide insights, descriptions, and interpretations of the concept of God or the divine(SUBJECT CAPITAL)... These can vary significantly between different religions and even within different sects or denominations of the same religion. This links back to: •</p>	<p>-Literalist Christians may believe that God created the world exactly as it states in the Bible, ie God taking six days to create everything and resting on the seventh day. (SOCIAL AND CULTURAL CAPITAL). Non-literalist Christians may see biblical accounts as more mythical stories.- William Paley (1743-1805) compared the design of the universe to finding a watch. He argued that if you were walking on a moor (grassland area) and found a watch lying on the grass and saw how complicated it was you would have to assume someone made it.- Quakers have a long history of advocating for animal rights(PERSONAL DEVELOPMENT ANMD EMPOWERMENT- CRITICAL THINKING AND REASONING)• —they became the first denomination to establish such an organization within their faith group, when the Friends' Anti-Vivisection Association (now known as</p>	<p>• Worldviews influence people and defining factors include things like upbringing, geographical-social context, connection/alignment with organised worldviews such as religious traditions. • Society and other people can also shape and influence personal worldviews. SOCIAL AND CULTURAL CAPITAL-COMMUNITY/ETHICS). • Theistic worldviews usually involve ideas about the transcendent, such as faith in a deity/supreme being and/or beliefs around miracles. • The 'Inconsistent Triad' can be a reason for some to reject a theistic worldview: (SOCIAL AND CULTURAL CAPITAL). God is all-powerful (omnipotent), God is all-knowing (omniscient), yet evil exists in the world. • Some worldviews are more based on science (including cognitive science), such as non-religious worldviews e.g. Humanism. • Transcendent is an important term when considering theistic worldviews. It means 'beyond or above the range of normal or physical human experience'. • The supremacy of science, lack of</p>



RE Curriculum Overview Plan

		<p>two fundamental questions concerning the ethics of war and peace: When is it morally and legally justified to go to war? (SOCIAL AND CULTURAL CAPITAL- COMMUNITY/ETHICS). r-Apartheid refers to the implementation and maintenance of a system of legalized racial segregation in which one racial group is deprived of political and civil rights. Apartheid is a crime against humanity punishable under the Rome Statute of the International Criminal Court (SOCIAL AND CULTURAL CAPITAL).</p>	<p>AND CULTURAL CAPITAL- COMMUNITY/ETHICS). • Islamophobia: anti-Muslim racism in the form of prejudice and hostility. • The concept of 'de-colonising' applied to worldviews and disciplines used to study religion and how this might be applied to Sikhi. (PERSONAL DEVELOPMENT AND EMPOWERMENT- REASONING/ORACY/PERSUASIVE WRITING). • Black Liberation Theology as a key expression of hope and a means for tackling oppression through the lens of Christianity. • The 'Hermeneutics of Suspicion' as an intentional way of interpreting Biblical texts with scepticism in order to challenge oppression and injustice that can result from some traditional interpretations: Who creates this interpretation? Who benefits from it? Who loses out because of it? • Liberation Theology as a means of supporting justice and hope for the poor and oppressed.</p>	<p>Unit U2.2 Hermeneutic principles applied to sacred texts and stories and the impact interpretation can have on lived expression of worldviews. SOCIAL AND CULTURAL CAPITAL- COMMUNITY/ETHICS). • Unit U2.7 Ideas about truth drawn from different worldviews and how truth might be found This links to future learning: • GCSE topics such as creation, the nature of God, science and religion, gender equality, and the use of sources of authority. Important Substantive Knowledge Prior Knowledge Future Knowledge • Sacred texts from various religious traditions often contain accounts and narratives about the creation of the universe and humanity, providing insights into the beliefs, cosmologies, and worldviews of the respective religions. • The Quranic narrative of creation is distinct (SUBJECT CAPITAL).. from some other creation stories found in religious texts. Islam does not adhere to a literal interpretation of a six-day creation, as found in some other religious traditions. Instead, the Quran emphasises the role of Allah as the ultimate Creator and the significance of human beings as stewards of the Earth. Interpretations of these Quranic verses may vary among scholars and Islamic traditions. • Creation narratives are found in the Upanishads of Sanatan Dharma and are centred on the concept of Vasudhaiva Kutumbakam (a Sanskrit phrase meaning 'The World Is One Family'). • 'Ahimsa' (a Sanskrit word meaning 'without injury') is important in Hindu worldviews when considering responsibility</p>	<p>Quaker Concern for Animals) was founded in 1891.- Genetic interventions with plants and animals should show respect for the rich variety of life-forms. Exploitations and manipulations that would destroy natural balance or degrade God's created world should be prohibited.-All the religions have taken strong positions on abortion; they believe that the issue encompasses profound issues of life and death, right and wrong, human relationships and the nature of society, that make it a major religious concern.(PERSONAL DEVELOPMENT AND EMPOWERMENT- REASONING/ORACY/PERSUASIVE WRITING). • People involved in an abortion are usually affected very deeply not just emotionally, but often spiritually, as well. They often turn to their faith for advice and comfort, for explanation of their feelings, and to seek atonement and a way to deal with their feelings of guilt.- Muslims believe in euthanasia very rarely, only if the person is extreme suffering can passive euthanasia be considered the lesser of two evils. On the other hand, Roman Catholics never allow euthanasia as it goes against the idea of sanctity of life and the fact that God made us in his own image.-According to traditional Christian views, beginning at conception, the embryo has moral status as a human being, and thus most assisted reproductive technologies are forbidden. According to Islam, the procedures of IVF and embryo transfer are acceptable, although they can be performed only for husband and wife.</p>	<p>evidence for God/miracles and unanswered prayer are just some of the reasons people may reject theistic worldviews. • Humanism and Buddhist traditions are two examples of non-theistic organised worldviews.(SOCIAL AND CULTURAL CAPITAL • There are many schools of Buddhism but the main two are Theravada and Mahayana. Buddhist worldviews are an example of how worldviews can be shaped and influenced by the cultures they encounter, creating recognisable similarities as well as defining differences. • The Amsterdam Declaration is often seen as a vital statement of importance for those with Humanist worldviews. The Ten Commitments are often an important set of principles for those with Humanist worldviews</p>
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RE Curriculum Overview Plan

				<p>towards the earth. • The Guru Granth Sahib is an important source of wisdom for those with Sikh worldviews as the living guru. Shabads (spiritual hymns from the scriptures) may be sung and recited by Sikhs as a source of inspiration and guidance in their lives today. Ardas (set prayers) are often performed as Hukanama (literally meaning ‘a royal decree’). • For some, religious texts are a vital source of ethical guidance, while others may find their moral compass through secular philosophies, personal reflection, or a combination of sources. • Sacred texts play a significant role in helping theists understand the concept of life after death and the associated beliefs, teachings, and narratives.</p>		
Links to the national curriculum	Study of Ethics	This links back to: • Unit U2.5 the Doctrine of Discovery and the impact of colonialism • Unit K3.4 and concepts of peace, forgiveness and reconciliation across different worldviews Persecution Census Jihad Enlightenment Holy war Islamophobia Philosophy Anti-Semitism	Philosophy and Social Sciences This links back to: • Unit U2.2 Hermeneutic principles applied to sacred texts and stories and the impact interpretation can have on lived expression of worldviews. • Unit U2.7 Ideas about truth drawn from different worldviews and humanism	Study of Ethics	Theology and Human and Social Sciences	
Previous content that this topic builds upon	Links back to religious views built in the year 7 and 8, Christianity, Hinduism, Islam and now applying those views to ethical situations such as war and peace.	ChatGPT said: The study of conflict helps students understand the root causes and impacts of war, including political, social, and human consequences. By examining different types of conflict, they learn how violence escalates and the challenges of resolving it. This foundation	Bible Literal Creationist Theist Fundamentalist Allegorical Symbolic Transcendent Imminent Omnipotent, Omnibenevolent Omniscient Pantheism Personal Impersonal Qur’an Brahman Guru Granth Sahib Zakat Hajj Genesis Utilitarianism moral philosophy Humanist natural law universalists intercession (shafa’a) Sufism Shiva Puranic Ummah	Study of Christianity and Islam in previous topics, now apply them to the religious views to ethical situation.	Links back to 3.1, What is religion and is there a God. Reviews why people do believe in God and why they do not.	



RE Curriculum Overview Plan

			prepares them to explore how peace can be built through dialogue, justice, and reconciliation. Understanding conflict deepens their appreciation of the value of peace and the effort required to achieve and maintain it.			
Key vocabulary	Holy War Just War Tolerate Peace Reconciliation Resolve Conflict Tensions	Peace Forgiveness Theology Liberation	Interpretation Literalist Fundamentalist Gensis Sacred texts Non literalist Creationist	Genetic engineering Big Bang Literalist Abortion Euthanasia William Paley -Students will be using knowledge of religious views and applying them to ethical situations allows students evaluate their own beliefs and apply them.	Humanist Inconsistent triad Psychology Transcendent Morality Ethics Religion Worldview Experience Belief Values Behaviour Harmoniously Census Evil Suffering	
Development of cultural capital	-Students will have a clear understanding of the religious views towards war, as well as been able to explore their own views. Students will analyse the different reasons why war occurs and will analyse current situations and examples of war.	<ul style="list-style-type: none"> • Students securely know that individuals and communities might identify with organised worldviews such as religious traditions, but their lived experience may be incredibly diverse. • Students securely know that religion is not always a force for good but can also contribute to conflict and oppression. • Students securely know that when a religious worldview is inhabited and lived out identity factors such as gender, sexuality and ethnicity can significantly impact upon that lived expression. 	Students can confidently use hermeneutics – exploring the implications of interpretations of texts (such as the Bible and the Qur’an) by different members of the same organised worldview/religious tradition. • Students confidently apply philosophies and ethical theories (such as ethics common in Humanist worldviews) to current contexts and situations. • Students more confidently employ reasoning as applied to different situations and scenarios of life. • Students engage confidently in ethnographic studies – developing knowledge and understanding that in practice religion and worldviews are hard to define and look different to all people.	Ethics helps students develop cultural capital by teaching them values like respect, integrity, and empathy, which are essential for navigating diverse social environments. It encourages critical thinking about right and wrong, enhancing their ability to engage thoughtfully with different cultures and perspectives. Through ethical education, students learn to appreciate diversity and practice inclusion, strengthening their social awareness and interpersonal skills. This ethical foundation supports their ability to succeed in academic, professional, and multicultural settings.	<ul style="list-style-type: none"> • Students securely know that sacred texts are used to justify belief in God/a deity and some reject this (e.g. agnostics and atheists). • Students securely know that religion is hard to define and that all religions do not look the same nor are expressed in the same way (for example, Buddhist worldviews drawn from different schools of Buddhism). 	
Development of reading	Article, guided reading task- Iran Calls for the elimination of Nuclear Arms.	George Elliot Case Study- guided reading Iron Bangle Lady- guided reading	Interpretations of Creation Story Gensis- Guided Reading task. Article- Why this atheist likes the Bible.	Science article Big Bang verses God	Article- the place of atheism today Article- Theravada Buddhism and views towards the Buddha.	



RE Curriculum Overview Plan

		<p>Article- The Norther Ireland Conflict, guided reading task.</p> <p>Article- The apartheid- guided reading task.</p>	<p>Saint Moses the Black-guided reading</p>		<p>Article- is it right to play God</p> <p>Reading- Euthanasia and I</p>	<p>Buddhist Fundamentalism.</p> <p>Modern day miracles.</p> <p>Is religion a product of the Human Mind.</p> <p>Story of Job- guided.</p>
	<p>Concepts –what will students be able to do at the end of the topic</p>	<p>How is peace to be achieved? 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, Khalsa Aid and Sikh Human Rights work. 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?</p> <ul style="list-style-type: none"> • Some atheists argue that religion causes conflict. Unfortunately there is a lot of evidence to back up this claim. How far are such instances of hatred also political, territorial and historical as well as religious? • Students will no doubt ask if the 'Islam' they learn about in RE is the same 'Islam' that justifies atrocities committed by 'Islamic State' or Boko Haram. Be prepared to address issues about violent Islamic extremism and explore where it differs from mainstream Islam. Learning about the conditions of 'lesser jihad' in Islam, where the use of force is permitted, would make a good comparison. Barely any of the actions committed by these militant Islamist groups are justified by Islamic theology. • 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 pra 	<p>Students engage confidently in ethnographic studies – developing knowledge and understanding that in practice religion and worldviews are hard to define and look different to all people.</p> <ul style="list-style-type: none"> • Students demonstrate liberation theological skills – identifying how interpretations of some sacred texts may have led to freedom from oppression. • Students demonstrate historical theological skills – exploring the history of beliefs. 	<p>Students securely know that sacred texts (e.g. the Bible, the Qur'an etc) can be interpreted in different ways (such as literally, allegorically, metaphorically, symbolically, mythologically) by different members of the same organised worldview/religious tradition and may lead to activism and action on a spectrum (such as responses to climate change or issues such as abortion).</p> <ul style="list-style-type: none"> • Students securely know that sacred texts are used to justify belief in God/a deity. • Students securely know about philosophies of religion for several religious traditions (for example, drawn from the Bhagavad Gita in Sanatan Dharma or the philosophy of Zera Yacob), how these are applied to life now and how they have been in the past. 	<p>students will confidently be able to understand what ethics is and how to apply their own religious beliefs towards them. They will also be able to argue the view points of others and be able critically analyse life and death decisions. Students start to assess the ethical issues of life after death, looking at euthanasia, abortion. Students are gaining an awareness that religious believers do differ in their opinions to such ethical decisions.</p> <p>Students start to assess the ethical issues of life after death, looking at euthanasia, abortion</p>	<ul style="list-style-type: none"> • Students can confidently use hermeneutics – exploring the implications of interpretations of texts by different members of the same organised worldview/religious tradition. • Students demonstrate a developing understanding of Philosophy of Religion – knowing, understanding and applying a wide range of philosophies of religion for a variety of religious traditions. • Students engage confidently in ethnographic studies – developing knowledge and understanding that in practice religion and worldviews are hard to define and look different to all people (e.g. expressions of Humanist worldviews). • Students make effective use of encounter – making good use of visits and visitors that reveal the connection between individual and organised worldviews and can be articulated with growing clarity by students.