



OCL R.E. Curriculum: Statement of Intent

Purpose of study

RE examines what it is to be human in the modern world, engaging directly with the questions at the heart of the Oasis Ethos – Who Am I and Who Am I Becoming – in addition to the deep questions on meaning and purpose that have consumed human beings since the beginning of time. The OCL RE Curriculum enables pupils to understand what RE *is* and how it can be used as tool through which to understand the world around us (both the world that we can see and the world that we cannot). In doing so RE will naturally contribute significantly to the SMSC education of pupils.

Through a carefully constructed multi-disciplinary curriculum which honours the individual academic lenses of RE, our students will develop the knowledge and skills to explore the ways in which different worldviews (including religion, belief and philosophy) can be used to explore and analyse the big questions about life, for example ‘what does it mean to be human?’.

The ambitious and aspirational OCL RE Curriculum will prepare pupils for successful life in culturally complex modern Britain, whilst providing the knowledge and skills to access further study at GCSE and beyond.

We value character, competence and community in our curriculum, and seek opportunities to meaningfully demonstrate these virtues through a knowledge rich, diverse and inclusive curriculum. Below is a representative (but not exhaustive) list of the myriad of ways in which RE honours the three ambitious intentions of the OCL Curriculum:

Character

Engaging all pupils in a curriculum that develops sensitivity, an understanding of what informs our morality and a sense of true tolerance - where diversity is championed and celebrated as the factor which brings colour, brilliance and interest to society. The confidence, composure and philosophical articulacy to engage in meaningful discussion about Big Questions. To contribute to the personal development of pupils by enabling them to explore deep questions of purpose, meaning and human behaviour. To challenge pupils to not only look within and explore the morals that define them, but to also listen to those which define others. In doing these things RE enables pupils to understand important things about themselves as human beings growing into and becoming part of the modern world. Here the 9 Habits provides a foundation and filter through which to examine core content in addition to a mechanism through which to discipline discussion.

Competence





The ability to describe religious practice, explain religious beliefs, teachings and attitudes, analyse sources of authority (for example sacred texts) and evaluate responses to questions of meaning, belief, purpose and ethics based upon belief and culture. The OCL RE curriculum will enable pupils to develop critical thinking skills and the ability to debate, discuss and argue about Big Questions of human existence be them theological, philosophical, ethical or social.

Community

An understanding of what it is to be human – a sense of identity and belonging to their local community as well as a sense of being a global citizen. A clear understanding of their own role and responsibilities within their communities, and the ability to see themselves as participants in and champions of the transformation of attitudes – which in turn will transform communities. An understanding of the role that faith, belief and practice play in shaping the identity of both citizens and communities. An understanding of how religion and faith unite global communities and positively contribute to the development of individual and communal character.

Core concepts and principles of progression

Core Concepts for the OCL RE Curriculum fall into three broad categories, which can be best summarised as substance, tools and lenses:

Substantive knowledge and understanding of worldviews [‘substance’]

This category refers to the ‘substance’ of religious and non-religious worldviews. Within this the traditional attainment target of ‘learning about’ is honoured. It is important to note here that representations of traditions and worldviews must be honest representations of lived realities, not simplistic or over-homogenised representations. Areas include:

- The different ways that people express religion and non-religion in their lives, including diverse lived experiences and the complexity of the fluid boundaries between different traditions
- Knowledge about artefacts and texts associated with different religious and non-religious traditions
- Concepts that relate to religious and non-religious worldviews, such as ‘dharma’, ‘incarnation’, ‘ritual’, ‘authority’, ‘prayer’ and ‘sacred’, and debates around these big ideas
- Concepts that are common to religious and non-religious experience (such as ‘interpretation’); concepts that are common to multiple forms of religious experience (such as ‘sanctity of life’) concepts specific to a religious tradition (such as the Christian notion of ‘Trinity’)

Ways of Knowing [‘tools’]



Pupils will develop an understanding of how we know about religious and non-religious worldviews and be both cognisant of and able to apply different methods of exploring and analysing religious traditions. Essentially, this concept is about the *tools* of RE. This concept is important because it plays a key role in avoiding the oversimplification or misrepresentation of different religious traditions and worldviews; in addition to providing added scholastic rigour.

- knowledge of methods, processes and other tools of scholarship that are used to study and make sense of global and historical religion/non-religion; for example hermeneutics.
- knowledge of the modes of enquiry that academic communities have about religion/non-religion; for example the work of social scientists, ethnography, historical reconstruction, etc.

Personal Knowledge ['lenses']

Personal knowledge has been described by 'knower-knowledge', 'personal worldview', 'reflexivity' and 'positionality'. All of these descriptors need de-mystifying somewhat. Essentially, this concept is about personal lenses – a pupils' viewpoint, position or perspective. These lenses shift and develop over time, and are affected by personal experience, including faith membership, culture, education, and so on.

- Building awareness of pupils' own assumptions and values about the content they study
- Curriculum and pedagogy that teaches from a position off neutrality and is not inducting pupils to adopt any specific worldview
- Opportunities through relevant themes of enquiry (eg: medical ethics) for pupils to explore the foundation of their own personal viewpoints.

We know that the RE domain is huge and expansive and we cannot teach it all. We want to give pupils access to a curriculum that provides strong knowledge and understanding of the Abrahamic traditions (focusing on Christianity) and focused exposure to a complimentary Dharmic worldview. Alongside this so called 'non-faith' worldviews will be examined through the exploration of Humanism. Our aim here is to develop cumulatively sufficient knowledge of the nature and diversity of selected worldviews and traditions, whilst providing added depth through the examination of key themes of enquiry.

Knowledge and understanding of the selected religious worldviews, philosophical and social science concepts are developed overtime. Pupils are challenged not just to learn about but also to learn from and through the study of religion, faith practice, philosophy and ethics. As such, developmentally appropriate themes (rooted in 'Big Questions') are planned into each Year at KS3, enabling pupils to utilise and deploy knowledge and understanding of religion, faith, belief and practice from previous themes as building-blocks to inform and contextualise study.

Aims/outcomes



Through our carefully sequenced and ambitious curriculum we intend that our curriculum will equip pupils with the knowledge, skills and understanding to:

- Use and deploy a wide range of theological, philosophical and social science specialist terminologies,
- Through cumulatively sufficient knowledge of Abrahamic Faiths and one Dharmic worldview, describe practice, explain teachings and analyse diversity
- Explore the ways in which belief and practice differ both between and within religions,
- Discuss, explore and question core concepts, religious teachings and practices, such as the sanctity of life,
- Discuss, reflect upon and develop arguments about key theological questions, such as *what do faith stories tell us about God?*
- Discuss, reflect upon and develop arguments about key philosophical questions, such as *can we convincingly argue that God exists?*
- Discuss, reflect upon and develop arguments about key social science questions, such as *does religion really generate social justice?*
- Develop an understanding of personal lenses and perspectives that affect our own worldviews

OCL R.E. Curriculum: Long Term Plan

The central aim of the OCL RE Curriculum is for pupils to build robust mental models of the complexity of religious traditions, worldviews and forms of expression. The OCL RE Curriculum honours the understanding that learners need to acquire both breadth and depth of knowledge in order to have the ability to successfully progress. This knowledge becomes more complex as pupils move through KS3 (for example, through the acquisition of progressively more challenging philosophical and theological language, ethical concepts, and sources of authority) whilst simultaneously exposing learners to progressively more sophisticated processes and skills. Ultimately, as our pupils move through KS3, they will be engaging with, discussing, debating and analysing progressively more challenging questions on meaning, purpose, faith and ethics. Within this they will be accessing an ever expanding domain of knowledge of religious traditions and worldviews.

Year 7

In Year 7, OCL pupils will build upon the knowledge of world religions (aka “the Big 6”) acquired in primary school through the disciplinary study of three key themes – *What is religion? What do faith stories tell us about God? How do we know what we know?* These themes are sequenced in such a way as to allow learners to build a mental schema of the **Abrahamic faiths** and a **Dharmic Faith (this can be contextualised by individual Academies but Sikhism has been selected for planning purposes here)** and to build foundational schema of the three different disciplines which make-up RE. Here pupils will be introduced to the concepts and ways of knowing which underpin RE, in addition to being challenged to locate and describe their own lenses. Additionally, learners will start to make the important connections between different worldviews and will start to appreciate how belief drives behaviour and choice.



YEAR 7	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Title	What does it mean to be human? Human Sciences and Theology	What does it mean to be human? ii Human Sciences and Theology	What do faith stories tell us about God? Theology	What do faith stories tell us about God? ii Theology	How do we know what we know? Philosophy & Theology	How do we know what we know? ii Philosophy & Theology
Enquiry Question	<i>Enquiry: "Religion on its' own explains what it means to be human".</i>	<i>Enquiry: "Religion on its' own explains what it means to be human".</i>	<i>Enquiry: "The God of sacred texts is vengeful".</i>	<i>Enquiry: "The God of sacred texts is vengeful".</i>	<i>Enquiry: "Philosophy is more useful as a source of wisdom than religion".</i>	<i>Enquiry: "Philosophy is more useful as a source of wisdom than religion".</i>
Outline Content	<ul style="list-style-type: none"> Introducing RE: What is a worldview? Social science – what questions does a social scientist ask Ideas about human identity – physicalism dualism Origin stories and humans; What does Genesis say? What are the different ways in which Genesis can be viewed? What does Genesis teach about what it means to be human? 	<ul style="list-style-type: none"> What does the Qur'an suggest about what it is to be human? What does the Big Bang suggest about humankind? What does evolution / Out of Africa theory suggest about humankind? Do the scientific theories and Genesis work against each other? Humanism and humans 	<ul style="list-style-type: none"> What are the Abrahamic faiths exactly? How are the Abrahamic faiths linked? The Abrahamic covenant – what is it and what does it tell us about God? The story of Isaac – how is it viewed and what does it tell us about God? Moses and the Abrahamic Covenant 	<ul style="list-style-type: none"> The birth of Jesus – how is this viewed and what does it tell us about God? The crucifixion and resurrection of Jesus – how is this viewed and what does it tell us about God? Muhammad and his revelation – what does this tell us about God? Guru Nanak and his revelation – what does this tell us about God? 	<ul style="list-style-type: none"> What is philosophy? What questions do philosophers ask? Who was Socrates and what did he say about knowledge and wisdom? Who was Plato and what did he say about knowledge and wisdom? Who was George Berkeley and what did he say about knowledge and wisdom? Who was Confucius and what did he say about knowledge and wisdom? 	<ul style="list-style-type: none"> What are sacred texts and how did we 'get' them? Why are sacred texts considered a source of knowledge and wisdom? The Bible as a source of wisdom and authority The Qur'an as a source of wisdom and authority The Guru Granth Sahib Ji as a source of wisdom and authority



Year 8

In Year 8, OCL pupils will be challenged to examine three more Big Questions rooted within the different disciplines of RE: *Can we convincingly argue that God exists? Is there purpose to human suffering? Does religion really bring social justice?* These themes are sequenced in such a way as to allow learners to continue build a mental schema of the **Abrahamic faiths** and a **Dharmic Faith (this can be contextualised by individual Academies but Sikhism has been selected for planning purposes here)** and to expand schema of the three different disciplines which make-up RE. Throughout Year 8 progressively more complex theology is examined, explored and applied, developing both religious and philosophical literacy.

YEAR 8	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Title	Can we convincingly argue that God exists? Philosophy	Can we convincingly argue that God exists? ii Philosophy	Is there purpose in human suffering? Philosophy and Theology	Is there purpose in human suffering? ii Philosophy and Theology	Does religion really generate social justice? Theology, Human Sciences	Does religion really generate social justice? ii Theology, Human Sciences
Enquiry Question	<i>Enquiry: "Philosophy convincingly proves that God exists".</i>	<i>Enquiry: "Philosophy convincingly proves that God exists".</i>	<i>Enquiry: "Suffering has no purpose".</i>	<i>Enquiry: "Suffering has no purpose".</i>	<i>Enquiry: "Religion on its' own can create a just society".</i>	<i>Enquiry: "Religion on its' own can create a just society".</i>
Outline Content	<ul style="list-style-type: none"> The demography of belief – who believes what, where? Philosophy and God Does the argument from design prove the existence of God? Does Aquinas' First Cause argument prove that God exists? 	<ul style="list-style-type: none"> Do Miracles prove the existence of God? Pascal's wager – can we use mathematics to prove God into existence? Does morality prove the existence of God? Humanism and God. 	<ul style="list-style-type: none"> What are the causes and types of suffering? What does Genesis 3 teach us about the origins of suffering? Christian theodicies and the Story of Job The Free Will Defence Does suffering help our souls to 'grow'? 	<ul style="list-style-type: none"> Suffering and al'Qadr Suffering, Sikhism and egoism Humanism and suffering Case Studies: Suffering as an opportunity to serve others (Salvation Army, Islamic Relief, Hospice Movement). 	<ul style="list-style-type: none"> What is social justice? Marx, religion and social justice The Old Testament and social justice The lived example of Jesus and social justice How did Muhammad promote social justice? 	<ul style="list-style-type: none"> A difficult truth – when faith has enabled social injustice [Dutch Reformed Church, Westboro Baptists, Caste]. Faith in Action: Martin Luther King; Muhammad Ali; Sewa and Langar



Year 9 builds upon substantive knowledge acquired in Years 7 and 8 through the studies of ethics and conflict. Here they can make links with previous learning on suffering and social justice, whilst posing ever more challenging questions about human belief and behaviour, considering for example, whether religion causes, complicates or heals conflict. Learners will be guided towards increasingly more sophisticated moral debate through the study of medical ethics. This is a foundational skill for further study at KS4, whether through the Core or the GCSE route.

YEAR 9	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Title	How do we make moral decisions? Philosophy and Theology	How do we make moral decisions? ii Philosophy and Theology	Is religion a cause of conflict or a force for peace? Theology, Human Science	Is religion a cause of conflict or a force for peace? ii Theology, Human Science	Is all life equally special? Philosophy and Theology	Is all life equally special? ii Philosophy and Theology
Enquiry Question	<i>Enquiry: "We should always consider the situation when making moral choices".</i>	<i>Enquiry: "We should always consider the situation when making moral choices".</i>	<i>Enquiry: "Religious believers should always seek peace".</i>	<i>Enquiry: "Religious believers should always seek peace".</i>	<i>Enquiry: "ALL life is equally special".</i>	<i>Enquiry: "ALL life is equally special".</i>
Outline Content	<ul style="list-style-type: none"> • Making moral decisions – what is it to be moral? • Absolutism vs Relativism • What does Aristotle teach about virtue ethics? • What does Joseph Fletcher teach about situation ethics? • What does Bentham teach about utilitarianism? 	<ul style="list-style-type: none"> • A case for human moral conscience? • Divine law and moral decision making: the Ten Commandments • Divine Law and moral decision making: Shariah • Sikhism, Bhai Gurdas and making moral decisions 	<ul style="list-style-type: none"> • What are the causes of conflict? • An uncomfortable truth – the history of war and religion • A case for conflict? Religion and war– Just War and Harb al maqadis / lesser jihad • Sikhism – a warrior tradition? • Faith and pacifism • The ethics of pacifism 	<ul style="list-style-type: none"> • Was Muhammad Ali a pacifist? • Case Study: Israel and Palestine – the complex history • Case Study: Israel and Palestine – the complex present 	<ul style="list-style-type: none"> • What is the sanctity of life? • Jesus' teaching on sanctity of all human life • Islam and the sanctity of all human life • Sanctity of Life vs Quality of Life – opposing concepts? • Euthanasia and The Right to Die debate 	<ul style="list-style-type: none"> • Abortion and the Right to Life debate • Embryo research and the right to experiment debate • Peter Singer, animals and the sanctity of life • Abrahamic attitudes to animal rights / testing • Sikhism and animal rights / testing



Year 10 & 11 Core RE: LTP

Year	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
10	<p>Component #1 <u>Issues of Relationships</u> Enquiry Question: "The 'Traditional Family' is no longer important in Modern Britain". Do you agree?</p> <ol style="list-style-type: none"> 1) What is a modern 'family' and why is it important? 2) Roles and Responsibilities in 'modern' families 3) Gender Equality in Worship 4) Why marry? Marriage Vs. Cohabitation 5) The purpose of Marriage – Christianity 6) The Big Question 	<p>Component #1 <u>Issues of Relationships</u> Enquiry Question: "Marriage is an outdated tradition". Do you agree?</p> <ol style="list-style-type: none"> 1) "For better or worse" – The Christian Marriage Ceremony 2) The Purpose of Marriage – Islam 3) The Marriage Ceremony – Islam 4) Interfaith marriage – a disaster waiting to happen? 5) "Playing around" – Religious attitudes to adultery 6) The Big Question 	<p>Component #1 <u>Issues of Relationships</u> Enquiry Question: "Sex outside of marriage is always wrong". Do you agree?</p> <ol style="list-style-type: none"> 1) Religion, Divorce and Re-marriage 2) The Purpose of Sex 3) Contraception and family planning 4) Same Sex Relationships and Modern Britain 5) Religious Attitudes to Same Sex Relationships 6) The Big Question 	<p>Component #1 <u>Issues of Life and Death</u> Enquiry Question: "It is impossible to believe that God made the world". Do you agree?</p> <ol style="list-style-type: none"> 1) In the beginning The Big Bang Theory of Creation and The Theory of Evolution 2) "And it was good": Christian Attitudes to Creation 3) "Seven handfuls of Earth" – Islamic Attitudes to Creation 4) Is the world designed? 5) Science Vs. Religion – a fair fight? 6) The Big Question 	<p>Component #1 <u>Issues of Life and Death</u> Enquiry Question: "Abortion is always wrong". Do you agree?</p> <ol style="list-style-type: none"> 1) Environmental sustainability, dominion and stewardship 2) Religious attitudes to stewardship 3) Is all life special? Religious attitudes to the Sanctity of Life 4) When does life begin? Abortion, the law, and case studies 5) Religious attitudes to abortion 6) The Big Question 	<p>Component #1 <u>Issues of Life and Death</u> Enquiry Question: "Believing in the afterlife means you don't fear death". Do you agree?</p> <ol style="list-style-type: none"> 1) The Right to Die Debate 2) The Hospice Movement 3) Religious attitudes to Euthanasia 4) The Soul, Judgement and Hell – Religious Attitudes to the Afterlife 5) Funerals and Belief – Humanists, Christians and Muslims 6) The Big Question

