



## A Guide to the Curriculum at Key Stage 3 (Years 7, 8 & 9)

### Religious Education

Religion and beliefs inform our values and are reflected in what we say and how we behave. RE is an important subject in itself, developing an individual's knowledge and understanding of the religions and beliefs which form part of contemporary society.

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils' knowledge and understanding of Christianity, of other principal religions, other religious traditions and worldviews that offer answers to questions such as these.

RE also contributes to pupils' personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society. RE can also make important contributions to other parts of the school curriculum such as citizenship, personal, social, health and economic education (PSHE education), the humanities, education for sustainable development and others. It offers opportunities for personal reflection and spiritual development, deepening the understanding of the significance of religion in the lives of others – individually, communally and cross-culturally.

The principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development." The Derbyshire Agreed Syllabus meets this principal aim by using two attainment targets throughout: Attainment target 1, learning about religion and belief Attainment target 2, learning from religion and belief.

### Year 7

The Year 7 course aims to establish a broad understanding of five major world faiths, Christianity, Judaism, Islam, Hinduism and Sikhism, encouraging students to develop a respectful but questioning approach to faith.

#### Year 7 Units

##### Unit 1: Sacred Places

Students consider Sacred Places, considering the foundations of faith. Students are encouraged to develop a broad understanding of why humanity may have developed ideas of belief in deities, gods and goddesses, as well as considering what those of no or different faith may learn from them. Students will consider Hinduism, Judaism, Christianity, Islam and Sikhism.

##### Unit 2: Sacred Stories

Including the Genesis story, the unit encourages students to think about Creation Accounts and whether these continue to have meaning in the 21<sup>st</sup> Century, especially when compared to scientific understandings of the beginnings of the Universe. Students consider the Genesis creation account, the Chinese Pan Ku

account, and as a means of enabling them to give an informed opinion, the scientific Big Bang creation account.

### **Unit 3: Sacred People 'The Jesus X-Files'**

A detailed investigation and evaluation of the stories of Jesus of Nazareth, considering whether we can prove whether they occurred using evidence such as whether miracles still happen.

### **Unit 4: Sacred Text**

Students consider the types of writing found in Sacred Text and investigate what makes people believe some writings are special. The unit includes a section considering how some ancient stories, for example the story of Noah and the Flood, continue to be represented in modern media.

### **Useful Resources for Home**

<http://www.bbc.co.uk/religion>

[http://www.religioustolerance.org/var\\_rel.htm](http://www.religioustolerance.org/var_rel.htm)

<https://www.uri.org/kids/world.htm>

## **Year 8**

The Year 8 course builds on the work in Year 7 and is delivered over alternate half terms.

### **Rites of Passage**

**The Year 8 course aims to** establish an understanding of the way Faith enables people to mark key events in their lives, their 'Rites of Passage', Birth, Adulthood, Marriage and Death.

### **Year 8 Units**

#### **Unit 1 Birth and the Family**

Students consider Baptism in the Christian faith, from its earliest beginnings to full immersion Baptism in recent times. They look at what Christians believe through the Creed and their own beliefs as young adults. They consider whether the Christian idea of two parents, a mother and father, is the model they agree with and why.

#### **Unit 2 Relationships**

Using the Christian Wedding Ceremony as a starting point, students consider the different types of relationships we recognise in the 21st Century. Divorce and its implications are considered as well as ideas of sex, love and marriage, approached in a manner appropriate for Year 8 classes.

#### **Unit 3 Death and the Afterlife**

In the last unit, students consider the difficult topic of Death and the Afterlife. As sensitively as possible, Year 8 classes take time thinking through issues around loss and bereavement and how funeral services might help with this process.

### **Useful Resources for Home**

<http://www.bbc.co.uk/religion>

[http://www.religioustolerance.org/var\\_rel.htm](http://www.religioustolerance.org/var_rel.htm)

<https://www.uri.org/kids/world.htm>

<https://www.churchofengland.org/weddings-baptisms-funerals.aspx>

<http://www.sikhs.org/>

<http://www.annefrank.org.uk/>

<http://www.yadvashem.org/>

## Year 9

The Year 9 course builds on the work in Year 7 and 8 and is delivered over alternate half terms.

### Unit 1: Judaism

Students consider the history of Judaism including claims to the land of Israel and the Destruction of the Temple in Jerusalem. They look at whether key stories, such as the Passover account, can be proved to be true as well as how and why the Temple in Jerusalem was destroyed 2000 years ago. At the end of the unit, students consider how the Holocaust challenged ideas of being God's 'Chosen People'.

### Unit 2: Medical Ethics

Students undertake a Medical Ethics investigation, looking at whether Euthanasia, sometimes known as 'Mercy Killing', should be legalised in Britain and what the Churches' position is on this issue. The ideas begun here are continued in Year 10's Ethics Unit.

### Unit 3: Islam

As the foundation of the Muslim faith, students explore the meaning and importance of the Five Pillars of Islam. The unit explores how Islam developed as a monotheistic faith, the expectations of devout followers to pray each day, the requirement to give a proportion of savings each year following a month of fasting during daylight hours, and looking at pilgrimage to Makkah.

### Useful Resources for Home

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<https://www.uri.org/kids/world.htm>

<http://www.islam-guide.com/>

<http://www.theguardian.com/world/islam>

<http://www.bbc.co.uk/religion/religions/christianity/>

<https://www.shroud.com/>

### Grouping

Students are taught in mixed ability groups throughout Key Stage 3 in RE

### How to help your child in Key Stage 3

As well as reviewing your child's work, we hope that you can support the RE Department by talking to your child and engaging in dialogue about the ideas covered in lessons.

### Assessment

Formative assessment is continual within the department and includes teacher comments, as well as peer and self-assessment. Dialogue marking encourages students to respond to questions asked of them in their books using green pen.

### Literacy/Numeracy Skills

As well as developing an understanding of religious belief, the course expects students to be reading sources and responding to them in developed and extended pieces of writing. Marking for literacy is an expectation of staff reflecting the emphasis the school as well the Humanities Department places on strengthening and developing all aspects of literacy throughout the year.

## Promoting Reading for Pleasure/Independent Reading

All units require students to think about meaning within text and respond using writing that is fit for purpose. Staff delivering lessons are expected to demonstrate an appreciation of reading and encourage reading around topics covered by the course.

## Support, Strategies and Interventions for students (SEN, Most Able, Students not making Expected Progress)

Teachers in the Humanities department support and challenge students in lessons to make the very best progress they can. In order to achieve this, Teaching Assistants may be directed to focus on developing high level responses from our most able cohort, support students with literacy, at the direction of support specific students in improving elements of the modules, such as asking higher level questions such as “Do you agree...?”.

Within lessons we expect and encourage questioning from our young people whether clarifying the expectations of the teacher, or developing an open question, the answer to which may not be immediately clear. In addition to the support available from their classroom teacher, the school’s Homework Club is a valuable resource to assist students; Humanities teachers liaise with colleagues who run Homework Club to ensure the best support is given to all our students.

Where students are not making expected progress, staff will intervene as early as possible drawing on a range of strategies from individual classroom attention, home-school liaison, close monitoring by Curriculum Area Leader and additional material to support good progress.

More able students may be asked to extend responses typically through differentiated tasks that enable higher level responses, focused evaluative questions (“Do you agree...?”), ‘Hot Seat’ activities where students take on the role of the expert for the rest of the class and additional research to support higher attainment.

## Glossary of terms

<b>Agnostic</b>	A person who is not convinced there is a God or gods.
<b>Atheist</b>	A person who is convinced there is no God or gods.
<b>Christian</b>	A person who believes that Jesus was the Son of God.
<b>Confirmation</b>	The ceremony welcoming people who have been baptised into the church as full adult members.
<b>Deity</b>	A god or goddess.
<b>Devout</b>	A person committed to their faith.
<b>Hajj</b>	Pilgrimage to Makkah
<b>Hindu</b>	The main religion of India which includes the worship of many gods and the belief that after you die you return to life in a different form.
<b>Holy</b>	Dedicated to God or a religious purpose.
<b>Islam</b>	The belief that there is only one God, Allah, and that Muhammad was his prophet.
<b>Jew</b>	A person who is a descendant of the ancient Hebrews or whose religion is Judaism
<b>Makkah</b>	The birthplace of the Prophet Muhammad and therefore the holiest city for Muslims
<b>Messiah</b>	A king who will be sent by God to save the Jews.

<b>Miracle</b>	An extraordinary event that cannot be explained science.
<b>Monotheist</b>	A person who believes there is only one God.
<b>Muslim</b>	A follower of the religion of Islam.
<b>Salah</b>	The requirement for devout Muslims to pray five times a day.
<b>Sawm</b>	The requirement for devout Muslims to fast during the month of Ramadan.
<b>Shahadah</b>	The Islamic statement of faith in one god, Allah.
<b>Pilgrim</b>	A person making a journey to a holy or sacred place.
<b>Polytheist</b>	A person who believes there are many gods.
<b>Sacred</b>	Something or someone holy and deserving respect because of their connection to a religious place or person.
<b>Sikh</b>	A member of a monotheistic religion founded in India in the 16th century by the guru Nanak.
<b>Theist</b>	A person who is convinced there is a God or gods.
<b>Zakat</b>	The requirement for devout Muslims to give to charity from their savings each year.

*Useful sites include*

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<http://www.islam-guide.com/>

<http://www.theguardian.com/world/islam>

<http://www.bbc.co.uk/guides/zq7yg82> Was it right to bomb Hiroshima?

<http://www.romerotruster.org.uk/>

<http://en.lourdes-france.org/>

<http://www.christianitytoday.com/ch/131christians/martyrs/bonhoeffer.html>

<https://www.churchofengland.org/our-views/medical-ethics-health-social-care-policy.aspx>