RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Curriculum rationale & design	Religious Education at Astrea Academy Trust is about understanding difference and diversity and what it means to live well together in a modern, multi-cultural society. We take a Religion and Worldviews approach: scholars learn that everyone, whether religious or non-religious, interprets the world through lenses shaped by upbringing, experience, and tradition. This approach invites scholars to reflect on their own worldviews and those of others, cultivating tolerance, empathy, and a grounded understanding of why people believe and behave as they do and how religion has shaped society across time and place. Our Religious Education curriculum actively supports British Values by fostering mutual respect and tolerance for people of all faiths, beliefs, and those with none. Through exploring diverse worldviews, scholars develop an understanding of individual liberty, the importance of democracy, and the rule of law, helping them become informed and respectful citizens in modern Britain. Our curriculum aims to build religious literacy: the knowledge, skills, and dispositions needed to engage thoughtfully and respectfully with diverse beliefs and practices. It is ambitious and academically rigorous, encouraging deep thinking, careful reasoning, and disciplined enquiry. Scholars explore morality, how people make moral decisions, and the philosophical and ultimate questions that have animated human thought. Throughout, we explicitly challenge and reject stereotypes, emphasising nuance, difference within traditions, and the complexity of lived religion. **Types of Knowledge** Scholars develop secure and cumulative knowledge of the core concepts and ideas of the six principal world religions, alongside non-religious worldviews. They study origins, beliefs, and practices, trace development over time, and examine the diversity within each tradition whilst recognising how religious differences shape the ways people see the world and live out their convictions. RE at Astrea is multi-disciplinary, integrating: • **Theology** (interpreting sources of authority and meaning), • **Philosophy** (analysing arguments, truth claims, and ethics), • **Social Sciences** (investigating religion as lived in communities and cultures). We make each discipline explicit, teaching scholars how to recognise disciplinary questions, methods, and standards of argument so they can respond appropriately to disciplinary demands. We prioritise depth over breadth to secure powerful

	knowledge that connects across units and strengthens understanding of religions over time. RE also intentionally develops personal knowledge: scholars are given structured opportunities for self-reflection and to articulate their own viewpoints clearly and respectfully. We explicitly teach writing in RE. This means how to use evidence, evaluate perspectives, and craft clear, well-reasoned arguments suited to theological, philosophical, or social scientific tasks. **Sequencing and Coherence** Our curriculum is carefully and coherently sequenced so scholars can see how beliefs are formulated and how religions and philosophies develop over time. Study begins in Key Stage 3 with foundational ideas about worldviews and reasons why and how people develop beliefs, before moving into a secure grasp of the Abrahamic traditions: Judaism, Christianity, and Islam; attending to both similarities and differences within and between them. Scholars then encounter the Dharmic traditions, establishing what they share (e.g., concepts of dharma, karma, or liberation) and how they differ in belief and practice, while evaluating key ideas and developing personal knowledge in relation to these topics. Across the curriculum, we interleave philosophical and thematic units that enable scholars to make connections between ideas and beliefs, compare and critique arguments, and reflect on their own positions with intellectual humility. This sequencing builds contextual knowledge that underpins the skills of comparison, analysis, and evaluation, creating a rich tapestry of understanding in which substantive, disciplinary, and personal knowledge are woven together to form thoughtful, compassionate, and critically literate young people. At Key Stage 4, scholars who undertake GCSE Religious Studies will focus on Christianity and Islam, developing a deep understanding of their beliefs, teachings, and practices. They will also explore how these beliefs are applied to key ethical themes such as Relationships and Families, Crime and Punishment, Peace and Conflict, and Religion and Life. Those who do not follow the GCSE pathway will study Core RE, which builds on their KS3 knowledge by examining a range of themes related to religion, ethics, and morality, ensuring all scholars continue to develop respect, critical thinking, and cultural awareness.
Curriculum aims	• **Build Disciplinary Knowledge First:** Scholars begin by learning how Religious Education works as an academic discipline. They develop the knowledge, concepts and methods needed to think, speak and write like scholars of religion and worldviews, exploring questions about belief, meaning, identity, ethics and human experience through structured and rigorous enquiry. • **Develop Religious Literacy and Communication:** Emphasis is placed on reading challenging texts, mastering subject-specific vocabulary, and developing extended writing, discussion and debate skills. Scholars learn to communicate

	complex ideas about religion, philosophy and ethics with accuracy, confidence and intellectual rigour. • **Deliver a Coherent Five-Year Journey:** The curriculum provides a carefully sequenced five-year journey that enables scholars to build secure knowledge of religions, worldviews, philosophy and ethics. Powerful knowledge is revisited and deepened over time, allowing scholars to make increasingly sophisticated connections across topics and traditions. • **Foster Cross-Curricular and Real-World Connections:** RE draws on knowledge from subjects such as History, English, Sociology, Psychology and Science, helping scholars understand the role of religion and worldviews in shaping individuals, communities and societies. Contemporary case studies and current issues demonstrate the continued relevance of RE beyond the classroom. • **Enrich with Context, Culture and Curiosity:** Each unit begins with rich, meaningful contexts that encourage scholars to ask big questions about belief, truth, morality and human purpose. Scholars encounter a diverse range of religious and non-religious worldviews, developing cultural literacy and an understanding of the complex world in which they live. • **Develop Critical Thinkers and Responsible Citizens:** Through engagement with different perspectives, scholars learn to analyse arguments, evaluate evidence, challenge assumptions and justify their own conclusions. The curriculum promotes intellectual curiosity, respectful disagreement and informed participation in a diverse and democratic society.
Assessment	In line with the Astrea Fluency Framework, regular and repeated retrieval practice is embedded throughout the Religious Education curriculum to help scholars develop fluency, confidence and long-term retention of powerful knowledge. Guided practice during lessons, alongside opportunities for independent practice through extended writing, homework and revision activities, enables scholars to apply disciplinary knowledge and strengthen schema over time. Retrieval practice is a central feature of curriculum delivery. Low-stakes quizzes, retrieval activities, vocabulary reviews and knowledge checks are used regularly to identify misconceptions and support the transfer of knowledge into long-term memory. Fluency quizzes and Mastery Knowledge Tests are used to identify gaps in understanding in line with individual academy assessment policies. Centrally produced carousel quizzes, knowledge organisers and study packs support scholars in revisiting and securing core knowledge from each unit. Teacher guidance materials include exemplar retrieval questions and common misconceptions to support teachers in checking understanding and addressing gaps swiftly. In Years 7, 8 and 9, each unit concludes with a knowledge assessment designed to evaluate scholars' recall and understanding of key disciplinary and substantive knowledge. In addition, scholars complete two formal summative assessments during the academic year, typically in January and June. These assessments are centrally set and evaluate scholars' knowledge of religions, worldviews, philosophy and ethics, as well as their ability to apply, analyse and evaluate religious and philosophical concepts. In Year 10 GCSE, scholars will sit a diagnostic assessment in January to identify gaps in knowledge and help close them in

	preparation for a mock exam in the summer (mock 1) In Year 11 GCSE, scholars will sit paper 2 mock exam, one for paper 1 (religion) and one for paper 2 (themes). For core RE in KS4, each unit concludes with a knowledge assessment designed to evaluate scholars' recall and understanding of key disciplinary and substantive knowledge.

Year	Autumn	Spring	Summer
Year 7	**7.1** Where do beliefs come from?	**7.2** What does it mean to be Jewish?	**7.3** What does belief in Jesus reveal about Christian worldviews?
Year 8	**8.1** How does being a Muslim shape the way people live their lives?	**8.2** How do Hindy beliefs about ultimate reality shape the way Hindus live? **8.3** How do Buddhist beliefs lead to different ways of living?	**8.4** How do Sikh beliefs influence ideas about equality? **8.5** Is death the end?
Year 9	**9.1** Crime and Punishment	**9.2** Philosophy of Religion	**9.3** What is ethics?
Year 10	**GCSE:** Christian Beliefs, Peace and Conflict **Core RE:** What's the difference between faith and fanaticism?	**GCSE:** Islam Beliefs, Religion and Life **Core RE:** How should we treat others?	**GCSE:** Christian Practices, Relationships and Family **Core RE:** How should we decide what is right and wrong in modern society?
Year 11	**GCSE:** Islam Practices, Crime and Punishment. **Core RE:** What's the difference between faith and fanaticism?	**GCSE:** Revision **Core RE:** How should we treat others?	

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Astrea Academy Trust
LEARN, THRIVE, SUCCEED

Year 7	Subject: RE	Unit title: 7.1 Where do beliefs come from?	Term: Half Term 1 and Half Term 2

Knowledge:

- A worldview is a person's way of understanding and responding to the world; everyone has a worldview.
- Worldviews are made up of beliefs and act like a lens through which people interpret life.
- Worldviews are shaped by influences such as family, culture, education, religion, personal experiences and the media.
- Prehistory is the period before written records, so scholars use archaeology and history to investigate prehistoric beliefs.
- Many early humans may have held animist beliefs, seeing spirits or life-forces in nature.
- Prehistoric beliefs may have developed to explain the unknown, cope with danger and death, and strengthen community life.
- Polytheism is belief in many gods, each associated with different aspects of nature and human life.
- Ancient civilisations such as Rome used polytheism to explain the world and unite communities through worship and rituals.
- Roman religion influenced both public life through temples and private life through household worship.
- Polytheism is belief in many gods, each associated with different aspects of nature and human life.
- Ancient civilisations such as Rome used polytheism to explain the world and unite communities through worship and rituals.
- Roman religion influenced both public life through temples and private life through household worship.
- Different religions represent God in different ways because they have different beliefs about God's nature.
- Hindus may use murtis, Christians often use images of Jesus, whilst Jews and Muslims generally avoid images of God.
- Philosophers question whether an infinite God can ever be fully represented through images, words or symbols.

Core Vocabulary:

- Abraham
- Abrahamic
- Agnostic
- Ancestors
- Animism
- Archaeology
- Atheist
- Baptised
- Belief
- Big Bang
- Brahman
- Constantine
- Consciousness
- Conversion
- Cosmological argument
- Covenant
- Design argument
- Divine
- Ethics
- Faith
- Gurdwara
- History
- Humanism
- Influence
- Jesus
- Kosher

Teaching Sequence:

- What are Worldviews?
- Prehistoric Beliefs
- Polytheism
- Monotheism
- Representations of God
- Consolidation Lesson
- Faith and Reason
- Questions about the existence of God
- Religious Experience
- From Beliefs to Practices
- Non-Religious Worldviews
- Where do our beliefs about right and wrong come from?
- How are beliefs shaped by society?

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

• Faith involves trust and belief without requiring proof, whilst reason relies on evidence, logic and argument. • Many religious believers use faith to support belief in God, whilst philosophers may use reason. • The Cosmological Argument and the Big Bang represent different explanations for the origins of the universe. • Theists believe God exists, atheists believe God does not exist and agnostics believe certainty is impossible. • The Design Argument and Cosmological Argument are used to support belief in God. • The Problem of Evil challenges belief in an omnipotent, omniscient and omnibenevolent God. • Theists believe God exists, atheists believe God does not exist and agnostics believe certainty is impossible. • The Design Argument and Cosmological Argument are used to support belief in God. • The Problem of Evil challenges belief in an omnipotent, omniscient and omnibenevolent God. • Theists believe God exists, atheists believe God does not exist and agnostics believe certainty is impossible. • The Design Argument and Cosmological Argument are used to support belief in God. • The Problem of Evil challenges belief in an omnipotent, omniscient and omnibenevolent God. • Theists believe God exists, atheists believe God does not exist and agnostics believe certainty is impossible. • The Design Argument and Cosmological Argument are used to support belief in God. • The Problem of Evil challenges belief in an omnipotent, omniscient and omnibenevolent God. • Theists believe God exists, atheists believe God does not exist and agnostics believe certainty is impossible. • The Design Argument and Cosmological Argument are used to support belief in God. • The Problem of Evil challenges belief in an omnipotent, omniscient and omnibenevolent God. • Socialisation is the process through which people learn beliefs, values and behaviours from society. • Family, school, religious communities, friends and media all shape people's worldviews. • Beliefs are not formed in isolation but are influenced by the society in which people live.	• Langar • Lens • Mandir • Mezuzah • Mitzvot • Monotheism • Morality • Murti • Nature • Nurture • Omnibenevolent • Omnipotent • Omniscient • Philosophy • Polytheism • Practices • Prehistory • Prayer • Problem of Evil • Public worship • Puja • Reason • Religious experience • Representation • Ritual • Secular • Shema • Sikhi • Socialisation • Society • Sociology • Spiritual	
Disciplinary aims:		

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Religion and Worldviews begins with the enquiry "Where do beliefs come from?" because it introduces scholars to the disciplinary lenses through which Religion and Worldviews is studied. Rather than treating beliefs as fixed facts, scholars investigate how beliefs develop, change, are justified and influence human behaviour. Throughout the unit, scholars are introduced to a range of ways of knowing including archaeology, history, theology, philosophy and sociology. They learn that different disciplines ask different questions and use different forms of evidence to understand religion and worldviews. Scholars repeatedly encounter these disciplinary lenses throughout the unit: archaeology and history are used to investigate prehistoric beliefs, theology is used to examine beliefs about God and how beliefs influence practices, philosophy is used to explore questions of truth, faith, reason and the existence of God, and sociology is used to investigate how society shapes beliefs and values. By making these disciplinary approaches explicit from the beginning of Key Stage 3, scholars develop the conceptual tools required to study religion and worldviews with increasing independence and sophistication in future units. This reduces the cognitive burden of learning new disciplinary approaches later, allowing greater cognitive capacity to be devoted to engaging with more complex substantive knowledge, ethical issues and worldview questions.	• St Paul • Temple • Theist • Theology • Ways of knowing • Worldview • Worship	

Links to other units:

Prior Knowledge

This unit builds on KS2 Religious Education, where scholars should have encountered a range of religious and non-religious beliefs, practices and worldviews through the study of different religions and worldviews. Scholars should have begun to:

- Recognise that people hold different beliefs about God, reality, meaning and purpose.
- Describe similarities and differences between religious and non-religious worldviews.
- Identify how beliefs influence practices, festivals, worship and everyday life.
- Ask and discuss philosophical questions about belief, truth, morality and existence.
- Use simple disciplinary lenses, such as examining sources, stories, artefacts, religious practices and personal viewpoints, to learn about religion.

Future Knowledge

The disciplinary knowledge gained from ' Where Do Beliefs Come From' will be applied throughout Key Stage 3 and Key Stage 4 Religious Education. Scholars are explicitly introduced to the disciplinary lenses of theology, philosophy, sociology, history and archaeology, which become recurring tools for investigating religion and worldviews.

The disciplinary knowledge introduced in this unit is revisited with increasing sophistication throughout Years 7–11. Scholars repeatedly return to questions about how beliefs are formed, justified, challenged and expressed. By explicitly teaching these disciplinary lenses early in Key Stage 3, scholars develop the intellectual tools required to engage with increasingly complex ethical, philosophical, theological and sociological questions in future units, reducing cognitive load and enabling deeper engagement with substantive knowledge.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 7	Subject: RE	Unit title: 7.2 What does it mean to be Jewish?	Term: Half Term 3 and Half Term 4

Knowledge:

- Judaism is the oldest Abrahamic faith; Jewish identity may be inherited by birth or entered through conversion.
- The Torah is Judaism's holiest text, and the Star of David is widely recognised as a symbol of Judaism.
- Judaism began around 4,000 years ago, with Abraham understood as its founding father.
- A covenant is a two-way agreement between God and the Jewish people.
- Judaism is monotheistic; God is understood as one, holy and omnipotent.
- Jewish identity is diverse: a person may be religious or secular, and Orthodox and Reform Jews interpret observance differently.
- There are 613 mitzvot; Orthodox Jews aim to follow them strictly, while Reform Jews may prioritise commandments considered meaningful in modern life.
- The Shema declares belief in one God and is recited twice daily; a mezuzah containing the Shema reminds Jews of God's presence and Jewish identity.
- Genesis presents creation as ordered, purposeful and good, giving humans responsibility for stewardship.
- Abraham's belief in one God challenged polytheism; circumcision is a sign of the covenant.
- The story of Abraham and Isaac is used to explore faith, obedience and trust in God.
- Abraham, Isaac and Jacob are the patriarchs; Jacob's sons became the Twelve Tribes of Israel.
- Moses freed the Israelites from slavery in Egypt and received the Torah and Ten Commandments.
- The Exodus is remembered at Pesach through the Seder meal and symbolic foods.
- Shavuot remembers the giving of the Torah and Ten Commandments.
- The Tanakh has three parts: Torah, Nevi'im and Ketuvim; a yad is used when reading the Torah scroll.
- Shabbat lasts from Friday sunset to Saturday sunset and recalls God resting on the seventh day.
- Bar and Bat Mitzvah mark responsibility for religious duties.
- Antisemitism is hatred or persecution of Jewish people and creates challenges for Jewish life in the modern world.

Disciplinary aims:
This unit extends the disciplinary lenses introduced in 7.1 by studying Judaism as a diverse, lived

Core Vocabulary:

- Abraham
- Abrahamic
- Antisemitism
- Bar Mitzvah
- Bat Mitzvah
- Circumcision
- Covenant
- Exodus
- Genesis
- Mezuzah
- Mitzvot
- Monotheism
- Orthodox Judaism
- Patriarch
- Pesach
- Polytheism
- Reform Judaism
- Secular Jew
- Seder
- Shabbat
- Shavuot
- Shema
- Stewardship
- Tanakh
- Ten Commandments
- Torah

Teaching Sequence:

- What is Judaism?
- How did Judaism begin? Abraham
- Creation
- The patriarchs: Jacob and Moses
- Moses and Jewish practices
- The Tanakh and mitzvot
- Shabbat
- Bar and Bat Mitzvah
- Challenges of being Jewish in the modern world

Abrahamic tradition. Through theology, scholars interpret narratives and sources of authority including Genesis, the covenant, the Exodus, the Torah, the Shema and the Ten Commandments, explaining how these shape beliefs about God, identity and responsibility. Through history, scholars trace the development of Judaism through Abraham, the patriarchs and Moses and consider how collective memory is preserved through festivals and ritual. Through social-scientific enquiry, scholars investigate how Jewish identity is lived through Shabbat, Bar and Bat Mitzvah, the mezuzah and mitzvot, while recognising diversity between Orthodox, Reform and secular Jewish worldviews. Scholars compare interpretations, connect belief with practice, use specialist vocabulary accurately and evaluate how ancient traditions are maintained and adapted in the modern world. Consideration of antisemitism develops careful use of evidence and challenges stereotypes without presenting Jewish experience as uniform.	• Twelve Tribes of Israel • Yad	

Links to other units:

Prior Knowledge

- Builds directly on 7.1, where scholars learnt about worldviews, monotheism, polytheism, faith, socialisation and the relationship between beliefs and practices.
- Revisits Abraham, covenant, the Shema, mezuzah and mitzvot introduced as examples in 7.1.
- Draws on KS2 encounters with Jewish stories, worship, festivals and sacred texts.

Future Knowledge

- Provides the historical and theological foundation for 7.3 Christianity, including creation, covenant, scripture and the Jewish context of Jesus.
- Supports comparison across the Abrahamic traditions in 8.1 Islam, especially monotheism, prophets, sacred texts, law and lived practice.
- Prepares scholars for GCSE Christianity and Islam by strengthening interpretation of sources of authority, diversity within traditions and links between belief and practice.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 7	Subject: RE	Unit title: 7.1 Where do beliefs come from?	Term: Half Term 1 and Half Term 2

Knowledge:

- A worldview is a person's way of understanding and responding to the world; everyone has a worldview.
- Worldviews are made up of beliefs and act like a lens through which people interpret life.
- Worldviews are shaped by influences such as family, culture, education, religion, personal experiences and the media.
- Prehistory is the period before written records, so scholars use archaeology and history to investigate prehistoric beliefs.
- Many early humans may have held animist beliefs, seeing spirits or life-forces in nature.
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- Design argument
- Divine
- Ethics
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- Gurdwara
- History
- Humanism
- Influence
- Jesus
- Kosher

Teaching Sequence:

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- Polytheism
- Monotheism
- Representations of God
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RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

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Disciplinary aims:		

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

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Links to other units:

Prior Knowledge

This unit builds on KS2 Religious Education, where scholars should have encountered a range of religious and non-religious beliefs, practices and worldviews through the study of different religions and worldviews. Scholars should have begun to:

- Recognise that people hold different beliefs about God, reality, meaning and purpose.
- Describe similarities and differences between religious and non-religious worldviews.
- Identify how beliefs influence practices, festivals, worship and everyday life.
- Ask and discuss philosophical questions about belief, truth, morality and existence.
- Use simple disciplinary lenses, such as examining sources, stories, artefacts, religious practices and personal viewpoints, to learn about religion.

Future Knowledge

The disciplinary knowledge gained from ' Where Do Beliefs Come From' will be applied throughout Key Stage 3 and Key Stage 4 Religious Education. Scholars are explicitly introduced to the disciplinary lenses of theology, philosophy, sociology, history and archaeology, which become recurring tools for investigating religion and worldviews.

The disciplinary knowledge introduced in this unit is revisited with increasing sophistication throughout Years 7–11. Scholars repeatedly return to questions about how beliefs are formed, justified, challenged and expressed. By explicitly teaching these disciplinary lenses early in Key Stage 3, scholars develop the intellectual tools required to engage with increasingly complex ethical, philosophical, theological and sociological questions in future units, reducing cognitive load and enabling deeper engagement with substantive knowledge.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 7	Subject: RE	Unit title: 7.3 What does belief in Jesus reveal about Christian worldviews?	Term: Half Term 5 and Half Term 6

Knowledge:

- Christians believe Jesus is the Son of God who came to save humanity; incarnation means God becoming human in Jesus.
- Jesus is understood as a teacher, healer and religious leader.
- Miracles are acts that appear to break natural laws and reveal God's power; examples include healing the blind and feeding the 5,000.
- Parables are stories with deeper moral or religious meanings; the Good Samaritan teaches love of neighbour.
- At the Last Supper Jesus shared bread and wine with his disciples, establishing the pattern for Holy Communion or Eucharist.
- The bread represents Jesus' body and the wine his blood.
- The crucifixion was Jesus' execution on a cross after religious and political leaders viewed him as a threat.
- The resurrection is the belief that Jesus rose from the dead three days after the crucifixion and shows power over death.
- Atonement means restoring the relationship between humanity and God; Christians link this to Jesus' death and resurrection.
- Many Christians believe in heaven, hell and eternal life with God after death.
- The apostles, especially Paul, spread Christianity after Jesus.
- The Great Commission instructed followers to make disciples of all nations and baptise them in the name of the Father, Son and Holy Spirit.
- Christianity spread because its teachings were accessible, offered hope of salvation and later became the religion of the Roman Empire.
- The Nicene Creed summarises central Christian beliefs about God and Jesus.
- The Trinity is belief in one God in three persons: Father, Son and Holy Spirit.
- The Bible is Christianity's holy book and contains the Old and New Testaments.
- The Reformation challenged the Catholic Church and contributed to the development of different Christian denominations.
- Christian worship shows devotion to God; prayer is communication with God for worship, help and thanksgiving.

Core Vocabulary:

- Apostle
- Atonement
- Baptism
- Bible
- Christian persecution
- Crucifixion
- Denomination
- Disciple
- Eucharist
- Great Commission
- Holy Communion
- Incarnation
- Last Supper
- Miracle
- New Testament
- Nicene Creed
- Old Testament
- Parable
- Prayer
- Reformation
- Resurrection
- Sacrament
- Salvation
- Son of God
- Trinity
- Worship

Teaching Sequence:

- Who was Jesus?
- Jesus' miracles and parables
- Holy Week: the Last Supper
- Holy Week: crucifixion and resurrection
- Life after death and atonement
- The spread of early Christianity
- The Nicene Creed and Trinity
- The Bible and Reformation
- Worship and prayer
- Sacraments: baptism
- Christian persecution

- A sacrament is a ceremony showing God's grace; baptism welcomes a person into Christianity and symbolises cleansing from sin and new life.
- John the Baptist baptised Jesus in the River Jordan.
- Christian persecution is unfair treatment because of Christian belief and occurs in some parts of the world today.

Disciplinary aims:
This enquiry uses theology to examine what Christian sources and doctrines claim about Jesus. Scholars interpret Gospel narratives, miracles, parables, Holy Week, the Great Commission and the Nicene Creed, distinguishing description of events from theological meaning and explaining how incarnation, resurrection, atonement, salvation and Trinity are connected.

Historical enquiry is used to trace the spread of early Christianity and the Reformation, helping scholars understand that traditions develop in particular contexts. Social-scientific enquiry examines lived Christianity through worship, prayer, Eucharist, baptism, denomination and experiences of persecution, showing that Christian worldviews are diverse rather than uniform.

Philosophical questioning supports evaluation of miracle claims, resurrection and life after death. Across the unit, scholars interpret sources, explain influence, compare Christian expressions and construct reasoned answers to the enquiry question using accurate evidence and vocabulary.

Links to other units:

Prior Knowledge

- Builds on 7.1 ideas about monotheism, representations of God, faith, reason, religious experience and the movement from belief to practice.
- Builds on 7.2 Judaism through creation, covenant, scripture, worship and the Jewish historical context in which Jesus lived.
- Reuses disciplinary methods of theological interpretation, historical context and study of lived religion.

Future Knowledge

- Provides essential foundation for 8.1 Islam, enabling comparison of beliefs, revelation, scripture, monotheism and community.
- Supports 8.5 "Is death the end?" through resurrection, heaven, hell, soul and evidence for life after death.
- Directly prepares scholars for GCSE Christian Beliefs and Christian Practices, including incarnation, crucifixion, resurrection, atonement, Trinity, worship, prayer and sacraments.
- Christian ethical teachings are revisited in 9.1 Crime and Punishment and 9.3 Ethics.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 8	Subject: RE	Unit title: 8.1 How does being a Muslim shape the way people live their lives?	Term: Half Term1 and Half Term 2

Knowledge:

- Islam is a monotheistic religion and Muslims believe in one God, Allah.
- Islam means "submission" and Muslims seek to live according to Allah's guidance.
- Muslims believe Muhammad (PBUH) was the final prophet and received the Qur'an.
- Muhammad was born in Makkah in 570 CE and became known as Al-Amin ("the Trustworthy").
- Before Islam, much of Arabia was polytheistic and divided into tribes.
- Islam began when Jibril revealed Allah's message to Muhammad on the Night of Power.
- Muhammad taught belief in one God despite opposition from polytheists in Makkah.
- Muslims believe Muhammad is the Seal of the Prophets, the final messenger of Allah.
- Through the Hijrah, leadership in Medina and the cleansing of the Ka'aba, Muhammad established Islam across Arabia.
- After Muhammad's death, the Rightly Guided Caliphs helped spread and strengthen Islam.
- Uthman produced a unified written version of the Qur'an.
- Disagreement over leadership led to the Sunni–Shi'a split and the Shi'a belief in the Imamate.
- Muslims believe the Qur'an is the direct and infallible word of Allah.
- The Qur'an was revealed to Muhammad over 23 years through Jibril.
- The Qur'an guides Muslims on how to live and prepare for the Day of Judgement.
- Tawhid, the belief that Allah is one, is the central belief of Islam.
- Shirk, associating anything with Allah, is a serious sin.
- The 99 Names of Allah help Muslims understand God's qualities and how they should live.
- Muslim beliefs influence daily choices and behaviour.
- Belief in Muhammad, the Qur'an and Tawhid shapes how Muslims live.
- Beliefs are not just ideas; they actively shape Muslim life.
- The Five Pillars are the main practices that strengthen Muslim faith.
- The Shahadah declares belief in Allah and Muhammad as His messenger.
- Zakah requires eligible Muslims to give 2.5% of their savings to charity.
- Salah is the second pillar and means prayer or worship.
- Muslims pray daily after performing wudu and facing Makkah.
- Salah strengthens a Muslim's relationship with Allah and unites the ummah.

Core Vocabulary:

- Arabia
- Arabic
- Arafat
- Caliph
- Caliphate
- Greater Jihad
- Hajj
- Hagar
- Hijab
- Hijrah
- Imamate
- Ihram
- Islam
- Jibril
- Jihad
- Jummah
- Ka'aba
- Khadija
- Khums
- Lesser Jihad
- Medina
- Makkah
- Mihrab
- Monotheism
- Mosque
- Muhammad
- Muslim
- Night of Power
- Polytheism
- Prostration
- Qur'an

Teaching Sequence:

- What is Islam?
- How did Islam begin?
- How did Muhammad spread Islam?
- The Spread and Split of Islam
- The Qur'an and its Importance
- The Nature of God
- How do Muslim beliefs shape the way they live?
- The Five Pillars – Shahadah and Zakah
- Salah
- Ramadan and Sawm
- Hajj
- Jihad
- The Role of Women

- Ramadan commemorates the first revelation of the Qur'an.
- Sawm is fasting from dawn to sunset during Ramadan.
- Fasting develops self-control, compassion and obedience to Allah.
- Hajj is the pilgrimage to Makkah and the fifth pillar of Islam.
- The Ka'aba is the holiest site in Islam and symbolises Tawhid.
- Hajj strengthens faith, equality and belonging to the ummah.
- Jihad means struggle and can be physical or spiritual.
- Greater jihad is the personal struggle to live a faithful life.
- Most Muslims reject extremist interpretations that justify violence.
- Islam teaches that men and women are equal in the eyes of Allah.
- The Qur'an teaches that humanity was created from a single soul.
- Muslims hold different interpretations about the roles of men and women in family life.

Disciplinary aims:
Disciplinary knowledge from previous RE units will be extended in this enquiry. Scholars will investigate how religious beliefs and practices shape the lives of Muslims by analysing a range of religious sources, including the Qur'an, Surah 112, and accounts of the life of Muhammad (PBUH). They will develop their ability to use specialist religious vocabulary accurately, including concepts such as *Tawhid, Shahadah, Salah, Zakah, Sawm, Hajj, Imamate* and *Jihad*. Through the study of Sunni and Shi'a perspectives, scholars will deepen their understanding of interpretation and diversity within religions. Scholars will evaluate religious beliefs and practices by considering different viewpoints, using evidence to support judgements, and constructing reasoned arguments in response to enquiry questions about the influence of faith on people's lives.

Links to other units:
Disciplinary knowledge from Y7 will be extended in this unit. Scholars will apply their understanding of how religious beliefs, sources of authority and worldviews shape the lives of believers by studying Islam. They will analyse and interpret a range of religious sources, including the Qur'an and teachings about Muhammad (PBUH), and use these to explain how key beliefs such as Tawhid, prophethood and the Five Pillars influence Muslim practice. Scholars will build on their previous study of Judaism and Christianity by comparing similarities and differences within the Abrahamic faiths, including different Sunni and Shi'a interpretations. Through evaluation of religious teachings, case studies and contemporary issues, scholars will strengthen their ability to use evidence, construct reasoned arguments and make substantiated judgements about how beliefs shape the lives and identities of Muslims.

- Rak'ah
- Ramadan
- Safa and Marwa
- Salah
- Sawm
- Shahadah
- Shi'a
- Shirk
- Sunni
- Surah
- Tawhid
- Ummah
- Uthman
- Wudu
- Zakah

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 8	Subject: RE	Unit title: 8.2 How do Hindu beliefs about ultimate reality shape the way Hindus live?	Term: Half Term 3

Knowledge:

- Dharmic faiths began in India and include Hinduism, Buddhism, Sikhi and Jainism.
- Dharmic traditions share concepts such as karma, dharma and samsara, while interpreting them differently.
- Dharma means duty or the right way to live; karma teaches that actions have consequences.
- Samsara is the cycle of birth, life, death and rebirth; moksha is liberation from this cycle.
- Hinduism began in India and has no single founder.
- Brahman is ultimate reality or the universal spirit.
- Monism is the belief that everything is part of one ultimate reality.
- Atman is the individual soul or true self and is understood as part of Brahman.
- Realising the unity of Atman and Brahman leads to moksha.
- Hindu deities represent different aspects of Brahman.
- The Trimurti consists of Brahma, Vishnu and Shiva.
- Puja is worship that shows devotion to a deity and may take place at a home shrine or in a temple.
- Temple puja may be led by a priest and include offerings and prayers.
- Bhakti means loving devotion and is expressed through prayer, offerings and worship.
- Ahimsa means non-violence and encourages respect for all living things.
- Gandhi practised ahimsa, and some Hindus choose vegetarianism to avoid harming animals.
- Dharma and karma shape daily choices and behaviour.
- Belief in Brahman encourages Hindus to see all life as connected.
- Hindu practice adapts to context, with worship taking place at home, in temples or online.

Disciplinary aims:
This unit marks the curriculum's move from Abrahamic to Dharmic traditions. Theology is used to investigate Hindu accounts of ultimate reality through Brahman, Atman, monism, deities and moksha. Scholars learn that familiar categories such as monotheism and polytheism may not fully capture Hindu understandings, and they practise representing a complex tradition accurately.
Social-scientific enquiry examines lived Hinduism through home and temple puja, bhakti, vegetarianism and contemporary online worship. Scholars explain how dharma, karma and ahimsa influence choices

Core Vocabulary:

- Ahimsa
- Atman
- Bhakti
- Brahma
- Brahman
- Deity
- Dharma
- Dharmic
- Hinduism
- Jainism
- Karma
- Moksha
- Monism
- Puja
- Samsara
- Shiva
- Shrine
- Trimurti
- Ultimate reality
- Vishnu

Teaching Sequence:

- What do Dharmic faiths have in common?
- The origins of Hinduism
- Beliefs about ultimate reality
- Puja in the home and temple
- Ahimsa
- How has Hinduism adapted to the modern world?

while avoiding the assumption that all Hindus practise identically. Historical and cultural context is used to locate Hindu traditions in India and to consider continuity and adaptation. Philosophical reflection explores the meaning of ultimate reality, personal identity and the connection between all life. Scholars compare concepts carefully, explain belief-practice relationships and use evidence to answer how Hindu beliefs shape ways of living.		
Links to other units: **Prior Knowledge** • Builds on 7.1 study of worldviews, representations of God, monotheism, polytheism and the relationship between beliefs and practices. • Builds on 7.3 understanding of worship and devotion, while highlighting important differences between Abrahamic and Dharmic concepts. • Follows 8.1 Islam, enabling comparison between Tawhid and Hindu understandings of Brahman without treating either tradition as uniform. **Future Knowledge** • Introduces karma, dharma, samsara and liberation, which are revisited and distinguished in 8.3 Buddhism and 8.4 Sikhi. • Ahimsa and the connectedness of life support later ethical study in 9.1 Crime and Punishment and 9.3 Ethics, including animal rights. • Beliefs about Atman, samsara, karma and moksha provide foundations for 8.5 Is death the end?		

Year 8	Subject: RE	Unit title: 8.3 How do Buddhist beliefs lead to different ways of living?	Term: Half Term 4

Knowledge: • Buddhism is a Dharmic tradition founded by Siddhartha Gautama, known as the Buddha or Enlightened One. • The Four Sights were an old person, a sick person, a dead person and a holy man. • The Four Sights led Siddhartha to recognise dukkha, the suffering or dissatisfaction present in life. • The Middle Way avoids both luxury and extreme self-denial and leads towards enlightenment.	**Core Vocabulary:** • Bodhisattva • Buddha • Buddhism • Dukkha • Eightfold Path	**Teaching Sequence:** • How did Buddhism begin? Siddhartha Gautama • The Middle Way and Four Noble Truths • The Eightfold Path • How is Buddhism diverse?

• The Four Noble Truths explain suffering, its cause, its end and the path to end it. • The First Noble Truth teaches that life involves dukkha. • The Second teaches that suffering is caused by desire or tanha. • The Third teaches that suffering can end in nirvana. • The Fourth teaches that the Eightfold Path leads to the end of suffering. • The Eightfold Path includes Right Understanding, Intention, Speech, Action, Livelihood, Effort, Mindfulness and Concentration. • Nirvana is liberation from suffering and the cycle of rebirth. • In Buddhism, karma refers to actions that affect future rebirth. • Buddhist teachings encourage ethical living to reduce suffering. • Theravada and Mahayana are major branches of Buddhism. • Theravada Buddhism emphasises individual enlightenment. • Mahayana Buddhism emphasises helping others reach enlightenment. • A Bodhisattva delays final enlightenment to help others. • Meditation develops mindfulness and understanding and supports progress towards enlightenment. • Buddhist temples are places for worship, meditation and teaching. • Buddhism is diverse because beliefs and practices vary across cultures and interpretations. • Buddhism may be described as a philosophy because it emphasises a way of life rather than belief in a creator God. • Different interpretations and traditions lead Buddhists to live in different ways.	• Enlightenment • Four Noble Truths • Four Sights • Karma • Mahayana • Meditation • Middle Way • Mindfulness • Nirvana • Rebirth • Tanha • Theravada	• Buddhist practices • Religion or philosophy?
Disciplinary aims: Theology and textual enquiry are adapted to a non-theistic tradition as scholars investigate the Buddha's life and teachings, the Four Noble Truths and the Eightfold Path. Scholars learn that religious study is not limited to belief in God and that teachings can function as sources of authority for communities and individuals. Philosophical enquiry is central: scholars analyse Buddhist claims about suffering, desire, self-discipline and liberation, and evaluate whether Buddhism is best understood as a religion, a philosophy or both. They distinguish assertion, reason and conclusion and test how coherent different interpretations appear. Social-scientific enquiry explores meditation, temple life and diversity between Theravada and Mahayana traditions. Scholars compare interpretations, link beliefs to ethical action and recognise that Buddhist practice varies across cultures and communities.		

Links to other units: **Prior Knowledge** • Builds directly on 8.2 through the shared Dharmic context and concepts of karma, samsara and liberation, while clarifying that Buddhism interprets these differently. • Draws on 7.1 philosophical ways of knowing and the idea that worldviews shape how people understand reality and live. • Builds on previous analysis of diversity within Judaism, Christianity and Islam. **Future Knowledge** • Provides Buddhist perspectives used in 8.5 Is death the end?, particularly rebirth and the question of soul or self. • Buddhist ideas about suffering, compassion and ethical action are applied in 9.1 Crime and Punishment. • The distinction between religion and philosophy prepares scholars for 9.2 Philosophy of Religion. • Ethical reasoning and the reduction of suffering support 9.3 Ethics and later Core RE.		

Year 8	Subject: RE	Unit title: 8.4 How do Sikh beliefs influence ideas about equality?	Term: Half Term 5

Knowledge: • Sikhi is a Dharmic religion that began in Punjab in the fifteenth century through Guru Nanak's teachings. • The Guru Granth Sahib is the Sikh holy book and living Guru. • There were ten human Gurus; Guru Nanak was the founder and first Guru. • Guru Nanak was born in 1469 CE and taught belief in one God. • Waheguru is a Sikh name for God. • Guru Nanak taught that all people are equal regardless of gender, wealth or status and challenged the caste system. • A Guru is a teacher who guides people towards God.	**Core Vocabulary:** • Caste system • Equality • Gurdwara • Guru • Guru Gobind Singh • Guru Granth Sahib • Guru Nanak • Hospitality	**Teaching Sequence:** • How did Sikhi begin? Guru Nanak • Guru Gobind Singh and the Khalsa • Sewa in the langar and gurdwara • Sikh beliefs about God • Sikhi in the modern world • Sikhi in the modern world: evaluation

• Guru Gobind Singh was the tenth and final human Guru. • The Khalsa is a community of committed Sikhs established by Guru Gobind Singh in 1699 CE. • The Khalsa was created to help Sikhs live faithfully and stand for justice and equality. • The names Singh and Kaur reduce the importance of caste and family background and express equality. • Sewa means selfless service and puts Sikh belief into action. • A gurdwara is a Sikh place of worship. • The langar is a free community kitchen in every gurdwara. • Everyone may eat in the langar regardless of religion, gender, wealth or background. • Eating together in the langar expresses equality, service and hospitality. • Sikhs believe all people are equal before one God and therefore deserve dignity and respect. • Sikhs promote equality through charity, sewa, community projects and support for people in need. • The Khalsa continues to encourage courage, commitment, justice and equality. • Sikh equality is expressed through belief in one God, Guru Nanak's teaching, the Khalsa, sewa and langar.	• Justice • Kaur • Khalsa • Langar • Punjab • Sewa • Sikh • Sikhi • Singh • Waheguru	
Disciplinary aims: Through theology and history, scholars examine Guru Nanak's teachings, the development of the ten Gurus, Guru Gobind Singh's creation of the Khalsa and the authority of the Guru Granth Sahib. They explain how belief in one God supports claims about equal human worth and how teachings are embodied in communities. Social-scientific enquiry is prominent as scholars investigate equality as lived practice through sewa, langar, the gurdwara, Singh and Kaur, charity and community action. They consider the relationship between ideals and lived experience and avoid reducing Sikhi to a list of visible practices. Philosophical and ethical enquiry supports evaluation of equality, justice, dignity and service. Scholars use examples and sources to judge how far Sikh beliefs challenge hierarchy and influence modern life, developing comparison and reasoned judgement.		
Links to other units: **Prior Knowledge** • Builds on 8.2 and 8.3 knowledge of Dharmic traditions and the relationship between beliefs, ethical conduct and liberation. • Draws on 7.1 worldviews and socialisation and on previous study of religious communities, worship and sources of authority.		

• Connects with 8.1 Islam through monotheism, community, charity and practices that express equality. **Future Knowledge** • Equality, justice, service and human dignity are applied in 9.1 Crime and Punishment and 9.3 Ethics. • Sikh beliefs about karma, rebirth and the soul support 8.5 Is death the end? • Provides knowledge for Core RE units on faith and fanaticism, treatment of others and moral decision-making.		

Year 8	Subject: RE	Unit title: 8.5 Is death the end?	Term: Half Term 6

Knowledge:

- Death is the end of a person's physical life.
- The soul is understood by many as a spiritual part of a person that may continue after death.
- Dualism is the belief that humans consist of a physical body and a non-physical mind or soul.
- Belief in a soul varies between religions and individuals.
- Life after death means that some part of a person continues after physical death.
- Resurrection means being raised from death to new life.
- Many Christians believe the soul lives on and that people may enter heaven or hell.
- In Christianity, heaven is eternal life with God and hell is separation from God.
- Christian judgement is the belief that God evaluates how people have lived.
- Jesus taught that those who follow God may receive eternal life.
- Muslims believe Allah judges people and that they enter Jannah or Jahannam.
- Akhirah is the Islamic belief in life after death.
- Jannah is reward and closeness to Allah; Jahannam is punishment for rejection of Allah and evil.
- Belief in Akhirah encourages Muslims to live obedient and good lives.
- Reincarnation is the belief that a soul is reborn in a new body.
- Hinduism and Sikhi commonly teach reincarnation; Buddhism teaches rebirth.
- Karma affects future lives, with actions producing consequences for rebirth.

Core Vocabulary:

- Agnostic
- Akhirah
- Atheist
- Consciousness
- Dualism
- Eternal life
- Evidence
- Faith
- Heaven
- Hell
- Jahannam
- Jannah
- Judgement
- Karma
- Life after death
- Near-death experience

Teaching Sequence:

- What is the soul?
- Heaven and hell in Christianity
- Jannah and Jahannam in Islam
- What is reincarnation?
- Near-death experiences
- Is life after death believable?

- A near-death experience is reported by someone who came close to death and survived.
- Reports may include bright lights, tunnels, peace or encounters with deceased relatives.
- Some interpret NDEs as evidence that consciousness survives the body.
- Others explain NDEs through brain activity or medical conditions.
- Faith is trust without complete proof; evidence is information supporting a claim.
- Religious believers may accept life after death through sacred teachings, faith and religious experiences.
- Some reject life after death because they find insufficient evidence that consciousness survives death.
- Atheists do not believe in God; agnostics consider certainty about God impossible.

Disciplinary aims:
Through theology and history, scholars examine Guru Nanak's teachings, the development of the ten Gurus, Guru Gobind Singh's creation of the Khalsa and the authority of the Guru Granth Sahib. They explain how belief in one God supports claims about equal human worth and how teachings are embodied in communities.
Social-scientific enquiry is prominent as scholars investigate equality as lived practice through sewa, langar, the gurdwara, Singh and Kaur, charity and community action. They consider the relationship between ideals and lived experience and avoid reducing Sikhi to a list of visible practices.
Philosophical and ethical enquiry supports evaluation of equality, justice, dignity and service. Scholars use examples and sources to judge how far Sikh beliefs challenge hierarchy and influence modern life, developing comparison and reasoned judgement.

Links to other units:
Prior Knowledge
- Revisits resurrection, heaven, hell and atonement from 7.3 Christianity.
- Revisits Islamic judgement and obedience from 8.1.
- Draws together Atman, samsara, karma and moksha from 8.2; Buddhist rebirth and nirvana from 8.3; and Sikh beliefs from 8.4.
- Builds on 7.1 distinctions between faith, reason, evidence, theism, atheism and agnosticism.

Future Knowledge
- Prepares scholars for 9.2 Philosophy of Religion through questions about reality, knowledge, religious experience, NDEs and evidence.
- Supports 9.3 Ethics by deepening ideas about the value of life, consequences and religious moral decision-making.

- Rebirth
- Reincarnation
- Resurrection
- Soul

• Provides direct foundations for GCSE Christian and Muslim beliefs about resurrection, judgement, heaven, hell and Akhirah, as well as Religion and Life.		

Year 9	Subject: RE	Unit title: Crime and Punishment	Term: HT 1 & 2

Knowledge:

- A crime is an offence punishable by law.
- Laws help protect people, maintain order and promote justice.
- Crime can have social, economic and personal causes.
- Poverty, upbringing and addiction can influence criminal behaviour.
- Some crimes are motivated by hate, prejudice or greed.
- People sometimes break laws they believe are unjust.
- Minor crimes are less serious offences, while serious crimes cause significant harm.
- White-collar crimes are usually financially motivated.
- Cyber crimes are committed using computers or the internet.
- Hate crimes target people because of prejudice.
- A crime breaks the law, while a sin goes against God's will or religious teachings.
- Not all sins are crimes.
- Not all crimes are necessarily sins.
- Religious morality often goes beyond the law.
- Adultery may be sinful without being illegal.
- Laws protect individuals from harm.
- Laws help settle disputes peacefully.
- Justice means bringing about what is right and fair.
- Without laws, society could become chaotic.
- An unjust law is unfair or discriminatory.
- Thomas Aquinas argued that "an unjust law is no law at all."
- Civil disobedience involves peacefully breaking unfair laws.
- Rosa Parks challenged segregation laws through civil disobedience.
- Retribution makes criminals pay for their actions.
- Deterrence aims to discourage future crime.
- Reformation aims to help offenders change.
- Different punishments can fulfil different aims.

Core Vocabulary:

- Addiction
- Ahimsa
- Capital Punishment
- Civil Disobedience
- Compassion
- Crime
- Cyber Crime
- Deterrence
- Discrimination
- Forgiveness
- Greed
- Hate Crime
- Imprisonment
- Justice
- Karuna
- Law
- Mental Illness
- Miscarriage of Justice
- Poverty
- Reformation
- Retribution
- Sanctity of Life
- Shariah Law
- Sin
- Upbringing
- Unjust Law
- White-Collar Crime

Teaching Sequence:

- What is a crime and what causes it?
- Types of Crime
- Crime or Sin?
- Why do we need laws?
- Unjust Laws
- What Are the Aims of Punishment?
- How Do Religious Believers View the Aims of Punishment?
- Imprisonment
- Religious Views on Imprisonment
- Should We Forgive Criminals?
- Capital Punishment
- Religious Responses to Capital Punishment

- There is debate about which aim of punishment is most effective.
- Christians support justice balanced with forgiveness.
- Muslims value justice alongside mercy.
- Shariah Law is based on the Qur'an.
- Buddhists often favour reformation because people can change.
- Imprisonment removes a person's freedom.
- Prison can fulfil retribution, deterrence and reformation.
- The UK has a high reoffending rate compared with Norway.
- Norway focuses strongly on rehabilitation and reform.
- Many religious believers support rehabilitation and second chances.
- Forgiveness means letting go of anger and revenge, but not necessarily punishment.
- Christianity, Islam and Buddhism all encourage forgiveness in different ways.
- Capital punishment is the execution of a criminal.
- The death penalty remains controversial because of deterrence debates, the sanctity of life and the risk of miscarriages of justice.
- Many Christians oppose the death penalty because of the sanctity of life, although some support it as proportionate punishment.
- Some Muslims support the death penalty to uphold justice and protect society, while others emphasise mercy and repentance.
- Buddhists generally oppose the death penalty because it goes against ahimsa (non-violence towards living beings).

- Worldview

Disciplinary aims:
This unit enables scholars to explore the relationship between crime, punishment, justice and morality through religious and non-religious worldviews. Scholars develop their understanding of key ethical questions surrounding why people commit crimes, how societies should respond to wrongdoing, and whether punishment should focus on retribution, deterrence or reformation. Through the study of Christianity, Islam and Buddhism, scholars learn how religious beliefs influence attitudes towards crime, forgiveness, imprisonment and capital punishment. They also investigate the connection between law and morality, examining concepts such as sin, unjust laws and civil disobedience. Throughout the unit, scholars use religious teachings, philosophical ideas, case studies and contemporary evidence to analyse different perspectives, make reasoned judgements and evaluate competing views about justice, punishment and human rights.

Links to other units:
This unit builds upon scholars' previous study of religion, ethics and worldviews by applying these ideas to contemporary questions about crime, justice and punishment. Throughout Key Stage 3, scholars have explored how religious and non-religious beliefs influence the way people understand right and wrong, make moral decisions and respond to ethical issues. This unit provides an opportunity to apply that knowledge to real-world debates about law, punishment, forgiveness and human rights.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

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Scholars draw upon their understanding of Christian, Muslim and Buddhist beliefs to investigate how different worldviews respond to crime and punishment. They revisit key concepts such as justice, compassion, forgiveness, equality, responsibility and the value of human life while developing their ability to compare different perspectives. The unit also builds on previous discussions about morality by exploring the relationship between legal rules and ethical principles, including whether laws are always just and whether punishment should focus on retribution, deterrence or reformation.

Year 9	Subject: RE	Unit title: Philosophy of Religion	Term: HT3 & 4

Knowledge:

- Philosophy studies fundamental questions about life, knowledge, morality and human existence; the word means love of wisdom.
- Philosophical questions require careful thinking, discussion and reasoning rather than simple factual answers.
- Western philosophy developed in Ancient Greece through thinkers including Socrates, Plato and Aristotle.
- Socrates used questions to challenge assumptions and improve reasoning.
- Plato argued that the senses may deceive and proposed perfect Forms beyond the physical world.
- Plato's Cave Analogy warns that appearances may conceal truth.
- Empiricism uses observation, evidence and science to decide what is real.
- Rationalism uses reason and logic; intuition relies on an immediate sense or insight; faith relies on trust or spiritual conviction.
- Theists believe God exists, atheists deny God's existence and agnostics are uncertain.
- Belief in God may be supported by order, personal experiences or religious teachings; non-belief may be supported by lack of evidence or suffering.
- A logical argument uses reasons and evidence to support a conclusion.
- The Design Argument claims that order and complexity point to a designer.
- Aquinas and Paley developed forms of the Design Argument; Paley compared the universe to a watch.
- Evolution by natural selection challenges the claim that complexity requires a designer.
- Hume challenged comparisons between the universe and human artefacts and questioned whether a perfect designer follows.
- The First Cause or Cosmological Argument claims that causal chains require a first, uncaused cause identified as God.
- Aquinas made the First Cause Argument influential.
- The Big Bang offers a scientific account of the universe's beginning and may challenge or be interpreted alongside the argument.

Core Vocabulary:

- Agnostic
- Analogy
- Atheist
- Big Bang Theory
- Cave Analogy
- Cosmological Argument
- Design Argument
- Empiricism
- Evolution
- Faith
- First Cause
- Forms
- Free will
- Intuition
- Logical argument
- Moral evil
- Natural evil
- Natural selection
- New Atheism
- Omnibenevolent
- Omnipotent
- Philosophy
- Problem of Evil
- Psychoanalysis
- Rationalism
- Religious experience

Teaching Sequence:

- What is philosophy?
- What is reality?
- How do we know anything?
- Does God exist? Introducing argument and reasoning
- The Cosmological Argument: the First Cause
- The Design Argument
- Is God all in the mind?
- The Problem of Evil
- Atheist and Humanist perspectives
- Evaluation: "God exists."

• Religious experiences are interpreted as contact with God or a reality beyond the physical world. • Visions, miracles and near-death experiences may be offered as evidence, but also receive natural or scientific explanations. • Freud described religion as an illusion created by the mind and linked belief in God to the need for a protective parent. • Psychoanalysis studies the unconscious mind, including hidden fears and desires. • The Problem of Evil claims that suffering challenges belief in an omnipotent and omnibenevolent God. • Moral evil is caused by human action; natural evil results from natural processes. • Augustine linked evil to misuse of free will; Irenaeus argued suffering can enable growth. • New Atheism argues that God does not exist and religion may be harmful. • Dawkins argues that God is highly improbable because of insufficient evidence; Hitchens argues religion was invented to explain the unknown.	• Theist • Uncaused cause	
Disciplinary aims: Philosophy is the explicit organising discipline of this unit. Scholars learn how philosophical questions differ from factual questions and how claims are supported through premises, evidence, analogy, inference and conclusion. They compare empiricism, rationalism, intuition and faith as ways of knowing and use Socratic questioning and Plato's Cave to challenge assumptions about reality. Scholars reconstruct and evaluate the Design and Cosmological Arguments, then test them against Hume, evolution and the Big Bang. They analyse religious experience and Freud's psychological account, distinguishing an explanation of why someone believes from an argument about whether the belief is true. The Problem of Evil develops evaluation of logical consistency and the relationship between divine attributes and suffering. Theological responses from Augustine and Irenaeus are compared with atheist and Humanist critiques. Scholars write increasingly sustained arguments, weighing objections and counterarguments before reaching a justified conclusion.		

Links to other units:

Prior Knowledge

- Builds on 7.1 faith, reason, theism, atheism, agnosticism, Design and Cosmological Arguments and the Problem of Evil.
- Builds on 8.3 evaluation of whether Buddhism is a religion or philosophy.
- Builds on 8.5 examination of soul, consciousness, NDEs, faith and evidence.
- Uses religious knowledge from Judaism, Christianity, Islam and Dharmic traditions to test philosophical claims.

Future Knowledge

- Provides the reasoning framework for 9.3 Ethics, where scholars compare and evaluate competing moral theories.
- Prepares for GCSE arguments about God, creation, evil and suffering across Christian Beliefs, Islam Beliefs and Religion and Life.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 9	Subject: RE	Unit title: 9.3 What is Ethics?	Term: HT 5 & 6

Knowledge:

- Ethics is the study of right, wrong and how people should behave; morality is a person or community's beliefs about right and wrong conduct.
- People make different moral choices because they hold different beliefs, values and ethical principles.
- Moral absolutism holds that some actions are always right or wrong; moral relativism makes morality dependent on situation, culture or individual.
- A moral dilemma is a difficult choice with no obvious right answer.
- Consequences are the outcomes of actions, and some theories judge conduct by these outcomes.
- Utilitarianism judges actions by consequences and is associated with Jeremy Bentham.
- The principle of utility seeks the greatest happiness for the greatest number.
- Utilitarianism considers everyone affected but may permit harm to a minority if the majority benefits.
- Situation Ethics, developed by Joseph Fletcher, chooses the most loving action.
- Situation Ethics is influenced by "Love your neighbour as yourself" and permits rules to be broken when love requires it.
- Situation Ethics is flexible but people may disagree about what love requires.
- Kant's Categorical Imperative bases morality on duty and universal rules.
- A universal rule is one everyone could follow consistently; Kant opposes lying because universal lying would destroy trust.
- Kantian ethics promotes fairness and consistency but may be too rigid in difficult cases.
- Divine Command Theory holds that actions are right because God commands them.
- The Ten Commandments are moral laws in the Bible; "Do not kill" is significant in medical ethics.
- Religious believers may follow divine commands because they understand God as the source of moral truth.
- Speciesism ranks humans above other animals; critics argue that animals can suffer and deserve moral consideration.
- Animal rights holds that animals deserve moral protection and consideration.
- Abortion is the deliberate ending of a pregnancy; UK law ordinarily permits abortion up to 24 weeks under specified grounds.
- Pro-life views oppose abortion because life is sacred; pro-choice views defend a woman's choice about pregnancy.

Core Vocabulary:

- Abortion
- Animal rights
- Categorical Imperative
- Consequence
- Divine Command Theory
- Duty
- Ethics
- Euthanasia
- Involuntary euthanasia
- Medical ethics
- Moral absolutism
- Moral dilemma
- Moral relativism
- Morality
- Principle of utility
- Pro-choice
- Pro-life
- Sanctity of life
- Situation Ethics
- Speciesism
- Universal rule
- Utilitarianism
- Voluntary euthanasia

Teaching Sequence:

- What is ethics?
- How do people make moral choices? Moral relativism and absolutism
- Utilitarianism
- Situation Ethics
- The Categorical Imperative
- Religious approaches to ethics
- Are humans more important than animals?
- Medical ethics: abortion
- Medical ethics: euthanasia
- Evaluation: "We need God to be moral."

- Sanctity of life is the belief that human life is sacred and should be protected.
- Many religious objections to abortion are grounded in sanctity of life and belief that life begins at conception.
- Euthanasia intentionally ends a life to relieve suffering; voluntary euthanasia has the person's consent, while involuntary euthanasia does not.
- Supporters appeal to relief of suffering and personal choice; many religious opponents appeal to sanctity of life.
- Ethical theories can produce different answers to animal and medical dilemmas.

Disciplinary aims:
Ethical philosophy is the central discipline. Scholars distinguish descriptive claims about what people believe from normative claims about what people ought to do. They compare outcome-based, love-based, duty-based and divine-command approaches, applying each theory consistently to moral dilemmas and identifying the assumptions on which conclusions depend.
Theology is used to interpret religious sources and concepts including the Ten Commandments, love of neighbour, divine authority and sanctity of life. Scholars examine how religious teachings are applied rather than assuming one universal religious response. Social-scientific enquiry contributes legal and contemporary context to debates about animals, abortion and euthanasia.
The unit explicitly develops comparative evaluation. Scholars identify strengths, limitations and consequences, respond to counterarguments and justify which principle should carry most weight. The final enquiry asks whether morality requires God, drawing together religious and non-religious worldviews and the philosophical reasoning developed in 9.2.

Links to other units:
Prior Knowledge

- Builds on moral beliefs and sources of authority introduced in 7.1, Judaism in 7.2, Christian teachings in 7.3 and Islam in 8.1.
- Uses ahimsa from 8.2, Buddhist concern for suffering from 8.3 and Sikh equality and dignity from 8.4.
- Builds on 8.5 questions about the value of life and 9.1 concepts of law, justice, forgiveness and sanctity of life.
- Directly applies the argument, counterargument and justified-conclusion methods developed in 9.2 Philosophy of Religion.

Future Knowledge

- Provides foundations for GCSE themes: Relationships and Families, Religion and Life, Crime and Punishment, and Peace and Conflict.
- Prepares scholars to apply Christian and Muslim sources to contemporary ethical issues at GCSE.
- Supports Core RE units on faith and fanaticism, treatment of others and moral decision-making in modern society.
- Strengthens extended evaluation through comparison of principles, application of evidence and reasoned judgement.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: GCSE RS	Unit title: Christian Beliefs	Term: HT1/2

Knowledge:

Scholars should be aware that Christianity is one of the diverse religious traditions and beliefs in Great Britain today and that the main religious tradition in Great Britain is Christianity. This knowledge may be applied throughout the assessment of the specified content. Scholars should study the beliefs, teachings and practices of Christianity specified below and their basis in Christian sources of wisdom and authority.

Scholars should study the influence of the beliefs, teachings and practices studied on individuals, communities and societies. Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout. Students may refer to a range of different Christian perspectives in their answers including Catholic, Orthodox and Protestant. They must study the specific differences identified below.

Key beliefs

- The nature of God:
- God as omnipotent, loving and just, and the problem of evil and suffering
- the oneness of God and the Trinity: Father, Son and Holy Spirit.
- Different Christian beliefs about creation including the role of Word and Spirit (John 1:1-3 and Genesis 1:1-3).
- Different Christian beliefs about the afterlife and their importance, including: resurrection and life after death; judgement, heaven and hell.

Jesus Christ and salvation

- Beliefs and teachings about:
- the incarnation and Jesus as the Son of God
- the crucifixion, resurrection and ascension
- sin, including original sin
- the means of salvation, including law, grace and Spirit
- the role of Christ in salvation including the idea of atonement.

Core Vocabulary:

- Ascension
- Atonement
- Bible
- Catholic
- Christ
- Christmas
- Creation
- Crucifixion
- Easter
- Evil
- The Father
- Grace
- Heaven
- Hell
- Holy Spirit
- Incarnation
- Jesus
- Judgement
- Just
- Law
- Lord's Prayer
- Omnipotent
- The Oneness of God
- Original sin
- Orthodox
- Protestant
- Reconciliation
- Resurrection
- Salvation
- Sin
- The Son

Teaching Sequence:

- What is Christianity?
- The Nature of God
- The Problem of Evil
- The Trinity
- The Creation
- The Incarnation
- The Crucifixion
- The Resurrection
- The Ascension
- Life After Death
- Original Sin
- Salvation from Sin

	• Son of God • Suffering • Trinity • Word	

Disciplinary aims:
Scholars will develop disciplinary knowledge by investigating Christianity as a diverse and living religious tradition within Britain and the wider world. They will analyse Christian beliefs and teachings through sources of wisdom and authority, including Biblical texts, and use these sources to explain and justify different Christian viewpoints. Scholars will examine how beliefs about the nature of God, creation, the afterlife, the person of Jesus and salvation influence the lives of individuals, communities and societies. They will explore common and divergent interpretations within Christianity, including Catholic, Orthodox and Protestant perspectives, and consider how religious teachings are understood and expressed in different ways. Through the study of Christian beliefs and practices, scholars will develop the ability to interpret religious evidence, analyse the relationship between belief and lived experience, compare differing viewpoints, and construct reasoned, substantiated judgements about religious truth claims, meaning and influence.

Links to other units:
This GCSE Christianity Beliefs unit builds on prior KS3 learning from *Where do beliefs come from?*, where scholars explored sources of authority and the role of worldviews in shaping beliefs, and *What does belief in Jesus reveal about Christian worldviews?*, where they were introduced to key Christian beliefs about God, Jesus and the influence of faith on believers. It also builds on learning from Judaism, enabling scholars to make connections across Abrahamic religions and deepen their understanding of how religious beliefs shape identity, values and ways of living.
This unit provides the theological foundation for future GCSE study of Christian Practices, where scholars will examine how beliefs are expressed through worship, prayer, pilgrimage and the work of the Church. It also supports later study of Islam Beliefs and Practices by developing understanding of sources of authority, interpretations and lived religion across faiths. Furthermore, Christian teachings about God, salvation, human nature, forgiveness, justice, stewardship and the sanctity of life provide essential knowledge for the thematic units Relationships and Families, Religion and Life, Crime and Punishment and Peace and Conflict, where scholars will apply religious beliefs to ethical and contemporary issues.

Links to the GCSE Specification:

GCSE Religious Studies 8061 Specification Section A The Study Of Religions Beliefs And Teachings

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

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Year 10/11	Subject: GCSE RS	Unit title: Christian Practices	

Knowledge:

- Liturgical, non-liturgical and informal worship express Christian devotion in different ways.
- Private prayer and the Lord's Prayer support communication with God.
- Baptism and Holy Communion are sacraments, but denominations differ in practice and interpretation.
- Infant baptism and believers' baptism express different understandings of belonging and personal faith.
- Pilgrimage to Lourdes and Iona may strengthen faith and community.
- Christmas recalls the incarnation; Easter recalls crucifixion and resurrection.
- The Church serves local communities through food banks, street pastors and other practical action.
- Mission, evangelism and Church growth fulfil the Great Commission.
- The Church works for reconciliation, supports persecuted Christians and responds to world poverty through Christian Aid.

Disciplinary aims:

- Theology: interpret Biblical sources underpinning worship, sacraments, mission and service, linking practice to incarnation, atonement, resurrection, grace and salvation.
- Social sciences: investigate lived Christianity, denominational diversity, pilgrimage, festivals, community action and global charity.
- Evaluation: compare common and divergent practices and judge their importance for individuals, communities and society.

Core Vocabulary:

- Liturgical worship
- Non-liturgical worship
- Private worship
- Prayer
- Lord's Prayer
- Sacrament
- Baptism
- Eucharist
- Holy Communion
- Pilgrimage
- Lourdes
- Iona
- Evangelism
- Mission
- Great Commission
- Reconciliation
- Persecution
- Christian Aid

Teaching Sequence:

- Forms of worship
- Prayer and the Lord's Prayer
- Baptism
- Holy Communion
- Pilgrimage
- Christmas and Easter
- The local Church
- Mission and evangelism
- Reconciliation and persecution
- Christian responses to world poverty

Links to other units:

Prior Knowledge

- Builds on GCSE Christian Beliefs and KS3 7.3, particularly incarnation, resurrection, atonement, worship, prayer, baptism and the Great Commission.

Future Knowledge

- Provides Christian evidence for thematic units and supports comparison with Islam Practices.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: GCSE RS	Unit title: Islam Beliefs and Teachings	

Knowledge:

- Sunni Muslims follow the six articles of faith; Shi'a Muslims follow the five roots of Usul ad-Din.
- Tawhid is the oneness of Allah and is expressed in Surah 112.
- Allah is omnipotent, beneficent, merciful, fair and just, immanent and transcendent.
- Angels obey Allah and communicate revelation; Jibril and Mika'il have distinctive roles.
- Predestination and human freedom raise questions about moral responsibility.
- Akhirah includes resurrection, judgement, heaven and hell and influences Muslim conduct.
- Adam, Ibrahim and Muhammad are important prophets; Muhammad is the Seal of the Prophets.
- The Qur'an is the final revelation; other holy books include the Torah, Psalms, Gospel and Scrolls of Abraham.
- The imamate and Twelve Imams are central to Shi'a Islam; Ali is the first Imam.

Disciplinary aims:

- Theology: interpret Qur'anic teachings about Allah, revelation, prophethood and destiny.
- Philosophy: analyse predestination, freedom, judgement and responsibility.
- Comparison: explain common and divergent Sunni and Shi'a beliefs accurately and evaluate their influence.

Core Vocabulary:

- Six Articles of Faith
- Five Roots of Usul ad-Din
- Tawhid
- Omnipotence
- Beneficence
- Mercy
- Justice
- Immanence
- Transcendence
- Jibril
- Mika'il
- Predestination
- Akhirah
- Prophethood
- Seal of the Prophets
- Qur'an
- Imamate
- Twelve Imams

Teaching Sequence:

- Sunni and Shi'a foundations
- Tawhid and Surah 112
- The nature of Allah
- Angels
- Predestination and free will
- Akhirah
- Adam and Ibrahim
- Muhammad
- Holy books and the Qur'an
- Imamate and Twelve Imams

Links to other units:

Prior Knowledge

- Builds on KS3 8.1 Islam, 8.5 life after death and GCSE Christian Beliefs.

Future Knowledge

- Provides the theological foundation for Islam Practices and Islamic evidence for all thematic units.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: GCSE RS	Unit title: Islam Practices	

Knowledge:

- The Five Pillars are central Sunni duties; the Ten Obligatory Acts shape Shi'a practice.
- The Shahadah expresses faith in Allah and Muhammad; Shi'a forms may refer to Ali.
- Salah expresses submission and unity; Sunni and Shi'a prayer patterns differ.
- Wudu, direction towards Makkah, rak'ahs and Jummah shape prayer.
- Zakah purifies wealth and supports others; Khums is especially significant in Shi'a Islam.
- Sawm in Ramadan develops obedience and remembers revelation; the Night of Power marks the Qur'an's first revelation.
- Hajj includes ihram, the Ka'aba, Safa and Marwa, Arafat, Muzdalifah and Mina.
- Greater jihad is inner spiritual struggle; lesser jihad concerns defence under strict conditions.
- Id-ul-Fitr, Id-ul-Adha and Ashura have distinctive meanings; Ashura is especially significant for Shi'a Muslims.

Disciplinary aims:

- Theology: explain how practices arise from Tawhid, revelation, prophethood, judgement and submission.
- Social sciences: examine prayer, mosque life, charity, fasting, pilgrimage, festivals and community as lived Islam.
- Comparison and evaluation: analyse Sunni and Shi'a diversity and judge the significance of practices using sources.

Core Vocabulary:

- Five Pillars
- Ten Obligatory Acts
- Shahadah
- Salah
- Wudu
- Rak'ah
- Jummah
- Zakah
- Khums
- Sawm
- Ramadan
- Night of Power
- Hajj
- Ihram
- Arafat
- Muzdalifah
- Mina
- Greater jihad
- Lesser jihad
- Id-ul-Fitr
- Id-ul-Adha
- Ashura

Teaching Sequence:

- Five Pillars and Ten Obligatory Acts
- Shahadah
- Salah
- Prayer at home and mosque
- Zakah and Khums
- Sawm and Ramadan
- Night of Power
- Hajj rituals
- Meaning of Hajj
- Jihad
- Id festivals
- Ashura

Links to other units:

Prior Knowledge

- Builds directly on Islam Beliefs and deepens KS3 8.1. Enables comparison with Christian Practices.

Future Knowledge

- Provides Islamic evidence for thematic units and secures Paper 1 synoptic understanding.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: GCSE RS	Unit title: Theme D: Religion, Peace and Conflict	

Knowledge:

- Peace, justice, forgiveness and reconciliation are connected but distinct concepts.
- Religious teachings influence responses to violence, violent protest and terrorism.
- Reasons for war include greed, self-defence and retaliation.
- Just War theory sets conditions including just cause, legitimate authority, right intention, proportionality and last resort.
- Holy war requires a religious cause and authority and must be distinguished from terrorism.
- Pacifism rejects war and violence.
- Religion may contribute to conflict or peace depending on interpretation and context.
- Religious organisations support victims of war and promote reconciliation.
- Weapons of mass destruction include nuclear, chemical and biological weapons.
- Deterrence, possession, use and disarmament raise religious and ethical questions.

Disciplinary aims:

- Theology: interpret Christian and Muslim sources about peace, justice, forgiveness and force.
- Ethics: test pacifism, Just War, holy war, terrorism and deterrence against principles and consequences.
- Social sciences: examine causes and effects of conflict and religious peacebuilding, then construct balanced evaluations.

Core Vocabulary:

- Peace
- Justice
- Forgiveness
- Reconciliation
- Violence
- Terrorism
- Retaliation
- Self-defence
- Just War
- Holy war
- Pacifism
- Proportionality
- Weapons of mass destruction
- Nuclear weapons
- Deterrence
- Disarmament

Teaching Sequence:

- Peace, justice, forgiveness and reconciliation
- Violence and protest
- Terrorism
- Reasons for war
- Just War theory
- Holy war
- Pacifism
- Religion as a cause of war and peace
- Victims of war
- Weapons of mass destruction
- Deterrence and disarmament
- Evaluation

Links to other units:

Prior Knowledge

- Builds on KS3 Crime and Punishment and Ethics and on Christian and Muslim beliefs and practices.

Future Knowledge

- Supports synoptic links to Crime and Punishment and Religion and Life and prepares for Paper 2.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: GCSE RS	Unit title: Theme B: Religion and Life	

Knowledge:

- Religious and non-religious worldviews offer different accounts of the universe's origins.
- The Big Bang and religious creation accounts may be understood as conflicting or compatible.
- Awe and wonder, stewardship and dominion shape attitudes to the world.
- Pollution, resource use, conservation and sustainability raise moral questions.
- Evolution by natural selection explains the development of life and receives varied religious responses.
- Sanctity of life and quality of life provide different ethical considerations.
- Beliefs about the soul and afterlife influence attitudes to life and death.
- Abortion raises questions about the beginning and value of life, rights and compassion.
- Euthanasia raises questions about suffering, autonomy, dignity and sanctity of life.
- The value and status of animals influence views on food, clothing, experimentation and sport.

Disciplinary aims:

- Theology: interpret Christian and Muslim sources on creation, stewardship, life, death and animals.
- Philosophy and ethics: compare scientific and religious explanations and analyse environmental, medical and animal ethics.
- Application: distinguish factual, metaphysical and moral claims and reach substantiated judgements using sources.

Core Vocabulary:

- Big Bang
- Creation
- Awe and wonder
- Stewardship
- Dominion
- Pollution
- Natural resources
- Conservation
- Sustainability
- Evolution
- Natural selection
- Sanctity of life
- Quality of life
- Soul
- Afterlife
- Abortion
- Euthanasia
- Animal experimentation

Teaching Sequence:

- Origins of the universe
- Big Bang and religious interpretations
- Value of the world
- Pollution and resources
- Origins of life and evolution
- Sanctity and quality of life
- Death and afterlife
- Abortion
- Euthanasia
- The value of animals
- Uses of animals
- Evaluation

Links to other units:

Prior Knowledge

- Builds on KS3 creation, faith and reason, ahimsa, life after death, philosophy and medical ethics, plus GCSE beliefs.

Future Knowledge

- Supports synoptic links across themes and secures Theme B knowledge and evaluation for Paper 2.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10	Subject: GCSE RS	Unit title: Theme A: Relationships and Families	

Knowledge:

- Marriage is a legally and socially recognised commitment; religious traditions give marriage spiritual and communal significance.
- Religious understandings of marriage may emphasise commitment, companionship, fidelity, stability and family life.
- Cohabitation and same-sex marriage are viewed differently within and between religious and non-religious worldviews.
- Divorce is the legal ending of a marriage; religious responses consider marriage vows, compassion, forgiveness and the possibility of remarriage.
- Families may be nuclear, extended, blended or headed by same-sex parents, and family forms in contemporary Britain are diverse.
- Families may provide stability, protection, care, procreation and the education of children.
- Religious families may support children in learning and practising a faith.
- Polygamy is marriage to more than one spouse and is regarded differently across societies, laws and religious traditions.
- Gender equality means equal rights, responsibilities and opportunities, while religious and non-religious worldviews differ over roles within families and society.
- Christian and Muslim teachings are interpreted in different ways, creating common and divergent perspectives on marriage, divorce, family and gender.

Disciplinary aims:

- Theology: interpret Christian and Muslim sources about marriage, commitment, family responsibilities, compassion and equality, recognising common and divergent readings.
- Ethics: analyse duties, consequences, vows, rights, compassion and fairness in debates about marriage, divorce, family structures and gender equality.
- Social sciences: examine lived family diversity in contemporary Britain and distinguish religious teaching, legal arrangements and individual practice. Scholars compare perspectives and form substantiated judgements.

Core Vocabulary:

- Cohabitation
- Commitment
- Compassion
- Divorce
- Extended family
- Family
- Fidelity
- Gender equality
- Marriage
- Marriage vows
- Nuclear family
- Polygamy
- Procreation
- Remarriage
- Responsibility
- Same-sex marriage
- Stability

Teaching Sequence:

- The nature and purposes of marriage
- Religious marriage and commitment
- Cohabitation and same-sex marriage: contrasting perspectives
- Divorce and reasons for divorce
- Marriage vows, compassion and remarriage
- The nature and diversity of families
- The purposes of families
- Religious upbringing and the family
- Polygamy and contemporary family issues
- Gender equality in family and society
- Evaluation and synoptic review

Links to other units:

Prior Knowledge

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

- Builds on KS3 Judaism, Christianity and Islam through covenant, marriage, community, moral responsibility and lived religion.
- Builds on 9.3 Ethics through duty, consequences, love, equality and religious approaches to moral decision-making.
- Uses GCSE Christian and Muslim beliefs about human nature, authority and community.

Future Knowledge

- Supports synoptic links to Religion and Life through family, procreation and the value of life.
- Provides Christian and Muslim evidence for Paper 2 evaluation and comparison.
- Supports Core RE study of treatment of others, equality and moral decision-making.

Year 11	Subject: GCSE RS	Unit title: Theme E: Religion, Crime and Punishment	
Knowledge: • Good and evil intentions and actions influence moral responsibility and judgements about crime. • Reasons for crime include poverty, upbringing, mental illness, addiction, greed, hate and opposition to unjust laws. • Religious attitudes to lawbreakers may emphasise justice, compassion, forgiveness, responsibility and the possibility of change. • Crimes against the person, property and state create different forms and levels of harm. • Religious and ethical viewpoints differ over whether any crime can be described as evil. • The aims of punishment are retribution, deterrence and reformation. • Punishment may protect society, express justice, discourage offending or help offenders change. • Prison, community service and corporal punishment are assessed through their purposes, consequences and respect for human dignity. • Forgiveness does not necessarily remove accountability or punishment. • Religious teachings may support forgiveness, mercy, repentance and second chances. • The death penalty raises questions about retribution, deterrence, protection, sanctity of life and miscarriages of justice. • Christian and Muslim viewpoints on punishment and the death penalty are diverse and depend on interpretations of justice, mercy and authority.		**Core Vocabulary:** • Addiction • Community service • Corporal punishment • Crime • Death penalty • Deterrence • Evil • Forgiveness • Greed • Hate crime • Intention • Justice • Lawbreaker • Mental illness • Miscarriage of justice • Poverty • Prison • Reformation • Repentance • Retribution • Sanctity of life	**Teaching Sequence:** • Good and evil intentions and actions • Reasons for crime • Can crime be evil? • Attitudes towards lawbreakers • Types of crime • Aims of punishment • Treatment of criminals • Prison • Corporal punishment • Community service • Forgiveness • The death penalty • Evaluation and synoptic review

Disciplinary aims: • Theology: interpret Christian and Muslim teachings on justice, mercy, forgiveness, repentance, sanctity of life and authority, explaining common and divergent applications. • Ethics: evaluate intentions, responsibility, causes of crime and the aims and methods of punishment using duty, consequences, proportionality and human dignity. • Social sciences: consider social causes of crime and the operation and impact of punishment. Scholars apply evidence, compare viewpoints and develop reasoned judgements about justice and reform.	• Unjust law	

Links to other units:

Prior Knowledge

- Builds directly on 9.1 Crime and Punishment, including causes and types of crime, law and sin, unjust laws, punishment, prison, forgiveness and capital punishment.
- Builds on 9.3 Ethics through consequences, duty, sanctity of life and competing moral principles.
- Uses GCSE Christian and Muslim teachings about justice, mercy, forgiveness, repentance and human responsibility.

Future Knowledge

- Links synoptically with Peace and Conflict through justice, violence, forgiveness and reconciliation.
- Links with Religion and Life through sanctity of life and the death penalty.
- Secures Theme E knowledge, source application and 12-mark evaluation for Paper 2.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: Core RE	Unit title: What's the difference between faith and fanaticism?	Term: HT 1 and HT 2

Knowledge:

- Faith is a strong belief or trust that often promotes kindness, compassion and respect.
- Faith can inspire positive actions such as Zakah, Sewa and Langar.
- Fanaticism is an extreme belief that refuses to accept alternative viewpoints.
- Fanaticism often involves intolerance, blind obedience and justification of harm.
- Jonestown and ISIS demonstrate how beliefs can become distorted into fanaticism.
- Beliefs are influenced by family, society, culture, social media and religious leaders.
- Socialisation is the process of learning beliefs and behaviours from others.
- Family can provide identity and belonging but may also encourage unquestioned beliefs.
- Social media can expose people to diverse ideas as well as extremist views.
- Authority becomes dangerous when it leads to manipulation and blind obedience.
- Beliefs can motivate people to act courageously for justice and equality.
- Conscience is an inner sense of right and wrong that can guide actions.
- Malala Yousafzai demonstrates belief inspiring positive change.
- Marcus Rashford demonstrates belief leading to action for social justice.
- Strong commitment becomes harmful when it develops into fanaticism and extremism.
- Radicalisation is the gradual development of increasingly extreme beliefs.
- Identity and belonging can make people vulnerable to extremist groups.
- Grievances and feelings of injustice can increase susceptibility to extreme ideas.
- Manipulation can reduce critical thinking and encourage acceptance of extreme views.
- Echo chambers reinforce beliefs by limiting exposure to alternative perspectives.
- Judaism, Christianity and Islam are Abrahamic religions linked through Abraham.
- All three religions are monotheistic and teach moral responsibility.
- Christianity teaches love of neighbour through the Good Samaritan.

Core Vocabulary:

- Abraham
- Abrahamic
- Ahimsa
- Authority
- Belonging
- Blind obedience
- Compassion
- Conscience
- Conviction
- Culture
- Dharma
- Dharmic
- Discrimination
- Distortion
- Dukkha
- Echo chamber
- Eightfold Path
- Equality
- Ethical
- Extremism
- Extreme
- Faith
- Fanatic
- Fanaticism
- Grievance
- Humanism
- Identity
- Intolerance
- Karma
- Langar
- Manipulation
- Manosphere
- Misinterpretation
- Monotheistic

Teaching Sequence:

What's the difference between faith and fanaticism?

Who decides what people should believe?

How far should people go for their beliefs?

Why are some people radicalised?

How do Abrahamic faiths respond to fanaticism?

How do Dharmic faiths respond to fanaticism?

Can those with faith easily become extremists?

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

• Judaism emphasises fairness, community and loving one's neighbour. • Islam teaches compassion and mercy, challenging extremist interpretations." • The Dharmic traditions include Hinduism, Buddhism and Sikhi. • Dharma refers to moral duty and the right way to live. • Ahimsa in Hinduism promotes non-violence and respect for life. • Buddhism teaches compassion and the Eightfold Path to reduce suffering. • Sikhi promotes equality and selfless service through sewa and langar; Humanism rejects extremism through reason and human values." • Faith and extremism can both involve strong commitment, but they are not the same. • Faith allows questioning, tolerance and respect for others. • Fanaticism often rejects alternative viewpoints and justifies harm. • Malala Yousafzai and Thich Quang Duc demonstrate committed belief without extremism. • Jonestown illustrates how commitment can become dangerous when questioning disappears.	• Morality • Parable • Psychological • Radicalisation • Respect • Samaritan • Sewa • Socialisation • Society • Tolerance • Torah • Worldview • Zakah	

Disciplinary aims:
Scholars will develop disciplinary knowledge by investigating how beliefs, values and worldviews shape human behaviour and influence responses to social and moral issues. They will analyse the factors that influence belief formation, interpret religious teachings and sources of authority, and evaluate different explanations for radicalisation and extremism. Through the study of Abrahamic and Dharmic faiths, alongside Humanism, scholars will examine how religious and non-religious traditions respond to fanaticism and the misuse of belief. Scholars will develop their ability to compare perspectives, apply religious teachings to real-world issues, and construct reasoned, evidence-based judgements about the relationship between faith, identity, commitment and extremism.

Links to other units:
This unit builds on scholars' prior KS3 learning about the Abrahamic faiths (Judaism, Christianity and Islam) and Dharmic faiths (Hinduism, Buddhism and Sikhi), where they explored key beliefs, teachings, sources of authority and ways of living. It also develops learning from 'What is Ethics?', where scholars examined how individuals and communities decide what is right and wrong and considered the role of morality in society. In this unit, scholars deepen this understanding by investigating how religious and non-religious worldviews respond to fanaticism, extremism and radicalisation, and by examining how beliefs influence behaviour, identity and moral decision-making. They will evaluate whether extremist actions represent authentic expressions of belief or distortions of religious teachings, drawing on examples from both Abrahamic and Dharmic traditions.
This learning provides important foundations for the later units "How should we treat others?" and" How should we decide what is right and wrong in modern society?" Scholars will use their understanding of religious teachings about compassion, justice, equality, mercy, ahimsa, sewa and human dignity to evaluate how individuals and societies should respond to difference, prejudice and conflict. The unit also strengthens their ability to analyse sources of authority, evaluate moral arguments and construct reasoned judgements about ethical issues, preparing them to explore competing perspectives on morality, human rights, social responsibility and the treatment of others in contemporary society.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10/11	Subject: Core RE	Unit title: How should we treat others?	Term: Half Term 3 and Half Term 4

Knowledge:

- Human rights are basic freedoms and protections that belong to every person; the Universal Declaration of Human Rights was published by the United Nations in 1948.
- Examples include freedom of religion, freedom of expression and the right to education.
- Rights are connected to responsibilities: people have a duty to respect the rights and wellbeing of others.
- Human trafficking violates freedom, safety, dignity, freedom from slavery and personal choice.
- Human dignity means that every person has value, worth and deserves respect.
- Imago Dei is the Christian belief that humans are created in the image of God; Genesis 1:27 supports equal human value.
- The Hindu belief that Atman exists within every person can support respect for all life.
- Worldviews shape how rights and responsibilities are understood and applied.
- The UDHR presents rights as universal, while the Cairo Declaration interprets human rights through Islamic law.
- Countries and communities do not always interpret or apply rights in the same way.
- Debates about the death penalty involve the right to life, dignity, justice and protection of society.
- Christian support for human rights may be based on God-given dignity, love of neighbour and good works.
- Christian Aid and Tearfund put Christian belief into action through support for others.
- Sikhs may support human rights through equality and sewa; Muslims through Zakah, social justice and care for vulnerable people.
- Non-religious groups may support equality, freedom and fairness through shared human values.
- Tension can arise where religious teachings are interpreted differently from modern understandings of rights.
- Freedom of religion protects choosing, changing and practising a belief; freedom of expression protects the communication of ideas without unfair restriction.

Core Vocabulary:

- Amnesty International
- Cairo Declaration
- Dignity
- Exploitation
- Freedom of expression
- Freedom of religion
- Good works
- Human rights
- Human trafficking
- Imago Dei
- Responsibility
- Secular
- Sewa
- Sharia
- Social justice
- Tearfund
- Universal Declaration of Human Rights
- Worldview
- Zakah

Teaching Sequence:

- What are human rights and responsibilities?
- Where do ideas of human dignity come from?
- Do all worldviews support the same rights?
- Faith and belief in action
- What happens when religious worldviews clash with human rights?
- Can religious and secular worldviews work together for fairness?

- Respectful dialogue enables people with competing worldviews to understand one another and live together peacefully.
- Religious and secular groups may support the same rights for different reasons.
- Food banks and human-rights campaigns show how religious and non-religious people can cooperate against injustice.

Disciplinary aims:

- Theology: scholars interpret Christian, Hindu, Muslim and Sikh sources and concepts, including Imago Dei, Atman, Zakah and sewa, explaining how beliefs about human worth generate duties towards others.
- Philosophy and ethics: scholars analyse the relationship between rights and responsibilities and evaluate tensions between dignity, freedom, justice, protection and competing interpretations of rights.
- Social sciences: scholars investigate how rights are framed and applied through the UDHR, the Cairo Declaration, charities, food banks and campaigns. Scholars distinguish ideals from lived practice, compare religious and secular motivations, and construct reasoned judgements about cooperation and disagreement.

Links to other units:

Prior Knowledge

- Builds on 7.1 worldviews and socialisation and on religious concepts of human worth studied across Judaism, Christianity, Islam, Hinduism and Sikhi.
- Builds on 8.4 equality, sewa and langar; 9.1 justice, law and the death penalty; and 9.3 ethics, dignity and moral principles.
- Extends the earlier Core RE study of faith and fanaticism by considering how belief is expressed through constructive action rather than intolerance.

Future Knowledge

- Prepares scholars for the following Core RE unit on moral decision-making in modern society.
- Supports GCSE themes including Human Rights and Social Justice, Crime and Punishment, Peace and Conflict, and Relationships and Families.
- Strengthens comparison of religious and non-religious worldviews and the use of evidence in extended evaluation.

RELIGIOUS EDUCATION CURRICULUM MAP: Y7-11

Year 10	Subject: Core RE	Unit title: How should we decide what is right and wrong in modern society?	Term: Half Term 5 and Half Term 6

Knowledge:

- A moral dilemma involves choosing between actions that each have moral advantages and disadvantages.
- Morality concerns right and wrong behaviour; ethics studies morality and moral decision-making.
- Modern moral dilemmas are created or complicated by science, technology and social change.
- Different religions, cultures and individuals may reach conflicting conclusions about the same issue.
- Absolutism holds that some actions are always right or wrong; relativism makes morality dependent on circumstances, culture or belief.
- Utilitarianism judges actions by consequences and seeks the greatest happiness for the greatest number.
- Jeremy Bentham and John Stuart Mill are associated with utilitarianism and the Principle of Utility.
- Religious believers may ground morality in God, sacred texts, religious teachings and conscience.
- Natural Law, associated with Thomas Aquinas, teaches that humans should follow God's purposes for creation.
- Conscience is a person's inner sense of right and wrong.
- Modern family structures and social change create questions about responsibility, care, equality, stability and the wellbeing of children and adults.
- Artificial intelligence can perform tasks associated with human intelligence.
- Potential benefits of AI include healthcare, efficiency and solving complex problems; risks include job losses, bias, surveillance and loss of human control.
- Humans remain morally responsible for how AI is designed and used.
- Utilitarian reasoning may support AI where it increases overall wellbeing, but benefits and harms must be weighed.
- Organ donation involves giving organs or tissue during life or after death to help another person.
- The Organ Donor Register records decisions, while an opt-out system presumes willingness unless a person chooses otherwise.
- Support for organ donation may focus on saving lives and improving quality of life; concerns may involve bodily integrity, personal choice or religious belief.

Core Vocabulary:

- Absolutism
- Artificial intelligence
- Bias
- Climate change
- Conscience
- Consumerism
- Ethics
- John Stuart Mill
- Jeremy Bentham
- Moral dilemma
- Morality
- Natural Law
- Opt-out system
- Organ donation
- Organ Donor Register
- Principle of Utility
- Relativism
- Responsibility
- Stewardship
- Sustainability
- Surveillance
- Utilitarianism

Teaching Sequence:

- What makes a moral dilemma modern?
- How do people decide right from wrong?
- Modern families: how should they be structured?
- Technology and AI: should we risk it?
- Organ donation: should we be on the register?
- Environment: should we use what we want?

- Utilitarianism may support organ donation because one decision can benefit several people.
- Sustainability means meeting present needs without harming future generations.
- Climate change involves long-term changes in global temperatures caused largely by human activity.
- Stewardship teaches that humans have a duty to care for the Earth; Genesis 2:15 describes working and caring for it.
- Consumerism links buying and using goods with happiness and success.
- Limiting resource use may protect the environment and the interests of future generations.

Disciplinary aims:

- Philosophy and ethics: scholars compare absolutism, relativism, utilitarianism, Natural Law and conscience as methods of moral reasoning, applying each consistently to modern dilemmas and identifying the assumptions behind different conclusions.
- Theology: scholars interpret religious teachings about divine authority, human purpose, stewardship and responsibility, explaining how sources such as Genesis 2:15 may shape decisions.
- Social sciences: scholars examine how technological development, family change, organ-donation systems, consumerism and environmental pressures create new contexts for moral choice. Scholars weigh benefits, harms, rights, duties and long-term consequences before reaching substantiated judgements.

Links to other units:

Prior Knowledge

- Builds directly on 9.3 Ethics, including absolutism, relativism, utilitarianism, religious morality and moral dilemmas.
- Builds on 8.2 and GCSE Religion and Life through stewardship, interconnectedness and environmental responsibility.
- Builds on the preceding Core RE unit through human dignity, rights, responsibilities, fairness and cooperation.

Future Knowledge

- Provides a framework for evaluating emerging moral questions beyond the classroom by applying clear ethical principles to new evidence.
- Supports GCSE Religion and Life, Relationships and Families, and Human Rights and Social Justice.
- Strengthens the analysis of competing arguments, the application of religious teachings and the construction of justified conclusions.