

RE Curriculum Map



Year 7 – Religious Beliefs and Teachings

Rationale and Links to The National Curriculum

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The ultimate purpose of the curriculum is to help students to develop a strong understanding of the three largest religions in the world: Christianity, Islam and Hinduism. Focussing on these three faiths in depth allows students to best understand Christianity, the largest faith in the UK, and the one which has most affected British culture, Islam, the second largest faith in the UK and the world and which is most frequently seen by our students in the media, and Hinduism, the third largest faith in the world and one which presents quite a different worldview to Christianity and Islam, being dharmic and not obviously monotheistic and Abrahamic in nature.

In Year 7, students study the beliefs and teachings of Christianity, Islam and Hinduism, building upon their learning at KS1 and KS2. The year begins with a unit on philosophical thinking, with a look at what it means to be human by exploring fundamental human (or 'ultimate') questions: What is real? Who am I? How should I live? This philosophy-based approach at the start of KS3 encourages students to see that the questions and proposed answers we explore on this course are relevant to all, regardless of their worldview.

	Term 1 (6 Lessons)	Term 2 (5 Lessons)	Term 3 (6 Lessons)
Key Topics	<ul style="list-style-type: none">Human Questions and The Nature of Ultimate Questions.Baseline Assessment.Christian Beliefs about God and the Incarnation of Jesus.	<ul style="list-style-type: none">The common roots of Judaism and Christianity.The Life and Teachings of Jesus.The Death and Resurrection of Jesus.	<ul style="list-style-type: none">Muslim Beliefs about God.The Sunni Muslim Articles of Faith.The Life and Teachings of Prophet Muhammad.
Substantive Knowledge (The knowledge the students will develop)	<ul style="list-style-type: none">There are 8 billion people on Earth with very different beliefs, there are no 'correct answers' to ultimate questions, but different worldviews will provide different responses.Philosophers have debated the nature of reality for many years, with Rene Descartes	<ul style="list-style-type: none">Christianity is a global religion, which has led to different denominations and interpretations around Jesus, and that Jesus is considered the fulfilment of prophecy.Christianity holds common roots with Judaism and links to Islam.	<ul style="list-style-type: none">Islam is a strictly monotheistic faith with links to Judaism and Christianity, as well as being the second largest global religion.Muslims believe in the oneness of God, angels, holy books, prophets, life after death and predestination, as Muhammad

	<p>questioning reality and concluding, “I think therefore I am.”</p> <ul style="list-style-type: none"> • We exist as physical beings but are also ‘more,’ with some thinking the ‘real us’ is our soul. • There are different approaches to ethical decisions, affected by ideas such as religion and society. • Humans have practiced religion throughout known history, through rituals such as burial. The earliest religions were polytheist, believing in many gods. • Christians believe in one God who is all powerful, all loving and all knowing, and they understand God through the Trinity: Father, Son and Holy Spirit. • The Nativity story explains the birth/incarnation of Jesus, it is recorded in two of the four gospels, and the stories have some differences. 	<ul style="list-style-type: none"> • Jesus taught for two to three years before his death, and his key teachings can be summarised in quotes such as “love your neighbour.” • In Jerusalem, Jesus made enemies of the Temple priests (angered by his religious views) and the Romans (worried about the threat of rebellion). • Jesus was arrested for blasphemy, found guilty and sentenced to crucifixion, a grim punishment designed to humiliate and deter others from doing the same. 	<p>defined these as the key beliefs for Sunni Muslims.</p> <ul style="list-style-type: none"> • Muslims believe that Allah has chosen prophets throughout history to spread his message, but Muhammad is the last prophet. • The Night of Power was the event in which Muhammad was told he was a prophet and received the first revelation of the Qur’an.
Disciplinary Knowledge (The skills and approaches that students will develop)	<ul style="list-style-type: none"> • Providing reasoning for an opinion to a question, with reference to their own worldview. • Analysing the reasons for different versions of the same story within the gospels. • Understanding the Christian theological interpretation of the concepts of Trinity and Incarnation. 	<ul style="list-style-type: none"> • Understanding the links, similarities and differences between major faiths (Judaism and Christianity). • Developing an understanding of the historical and social context of 1st Century Jerusalem in the time of Jesus. • Assessing the reasons behind the arrest and crucifixion of Jesus. • Analysing the impact of Jesus’ life and teachings on the world today. 	<ul style="list-style-type: none"> • Understanding the links, similarities and differences between major world faiths (Christianity and Islam). • Assessing the reasons that some may believe someone who claims prophethood and others may not. • Linking events of the past with practices and beliefs seen in Britain today.
Assessment (The methods that teachers will use to assess the progress)	<ul style="list-style-type: none"> • Baseline Assessment is carried out in lesson 4. This assessment is focussed on substantive knowledge and aims to understand student ‘starting points’ at the beginning of the year and KS3 course of study. 	<ul style="list-style-type: none"> • The Mid-Year Assessment is carried out in lesson 8. This assessment is focussed on substantive knowledge around key events in the life of Jesus, but also disciplinary knowledge as students are required to analyse and evaluate value claims. 	<ul style="list-style-type: none"> • The Final Assessment is carried out in lesson 13. It is primarily designed to show progress in learning from the start of the year to the end of the year, as well as supporting teacher understanding of

of all students)			readiness for the next unit of the course (which builds upon this year's learning).
Reading, Writing and Vocabulary	<ul style="list-style-type: none"> • Atheism • Bible • Diversity • Incarnation • Monotheism • Omnibenevolent • Omnipotent • Omniscient • Origin • Philosophy • Polytheism • Religion • Trinity • Extended reading piece: 'Elon Musk Thinks we're in the Matrix.' • Extended reading piece: 'From Polytheism to Monotheism.' • Original source reading: 'The Birth of Jesus from The Gospel of Luke.' 	<ul style="list-style-type: none"> • Messiah • Ministry • Prophecy • Quote • Extended reading piece: 'Judaism and Christianity – Common Roots.' • Original source reading: 'Jesus Has Risen from The Gospel of Luke.' • Homework: 'RE Glossary from Memory.' • Extended writing task: 'Mid-Year Assessment – The Life of Jesus.' 	<ul style="list-style-type: none"> • Hadith • Prophet • Qur'an • Understanding Arabic: 'The Meaning of God's name, Allah.' • Extended writing task: 'Khadijah's Diary.'
Numeracy	<ul style="list-style-type: none"> • The proportional representation of each faith in the UK and worldwide. • The timeline of faith development over the past 5,000 years. • The concept of the Trinity as both three and one. 	<ul style="list-style-type: none"> • Understanding diversity within the Christian faith, shown through the way that 2.4 billion people are separated across 40,000 Christian denominations. 	<ul style="list-style-type: none"> • Understanding the place of Islam within the timeline of faith development over the past 5,000 years.
Personal Development	<ul style="list-style-type: none"> • Students develop a deeper understanding for the views of others, exploring the way in which ultimate questions do not generally have a 'right answers.' • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, 	<ul style="list-style-type: none"> • Students explore Christian diversity, both in Britain and around the world, to understand that different people may have different views within the same group. • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, 	<ul style="list-style-type: none"> • Students explore diversity within the religion of Islam. • Considering beliefs that are common to Christians and Muslims. • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing,

	creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students.	creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students.	creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students.
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RE Curriculum Map



Year 8 – Religious Practices

Rationale and Links to The National Curriculum

Our RE curriculum was heavily influenced by the *Research Review Series: Religious Education (Ofsted, 2021)*, *Critical Religious Education in Practice (Routledge, 2019)* and heavily informed by the Subject Leader's own thoughts on quality RE and its place within the broader personal development of CHS students. As a result, the emphasis of the CHS RE curriculum is on depth of understanding rather than just breadth (a previously more common approach seen in 'thematic' models).

The ultimate purpose of the curriculum is to help students to develop a strong understanding of the three largest religions in the world: Christianity, Islam and Hinduism. Focussing on these three faiths in depth allows students to best understand Christianity, the largest faith in the UK, and the one which has most affected British culture, Islam, the second largest faith in the UK and the world and which is most frequently seen by our students in the media, and Hinduism, the third largest faith in the world and one which presents quite a different worldview to Christianity and Islam, being dharmic and not obviously monotheistic and Abrahamic in nature.

In Year 8, students complete their study of the three largest world religions by looking at the key beliefs and teachings of Hinduism. They then move onto looking at the key religious practices of Christianity, Islam and Hinduism, which builds upon their understanding of the key beliefs and teachings of these faiths, as taught in Year 7. They should be able to build connections between their Year 7 learning and Year 8 learning, solidifying their understanding of key beliefs and teachings even further.

	Term 1 (6 Lessons)	Term 2 (5 Lessons)	Term 3 (6 Lessons)
Key Topics	<ul style="list-style-type: none">• Review of Year 7 learning on Christian and Muslim beliefs and teachings.• Hindu beliefs about god, gods, dharma and karma.• Baseline Practices assessment.• Christian approaches to prayer.• The Five Pillars of Islam.	<ul style="list-style-type: none">• Muslim approaches to prayer.• Hindu approaches to prayer.• Mid-Year Practices Assessment.• Christian places of worship (Church).	<ul style="list-style-type: none">• Muslim places of worship (Mosque).• Hindu places of worship (Mandir).• Christian, Muslim and Hindu festivals (Christmas, Easter, Sawm and Diwali).• Final Practices Assessment.
Substantive Knowledge (The knowledge the students will develop)	<ul style="list-style-type: none">• The meaning of, and difference between, monotheism and polytheism.• Christianity is a monotheistic faith, and Christians consider Jesus to be the incarnation of God, who died on Good Friday	<ul style="list-style-type: none">• Muslims perform set prayer (salah), which is one of the five pillars, five times a day using set rakahs and after performing wudu.• The 'call to prayer' traditionally notifies Muslims when it is time for salah, but this is not often used in Britain.	<ul style="list-style-type: none">• Muslims worship at a mosque, which includes a minaret (from which the call to prayer is made, a prayer hall, a wudu area and calligraphy as a form of decoration.• Images of people and animals are not permitted in most mosques.

	<p>and resurrected on Easter Sunday, according to the gospels in the Bible.</p> <ul style="list-style-type: none"> Islam is a monotheistic faith, and Muslims believe that Muhammad (PBUH) was the last prophet of God, with the message he received from God being recorded in the Qur'an. Hinduism can be considered both a monotheistic and polytheist faith. Hindus have many gods (including the Trimurti – Brahma, Vishnu and Shiva) that represent elements of the one true God. Hindus try to live their lives according to duties (dharma) based on their age and position in society and believe that karma will affect their status after reincarnation. Prayer is an attempt to communicate with God and is practised by Christians, Muslims and Hindus, but in different ways. The most well-known Christian prayer is 'The Lord's Prayer,' which Christians believe was created by Jesus, and which contains lines including 'forgive us our sins as we forgive those who sin against us.' Sunni Muslims follow the 'Five Pillars of Islam,' which are to declare your faith (Shahadah), say set prayers (Salah), give to charity (Zakah), fast during Ramadan (Sawm) and visit Mecca (Hajj). 	<ul style="list-style-type: none"> Images of Hindu gods (murtis) tell you important information about the roles and powers. Hindus perform daily prayer (puja) in their home, using items including a bell, murtis and incense. Traditional Anglican Christian churches may be cruciform and contain features including an altar, pews, stained glass windows, a baptismal font and a lectern. Jesus said, "where two or more are gathered in my name, there I am with them," meaning that any building can be a church (including our school hall) if Christian worship happens there. Eucharist (also known as 'Holy Communion') is a key part of worship for most Christians and is a reenactment of The Last Supper in which Christians share bread and wine. 	<ul style="list-style-type: none"> The call to prayer (adhan) is used to let people know the times of prayer, but may not often be heard in Britain. British mandirs contain many statues or images of gods (murtis), bells to awaken the gods, offerings to the gods and a musical style of worship. Christmas is the Christian festival which marks the birth of Jesus. Some British Christmas traditions have Christian roots (including the Nativity play and advent calendars) whilst others do not (including Christmas trees). Easter is the Christian festival which marks the death and resurrection of Jesus. Some British Easter traditions have Christian roots (including paschal candles) whilst others do not (including eggs and rabbits). Sawm is the Muslim practice of fasting and being the best Muslim you can during the month of Ramadan. Diwali is the Hindu festival of lights, and is commemorated with candles, rangoli patterns and remembering the story of Rama and Sita.
Disciplinary Knowledge (The skills and approaches that students will develop)	<ul style="list-style-type: none"> Understanding that beliefs (what people are taught) and teachings (where this information comes from) lead to practices (what we can see believers doing). Comparing and contrasting similarities and differences between the three faiths we study (with a particular comparison between monotheism and polytheism). 	<ul style="list-style-type: none"> Analysing how the beliefs and practices of a minority group (such as Muslims and Hindus) are affected by social views in modern Britain. Considering the spiritual benefits of actions such as prayer on believers. Analysing whether praying (or similar concepts, such as 'mindfulness' or 	<ul style="list-style-type: none"> Analysing why traditional mosques may have separate prayer halls for men and women. Analysing why the call to prayer (adhan) is not usually used for daily prayers in Britain. Considering why British mandirs are not dedicated to one god alone.

	<ul style="list-style-type: none"> Understanding ‘lived experience’ for believers (such as through prayer) and how this positively impacts their daily lives. Considering how the lives of believers in Britain may be different to believers in other parts of the world (particularly with reference to the Five Pillars). Analysing how faith can have a positive impact on the lives of believers and those around them (Mo Salah case study). 	<ul style="list-style-type: none"> ‘meditation’) can have positive benefits for non-believers. Analysing ‘what makes a church,’ by considering common similarities and differences across denominations. Assessing the impact of an historic event (The Last Supper) on the world today. 	<ul style="list-style-type: none"> Considering the importance of mosques and mandirs as community and cultural centres, as well as places of worship. Analysing the impact that Christianity has had on British culture over time (including through Christian festivals) and the way in which there are now ‘religious’ and ‘non-religious’ approaches to festivals such as Christmas and Easter. Considering the way in which festivals bring the members of a faith community together.
Assessment (The methods that teachers will use to assess the progress of all students)	<ul style="list-style-type: none"> Baseline Practices Assessment is carried out in lesson 4. This assessment is focussed on substantive knowledge and aims to understanding student ‘starting points’ at the beginning of the Year 8 course of study. 	<ul style="list-style-type: none"> Mid-Year Practices Assessment is carried out in lesson 8. This assessment focuses on substantive knowledge of prayer across Christianity, Islam and Hinduism, including how people pray and why people pray, as well as disciplinary knowledge when students are asked to analyse why some might claim that prayer is a ‘waste of time.’ 	<ul style="list-style-type: none"> The Final Assessment is carried out in lesson 15. It is primarily designed to show progress in learning from the start of the year to the end of the year, as well as supporting teacher understanding of readiness for the next unit of the course (which builds upon this year’s learning).
Reading, Writing and Vocabulary	<ul style="list-style-type: none"> Avatar Dharma Karma Prayer Reincarnation Salah Sawm Trimurti Varnashramadharma Extended reading: ‘Attitudes About Caste in India 2021 Report.’ Literacy crossword: ‘Why Do People Pray?’ Original source interpretation: ‘The Lord’s Prayer in Luke’s gospel (Luke 11:1-4). 	<ul style="list-style-type: none"> Altar Eucharist Murti Rakah Wudu Literacy card sort: ‘Features of a Church.’ Literacy interpretation task: ‘Eucharist Fact Sheet.’ Extended writing: ‘Mid-Year Practices Assessment.’ 	<ul style="list-style-type: none"> Christmas Diwali Easter Incarnation Mandir Masjid/Mosque Ramadan Resurrection

Numeracy	<ul style="list-style-type: none"> Considering how 'one' and 'more than one' can be the same thing (seen in Year 7 with the Christian Trinity and in Year 8 with Hindu views on god and gods). Calculating times of prayer and fasting at various times of the year for Muslim practices of salah and sawm. 	<ul style="list-style-type: none"> Considering the claim that there are a 'million million' Hindu gods, and analysing what this really means. 	<ul style="list-style-type: none"> Considering the percentage of people in Britain who belong to each faith in order to better understand the way in which some places of worship outnumber others and some festivals are more popular than others.
Personal Development	<ul style="list-style-type: none"> Students develop a better understanding of the diversity within multicultural Britain, with a focus on Muslim practices that can be seen. Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students. 	<ul style="list-style-type: none"> 'Ramadan Assembly' and form time activities in February. Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students. 	<ul style="list-style-type: none"> Developing an understanding of places of worship in Britain as cultural and community centres, as well as places of worship. Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students.

RE Curriculum Map



Year 9 – Ethical Issues

Rationale and Links to The National Curriculum

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In Year 9, students begin a study of ethical issues that are controversial, emotive, and often seen in the media and discussed in the world around them. Many of these ethical issues have different legal status over time and between different countries, and students are asked to consider their own moral standpoint on these issues. We begin with a consideration of the philosophical concepts around ethics, before moving on to look at the issues of abortion, euthanasia, crime and punishment, the death penalty, war, the problem of evil, and finally the changing nature of marriage and family. In each case, students explore social views, religious views and their own views on the issues.

	Term 1 (6 Lessons)	Term 2 (5 Lessons)	Term 3 (6 Lessons)
Key Topics	<ul style="list-style-type: none">Review of Year 7 and 8 learning on religious beliefs, teachings and practices.The moral dilemma – an exploration of ethical philosophy.Baseline assessment.The Sanctity of Life vs Quality of Life debate.Abortion – laws, facts, data, opinions, and religious views.	<ul style="list-style-type: none">Euthanasia – laws, facts, data, case studies, opinions, and religious views.Crime and punishment – the purposes of punishment and facts around the British legal system.The death penalty – laws, facts, data, opinions, case studies and religious views.	<ul style="list-style-type: none">War – the causes of war, case studies and the Just War Theory.The Problem of Evil – how evil and suffering in the world can cause some to challenge the existence of an omnipotent and omnibenevolent God, as well as how believers offer theodicies in the defence.Marriage and Family – the changing nature of social and religious views on marriage, family and gender roles over time.

Substantive Knowledge (The knowledge the students will develop)	<ul style="list-style-type: none"> • The way in which beliefs are based on teaching and lead to practices, including how religious people may apply their faith views to ethical issues. • An absolutist view is one that believes there are certain things that are right and wrong no matter the consequences, a situationist view believes that whether something is right or wrong depends on the situation. • People may morally judge actions based on their consequences (which can be seen) and intentions (which cannot). • The Sanctity of Life is the view that all life is special or sacred (with, for people including Christians, human life having the highest level of respect). • The Quality of Life is the view that an individual should be able to decide the value of their own life. • Abortion was legalised in England and Wales in 1967, but the laws around this were updated in 1990, meaning that today, abortion is legal up to 24 weeks into a pregnancy under strict conditions. • Christians generally oppose abortion, with Catholics in particular (influenced by Aquinas) believing that it is never morally right. 	<ul style="list-style-type: none"> • ‘Euthanasia’ is an umbrella term that includes a range of issues related to assisted dying, including assisted suicide, active euthanasia, passive euthanasia, voluntary euthanasia and non-voluntary euthanasia. • British social attitudes around euthanasia (particularly assisted suicide) have changed over time, resulting in some forms about to be legalised. • Many Humanists (such as the Humanist campaigner, Terry Pratchett) are in favour of the legalisation of some forms of euthanasia. • A range of punishments are available to the British legal system, including fines, courses, community service and prison, but not the death penalty. • The main purposes of punishment are protection, retribution, deterrence and reform (which is a more modern concept). • The death penalty was abolished in Britain in the 1960s after controversial cases, such as Derek Bentley, led to a change of public opinion. • The death penalty is still used in the USA, but statistics show that states that use it have higher crime rates than those who don’t. 	<ul style="list-style-type: none"> • Wars have been fought throughout human history for a variety of reasons, including self-defence, fear of attack, protection of the innocent, political viewpoints and the need for land and resources. • The ‘Just War Theory’ (as proposed by the Christian theologian Thomas Aquinas) has been adopted by many modern nations and says that wars can be justified if fought for the right reasons and in the right way. • The ‘Problem of Evil’ describes the way in which people struggle to believe in an omnipotent and omnibenevolent God when there is so much suffering in the world. • ‘Evil’ can be categorised as ‘moral (caused by humans) or ‘natural’ (not caused by humans), and both present problems for belief in God. • A ‘theodicy’ is an attempt to explain why God would allow evil and suffering, and includes examples such as punishment, soul making and free will. • The concept of marriage has changed over time and many people in modern Britain are evaluating their view on it, particularly in relation to the rising divorce rate.
Disciplinary Knowledge (The skills and approaches that students will develop)	<ul style="list-style-type: none"> • Analysing whether there is always an example of a circumstance in which a rule can be broken. • Using theoretical dilemmas (specifically the Trolley Dilemma) to consider how people make moral decisions. • Considering whether we should primarily judge the morality of actions based on consequences or intentions (or both). 	<ul style="list-style-type: none"> • Analysing whether ‘the punishment fits the crime’ with examples related to the British legal system. • Evaluating whether the death penalty can be considered ‘effective,’ with reference to the four purposes of punishment. 	<ul style="list-style-type: none"> • Analysing whether war can ever be deemed to be ‘justified.’ • Analysing whether the way in which war is fought is as important as why it fought or joined. • Evaluating whether evil can truly be said to exist or whether this is a matter of opinion and worldview.

	<ul style="list-style-type: none"> Comparing the laws around abortion in Britain with the (recently changed) laws in the US. 		<ul style="list-style-type: none"> Analysing whether any of the studied theodicies could be said to adequately explain the Problem of Evil. Analysing whether the concept of 'till death do us part' is now outdated.
Assessment (The methods that teachers will use to assess the progress of all students)	<ul style="list-style-type: none"> Baseline Ethical Issues Assessment is carried out in lesson 3. This assessment is focussed on substantive knowledge and aims to understanding student 'starting points' at the beginning of the Year 9 course of study. 	<ul style="list-style-type: none"> Mid-Year Ethical Issues Assessment is carried out in lesson 7. This assessment focuses on substantive knowledge of the Sanctity of Life and religious views on abortion and euthanasia, as well as disciplinary knowledge when students are asked to analyse why some might claim that prayer is a 'people should be able to choose when their lives end.' 	<ul style="list-style-type: none"> The Final Assessment is carried out in lesson 15. It is primarily designed to show progress in learning from the start of the year to the end of the year, as well as supporting teacher understanding of readiness for the GCSE RE course.
Reading, Writing and Vocabulary	<ul style="list-style-type: none"> Abortion Absolutist Consequence Intention Natural Law Quality of Life Sanctity of Life Situationist Viability 'The Sanctity of Life' crossword. 'US Abortion Laws' news article. Extended writing piece: 'The Right Law?' 	<ul style="list-style-type: none"> Assisted Suicide Capital Punishment Deterrence Euthanasia Humanism Reform Retribution Extended writing: Mid-Year Ethical Issues Assessment. 	<ul style="list-style-type: none"> Just War Marriage Nuclear Family Problem of Evil Theodicy Establishing an agreed definition of the term 'evil' and comparing it with the dictionary definition. Extended reading: 'End of Marriage Forecast as Lifespans Grow.'
Numeracy	<ul style="list-style-type: none"> A range of data around abortion is explored and analysed, including data around the trends in the number of abortions that are occurring in England and Wales over time. 	<ul style="list-style-type: none"> Examining data collected by ComRes around British attitudes to assisted suicide. Understanding data around the number of crimes in England and Wales compared to student predictions. 	<ul style="list-style-type: none"> Analysing a range of data around marriages and divorces in England and Wales over time, as well as predicting future trends. Examining British census data over time to consider the influence of Christianity on social trends.

Personal Development	<ul style="list-style-type: none"> • Developing an appreciation of the impact that the emotive issues we cover can have on people, and understanding how to debate respectfully. • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students. 	<ul style="list-style-type: none"> • Engaging with current debates in British politics and considering how they may vote in the future. • Developing an appreciation of the impact that the emotive issues we cover can have on people, and understanding how to debate respectfully. • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students. 	<ul style="list-style-type: none"> • Understanding that the wars we see on TV involve harm to real people and are fought for a variety of complex reasons. • Understand that different people have different lifestyles in relation to marriage and family. • Developing an appreciation of the impact that the emotive issues we cover can have on people, and understanding how to debate respectfully. • Each lesson has a 'Careers' focus within the Schemes of Learning, developing skills in students such as listening, writing, creativity, teamwork, and problem solving. These are accompanied with icons on the lesson resources that encourage teachers to discuss the importance of these skills with the students.
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