

Religious Studies Curriculum Overview

Our department's vision

We want all pupils at Reach to understand the broad variety of different religions and worldviews, as well as the theological and historical claims and beliefs that underpin each of them.

What knowledge have we selected in our curriculum and why?

Our religious studies curriculum is driven by the whole-school vision to give students the skills, attributes and academic qualifications to go on to live lives of choice and opportunity. In selecting and sequencing knowledge for our curriculum, we are guided by the national curriculum and led by our whole-school curriculum design principles.

1. Knowledge-rich:

In EYFS, pupils explore how religion may play a part in their own identity and hear about different religions of their teammates. They are then exposed to different religions within our school community in their unit - 'Celebrations'. In Key Stage 1, pupils are introduced to the six major world religions. They then focus on Christianity in their 'Significant events' unit which culminates in the Year 1 Nativity performance. In Years 2 - 6, pupils learn about the six major world religions.

In Year 7, pupils study both the Old Testament and New Testament as part of a unit on Biblical literacy which provides a strong foundation for pupils to go on to study the Abrahamic faiths. Pupils better understand the shared stories, values, and themes that underpin Judaism, Christianity and Islam and gain essential context that enables them to appreciate the historical and theological connections between these three faiths, making their later studies of each religion more meaningful and coherent.

After this grounding in Biblical literacy, our pupils go on to study the five major world faiths considering the historical, theological, scriptural and experiential aspects of each religion. A unit on Buddhism, for example, will give pupils the opportunity to learn about how the religion is said to have been founded or revealed, but also what the holy scriptures set out, and the variety of ways that people practise Buddhism today. We attempt to make clear to pupils the diversity and debate within religions and how they can evaluate and critique claims being made. Alongside this, we take time to ensure that pupils engage in both the similarities and differences between religions, and can therefore engage in cross religious discussion.

Every lesson begins with retrieval practice which strengthens the recall of knowledge covered in previous units and lessons. All religious studies lessons include explicit vocabulary instruction and exposition through storytelling, so that new knowledge is strongly embedded in pupils' schema.

2. Backwards planned:

We have carefully structured the curriculum so that pupils who choose to study GCSE religious studies are set up for success. Knowledge is built upon as pupils progress through their career at

Reach Academy. We have a strong focus on the disciplinary skills of a theologian and ensure that these skills are built upon year- on-year. Pupils trace the history of the six major world religions to see how they began, and how they have developed over time, institutionally, doctrinally and socially. As they move through the curriculum, they will be able to develop conceptual links, such as how God is understood within different religions, or what might be expected after death.

3. Carefully resourced:

At Reach Academy Hanworth Park we use the KS3 Knowing Religion student textbook as a starting point for planning lessons. All through our school, we are aligned about what excellent teaching in religious studies looks like: employing explicit instruction, teacher modelling, accountable independent reading and using systematic assessment for learning in lessons - our booklets reflect this.

4. Aspirational, inclusive and diverse:

For many of our pupils at Reach Academy Hanworth Park, religion is one of the most fundamental aspects of their identity. One of the five main British Values is that we celebrate is that people respect each other's beliefs and faiths and show tolerance for diversity. One of the most powerful ways of increasing the respect for different worldviews is to understand them. As a result, our religious studies curriculum grounds pupils in not only the Abrahamic religions, but also the Dharmic religions.

In their religious studies lessons, pupils are taught using a blend of explicit instruction, deliberate practice, scriptural study, and exposure to the direct experiences of faith practitioners. Hearing first hand how people worship, for example, can be particularly powerful. Questioning is encouraged within religious studies so that pupils are able to frame increasingly valid questions in terms of religious enquiry. We also ensure that as part of their studies pupils visit all the different places of worship in order to hear from religious leaders and faith practitioners themselves.

We support and ensure our curriculum is inclusive for pupils with a range of needs first and foremost through high quality teaching: this means explicit instruction, scaffolding, adapting teaching according to AFL (assessment for learning) to help more pupils learn, providing learners with worked examples and using diagrams to accompany explanations (dual coding). Our scaffolding is evident in our exposition, questioning and through use of aids where appropriate.

5. Rigorously assessed:

We systematically assess pupils in lessons by teaching responsively through a range of AFL strategies; through low-stakes assessments; and in formal assessments at the end of every half-term after which we deliver whole-class feedback.

Our 'Do Nows' are a means of retrieval practice used to recap previously taught topics and are planned meticulously, considering spacing and interleaving of practice. Our low-stakes assessments are a key way of seeking and, via whole class feedback (WCF), closing gaps in knowledge.

Formal assessments provide robust student data that can be used formatively to re-teach content identified in QLAs through WCF and summatively to consider the snapshot of attainment and progress at that time.

6. Regularly evaluated and reflected upon.

We use structures such as subject management, department meeting time and pupil progress meetings after formal assessments to frequently reflect on our curriculum. We consider its design, its resourcing, its implementation and its impact; making changes immediately or logging them for the next academic year. Constant reflection on our implementation takes place through our instructional coaching system, in which every teacher receives a weekly action step to improve their implementation of the curriculum.

Primary Curriculum Map						
Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
R	All about me/ traditional tales	Celebration				
1		Significant Events				
2			Judaism			
3	Christianity					
4		Islam				
5				Buddhism		
6			Hinduism		Sikhism	

Secondary Curriculum

Year 7

C1- Old Testament	C2- New Testament	C3- Judaism
- What is the Bible? - Creation - Fall - Cain and Abel - Noah and the flood - Abraham and Isaac - Jacob and his sons - Joseph in Egypt	- What is the New Testament? - The birth of Jesus - The baptism and temptations of Jesus - The miracles of Jesus - Who were the Pharisees?	- What is Shabbat? - Jewish festivals - Birth, Bar Mitzvah and Bat Mitzvah - Marriage, funerals and mourning - The value of human life

• Life of Moses • Exodus • The Ten Commandments • The Judges • David and Goliath • David and Bathsheba • Elijah and exile	• The parable of the good Samaritan • The parable of the prodigal son • Outcasts, love and forgiveness • The cleansing of the Temple • The Last Supper • The Plots against Jesus • The crucifixion • The resurrection • Why did Jesus die? • Pentecost and the conversion of Saul • The Travels and Letters of Jesus	• A persecuted people • Jewish responses to the Holocaust • What is Zionism?
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Year 8

C1- Christianity	C2- Islam	C3- Hinduism
• What is Christianity? • How did Christianity begin? • What was life like for the early Church? • Extended writing and feedback • Constantine and the Council of Nicea • The Great Schism and the Catholic Church • Who is the Pope? • Extended writing and feedback • The Reformation and the Salvation Army • Quakers and the Amish	• Introduction • What is Islam? • How did Islam begin? • How did Islam rise to influence? • Why did Islam split? • What is the Qur'an? • What do Muslims believe about God? • Who are the prophets in Islam? • What do Muslims believe about God?	• Forms and places of worship • Places of pilgrimage • Hindu festivals • What is the caste system? • Hindu attitudes to violence • Do Hindus believe in gender equality? • What are Hindu attitudes to the environment? • Hinduism in world culture

Year 9

C1- Buddhism	C2-Sikhism	C3-Ethics
• What are the schools of Buddhism? • What is Tibetan Buddhism? • Buddhist meditation • Buddhist art • Buddhist festivals • Places of pilgrimage • Inspirational leaders	• Introduction • What do Sikhs believe happens after death? • What is a gurdwara? • What is a langar? • How do Sikhs serve others? • The Golden Temple of Amritsar	• What is ethics? • How should we live if God is dead? • Are goodness and pleasure the same? • What should we do with the runaway train? • What is the banality of evil?

• Buddhism in the UK	• Sikh festivals • What do Sikhs believe about war? • Sikhism in the UK	• Are we more than mere matter? • How ethical is artificial intelligence? • Are animals as important as humans?
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Year 10

C1- Christianity	C2-Islam	C3-Relationships and Families
• Introduction • God as omnipotent • The problem of evil and suffering • The oneness of God and the Trinity • Christian beliefs about creation • The incarnation and Jesus, the son of God • The crucifixion • The resurrection and ascension • Resurrection and life after death • The afterlife and judgement • Heaven and hell • Sin and salvation • The role of Christ in salvation	• The Oneness of God and the supremacy of God's will • Key beliefs of Sunni Islam and Shi'a Islam • The nature of God • Angels • Predestination • Life after death • Prophethood and Adam • Ibrahim • Muhammed and the Imamate • The holy books in Islam	• Human sexuality • Sexual relationships before and outside of marriage • Contraception and family planning • Marriage • Same-sex marriage and cohabitation • Divorce and remarriage • Arguments for and against divorce • The nature of families • The purpose of families • Contemporary family issues • Gender equality

Year 11

C1- Christianity	C2-Islam	C3-Revision
• Introduction • God as omnipotent • The problem of evil and suffering • The oneness of God and the Trinity • Christian beliefs about creation • The incarnation and Jesus, the son of God • The crucifixion • The resurrection and ascension • Resurrection and life after death • The afterlife and judgement	• The Oneness of God and the supremacy of God's will • Key beliefs of Sunni Islam and Shi'a Islam • The nature of God • Angels • Predestination • Life after death • Prophethood and Adam • Ibrahim • Muhammed and the Imamate • The holy books in Islam	

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| <ul style="list-style-type: none">• Heaven and hell• Sin and salvation• The role of Christ in salvation | | |
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