



Philosophy and Religious Studies Learning Journey

Context of Prior Religious Education



Students entering Parkside Community School in Year 7 will typically have experienced a Key Stage 2 Religious Education curriculum that reflects the Derbyshire agreed syllabi and national expectations. Most pupils will have studied Christianity alongside a range of other principal religions, commonly including Islam, Judaism, Hinduism and Sikhism, as well as some reference to non-religious worldviews. Their learning is often organised around key questions, beliefs, practices, festivals and moral themes.

Pupils usually arrive with:

- Familiarity with core beliefs and practices of major religions
- An understanding that religion influences people's lives, values and behaviour
- Experience of comparing religions at a descriptive level
- Some exposure to symbols, sacred texts, places of worship and religious celebrations

This provides a positive foundation for further study and helps pupils recognise PRS as a subject concerned with meaning, belief, values and lived experience.

However, as with other foundation subjects, there are common limitations and gaps in their knowledge and disciplinary understanding of religious education on entry to Year 7.

Identified Curriculum Gaps and Development Needs

Fragmented and Topic-Based Knowledge

Pupils' knowledge of religions is often episodic, shaped by discrete topics or festivals rather than secure, coherent understanding of each religion as a whole. This can lead to confusion between beliefs and practices across religions, or superficial recall without deeper understanding.

Limited Conceptual Understanding

While pupils may recognise religious concepts such as belief, worship, morality or symbolism, understanding is often implicit rather than explicit. Pupils may struggle to explain *why* practices matter, how beliefs shape actions, or how abstract theological ideas underpin religious life.

Predominantly Descriptive Responses

Primary RE appropriately encourages engagement and reflection, but pupils often arrive at KS3 with responses that are descriptive or narrative, rather than analytical. They may describe what believers do, but struggle to explain significance, interpret meaning, or evaluate different viewpoints.

Underdeveloped Religious Literacy

Confidence in using subject-specific vocabulary precisely (such as incarnation, covenant, revelation, authority or nirvana) can vary widely. Pupils may use everyday language where more disciplined religious terminology is required.

Limited Exposure to Lived and Diverse Worldviews

While pupils may have learned *about* religions, their understanding of diversity within religions, contrasting interpretations, and lived experience in modern Britain is often underdeveloped. Similarly, engagement with non-religious worldviews is often introductory.

Evaluation and Justification Skills

Opportunities to weigh up ideas, justify viewpoints, or engage with challenging philosophical or ethical questions are often limited at KS2. Pupils may be less confident expressing reasoned personal responses that are informed by religious and non-religious perspectives.

Implications for the KS3 Religious Education Learning Journey

The Key Stage 3 PRS curriculum is therefore designed to build deliberately on KS2 foundations while addressing these gaps by:

- Developing secure, coherent knowledge of religions and worldviews
- Making core concepts explicit and returning to them deliberately over time
- Moving from description to explanation, interpretation and evaluation
- Strengthening pupils' religious literacy and use of precise terminology
- Exploring diversity, lived religion and non-religious worldviews in greater depth
- Supporting pupils to engage critically, respectfully and thoughtfully with complex questions about belief, meaning and ethics

This ensures that all pupils, regardless of variation in prior experience, are well prepared to develop as reflective, informed and articulate learners in Philosophy and Religious Studies across Key Stage 3.

Curriculum Intent

The Parkside Philosophy and Religious Studies (PRS) Curriculum Learning Journey meets the statutory requirements for Religious Education and is taught in accordance with the Derbyshire Agreed Syllabus for Religious Education 2025–2030. As outlined within the agreed syllabus,

“Religious education contributes dynamically to children’s and young people’s education by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.”

PRS is therefore designed to support pupils in learning both about and from religions and worldviews, enabling them to explore how beliefs and values shape lives and communities.

In line with the principal aim of the Derbyshire syllabus, the PRS curriculum engages pupils in the systematic exploration of significant human questions, helping them to develop secure knowledge and understanding of a range of religions and non-religious worldviews. Pupils are supported to evaluate ideas from different sources of wisdom and authority, to express their own considered responses, and to agree or disagree respectfully. Through this, the curriculum supports the development of pupils’ ideas, values and identities, while fostering dialogue, curiosity and respect in a diverse society.

The curriculum intent is shaped explicitly by pupils’ prior experiences on entry to Key Stage 3. While many pupils arrive with some familiarity with religious beliefs, practices and festivals from Key Stage 2, this knowledge is often fragmented, predominantly descriptive and lacking in explicit conceptual understanding. The PRS curriculum is therefore designed as a coherent and cumulative learning journey that builds secure, connected knowledge over time, makes core concepts explicit, and supports pupils in progressing from description to explanation, interpretation and evaluation.

A key aim of the curriculum is to develop pupils’ religious literacy, including confident and accurate use of subject-specific vocabulary. Pupils are taught to interpret texts, symbols, practices and beliefs with increasing sophistication, enabling them to understand religions and worldviews as complex, evolving and lived traditions rather than isolated topics. Analytical and evaluative skills are embedded throughout, supporting pupils to justify viewpoints, consider multiple perspectives and engage thoughtfully with philosophical and ethical questions.

Parkside Community School serves an area with relatively limited religious and cultural diversity. As a result, PRS plays a vital role in broadening pupils’ horizons and supporting respectful engagement with difference. The curriculum ensures balanced and inclusive coverage of Christianity and Islam alongside other principal religions and a range of non-religious worldviews. Pupils explore diversity within and between traditions, contemporary belief in modern Britain, and the ways in which worldviews influence identity, behaviour and society. This supports the development of empathy, inclusion and informed challenge to stereotypes and discrimination.

Ultimately, the intent of the PRS curriculum is to develop reflective, informed and articulate young people who can engage critically and respectfully with questions of belief, meaning, values and purpose. Through a carefully sequenced and conceptually ambitious curriculum, pupils are prepared to participate thoughtfully in the communities they belong to now and in the wider world beyond school.

Curriculum Implementation

Philosophy and Religious Studies at Parkside Community School is implemented through a carefully sequenced Key Stage 3 curriculum that reflects the long-term plan set out in Annex 1 and the conceptual learning journey presented to pupils. The curriculum is designed to build secure, coherent understanding over time by interweaving the study of religions and worldviews with philosophical and ethical enquiry, ensuring pupils revisit and deepen their understanding of key ideas, beliefs and practices across the key stage.

In Year 7, the curriculum begins by consolidating and building upon pupils' Key Stage 2 experiences. Pupils first explore Christian beliefs and teachings, developing foundational understanding of key concepts such as incarnation, Trinity, resurrection and salvation. This is followed by a unit on ethics, where pupils are introduced to moral reasoning through approaches such as virtue ethics, deontology and utilitarianism. Pupils then apply this ethical thinking within the unit Should religious buildings be sold to help the poor?, allowing them to explore worship, charity and community across different religious traditions. The year concludes with What is good and what is challenging about being a teenage Sikh, Buddhist or Muslim in Britain today?, supporting pupils to explore identity, belonging and lived religion in contemporary society.

In Year 8, pupils extend and deepen their understanding through more explicit philosophical and evaluative enquiry. Units such as Is death the end? enable pupils to compare religious and non-religious responses to ultimate questions, drawing on Christianity, Sikhism and other worldviews. What difference does it make to believe in Sikhism? allows pupils to explore concepts such as naam simran and sewa, linking belief to action and identity. Ethical enquiry continues through Does religion help people to be good?, where pupils weigh up religious and non-religious sources of moral guidance. Creative and expressive dimensions of belief are explored in How can people express the spiritual through music and art?, reinforcing understanding of spirituality beyond doctrine alone.

In Year 9, pupils engage with increasingly complex concepts and questions, further strengthening evaluative skills. Units such as Why is there suffering? Are there any good solutions? challenge pupils to analyse theological, philosophical and ethical responses to human experience. What difference does it make to believe in Buddhism? introduces ideas such as impermanence and the self, enabling pupils to revisit earlier themes through new conceptual lenses. Ethical exploration continues as pupils return to questions of moral goodness and responsibility, allowing knowledge and skills to be consolidated and extended in preparation for Key Stage 4.

Across all year groups, the curriculum is underpinned by deliberate retrieval practice to support retention and coherence. Lessons regularly include memory platform activities which revisit prior learning from earlier units or previous years. Periodic Review and Respond lessons enable pupils to address misconceptions identified through formative assessment. Homework follows the school's Knowledge Builder approach, supporting recall and consolidation through structured practice.

Literacy and religious literacy are integral to curriculum implementation. Key vocabulary is explicitly taught, modelled and revisited across units, supporting pupils to develop accurate use of subject-specific terminology. Opportunities for structured discussion, explanation and evaluation are built into lessons to strengthen oracy alongside written expression.

Assessment is used purposefully to support learning rather than simply measure it. Formative assessment strategies such as questioning, mini-whiteboards and low-stakes checks for understanding are used routinely to identify gaps and adapt teaching. Summative assessments at key points within the learning journey assess both substantive knowledge and disciplinary thinking, with time allocated for feedback, reflection and improvement. Through this structured and cumulative approach, pupils develop secure knowledge, strong religious literacy and increasing confidence in engaging thoughtfully with questions of belief, meaning and values.

At Key Stage 4, Philosophy and Religious Studies is delivered through the AQA GCSE Religious Studies A syllabus. PRS is a popular option subject at Parkside Community School, reflecting pupils' strong engagement with ethical issues, belief systems and contemporary relevance, underpinned by secure foundations from Key Stage 3.

GCSE PRS Pathway

Pupils who opt for PRS study Christianity and Islam alongside thematic units, with content sequenced to ensure coherence, progression and increasing conceptual challenge.

- Year 10: Christian Beliefs; Religion and Life; Relationships and Families; Christian Practices; Islamic Beliefs
- Year 11: Religion, Crime and Punishment; Islamic Practices; Religion, Peace and Conflict

This structure ensures pupils first secure core theological knowledge before applying it to complex moral and social issues. Teaching prioritises religious literacy, application of belief to real-world contexts, and the evaluation of diverse viewpoints, with regular retrieval practice and exam-style assessment embedded to support retention and achievement.

Core RE for Non-Option Pupils

All pupils continue to receive Religious Education at Key Stage 4, including those who do not opt for GCSE PRS. Non-option pupils follow a core RE programme during weekly mentor time, based on the AQA syllabus and prior Key Stage 3 learning. Sessions focus on retrieval and consolidation of key beliefs, concepts and practices, extended through discussion, ethical scenarios and structured activities.

This is complemented by assemblies aligned to key points in the religious calendar, as well as enrichment opportunities through drop-down days and cross-curricular activities, such as Culture Day, which deepen understanding of lived religion and cultural diversity.

PSHE and Wider Curriculum Links

PRS learning is further reinforced through PSHE at Key Stage 4, particularly within a unit on Religion and the Law. Pupils explore issues including abortion, euthanasia, extremism and radicalisation, religious discrimination, stereotypes, FGM, and how religion and law seek to protect individuals and communities. This strengthens pupils' ethical reasoning, safeguarding awareness and understanding of religion in contemporary British society.

Coherence and Continuity

Together, the GCSE pathway, core RE provision and PSHE integration ensure that all pupils experience a coherent and inclusive PRS curriculum at Key Stage 4. This model maintains continuity with earlier learning, supports informed and respectful engagement with belief and values, and provides appropriate depth and challenge for pupils studying the subject to examination level.

Curriculum Impact

The impact of the Philosophy and Religious Studies learning journey at Parkside Community School is evident in pupils' secure knowledge, growing religious literacy and increasing confidence in engaging with complex questions of belief, meaning, values and identity. Over time, pupils develop a coherent and connected understanding of religions and worldviews, alongside the skills required to analyse, evaluate and articulate informed responses.

Pupils leave Key Stage 3 with a secure substantive understanding of core beliefs, practices and concepts drawn from Christianity, Islam and a range of other religious and non-religious worldviews. Their knowledge is not fragmented or superficial; instead, pupils demonstrate the ability to explain how beliefs shape actions, how practices express meaning, and how religion is lived in diverse ways within contemporary society. Regular retrieval practice and deliberate revisiting of key concepts ensure that knowledge is retained and embedded in long-term memory.

Alongside substantive knowledge, pupils increasingly demonstrate strong disciplinary understanding. They move from descriptive responses towards explanation, interpretation and evaluation, showing the ability to compare viewpoints, identify similarities and differences within and between traditions, and justify conclusions using evidence. By the end of Key Stage 3, pupils can engage thoughtfully with philosophical and ethical questions, weighing up religious and non-religious perspectives and expressing reasoned personal views with confidence and respect.

Impact is also seen in pupils' developing religious literacy. They use subject-specific vocabulary accurately and purposefully in both spoken and written work, allowing them to communicate ideas with clarity and precision. Structured discussion, extended writing and exam-style questions ensure that pupils are increasingly articulate, reflective and able to construct coherent arguments. This prepares pupils effectively for the demands of further study at Key Stage 4. PRS has a clear impact on pupils' personal development and readiness for life in modern Britain.

Pupils show growing awareness of diversity, lived religion and differing worldviews, particularly important within a local context of relatively limited religious diversity. Learning encourages empathy, respectful dialogue and informed challenge to stereotypes and discrimination. Pupils understand how religion and belief interact with law, ethics and society, enabling them to engage responsibly with contemporary moral and social issues.

Assessment practices provide a clear picture of progression and impact. Formative assessment is used routinely to identify misconceptions and adapt teaching, while summative assessment at key points demonstrates improvements in both knowledge and evaluative skill. Review and Respond lessons ensure that gaps are addressed and learning is strengthened over time. Pupil outcomes show increasing confidence, depth and sophistication as pupils progress through the learning journey.

By Key Stage 4, pupils who opt for GCSE PRS are well prepared for examination study, while those who do not continue to benefit from high-quality RE provision through mentor time, PSHE and enrichment opportunities. As a result, all pupils leave Parkside with a strong foundation of religious understanding, ethical awareness and critical thinking skills, equipping them to participate thoughtfully, respectfully and responsibly in the communities they belong to now and in the wider world beyond school.

Inclusion

Philosophy and Religious Studies at Parkside Community School is designed to be accessible, inclusive and ambitious for all pupils. The curriculum recognises that pupils arrive with differing starting points, experiences and needs, and is structured to ensure that every learner can access meaningful knowledge, develop confidence and make progress over time. Inclusion in PRS is achieved through a graduated approach that balances high expectations with appropriate support.

Universal Offer: Achieve

The universal PRS curriculum provides a high-quality, consistently taught learning experience for all pupils. Careful curriculum sequencing ensures that knowledge is built cumulatively, with frequent opportunities to revisit and consolidate prior learning through retrieval practice, memory platform activities and review lessons. This supports pupils who may need additional time or repetition to embed knowledge, while maintaining challenge for all.

Teaching explicitly develops religious literacy, with key vocabulary introduced, modelled and revisited regularly. Concepts are broken down clearly, supported by guided questioning, structured discussion and scaffolded writing tasks. Lessons routinely include opportunities for oracy, allowing pupils to rehearse ideas verbally before committing them to writing. These approaches particularly benefit disadvantaged pupils and those with communication or literacy difficulties, while remaining part of normal classroom practice rather than additional intervention.

Assessment is used formatively to identify misconceptions and inform teaching, rather than as a barrier to progress. A range of assessment methods—including questioning, low-stakes checks and structured written responses—ensures that pupils can demonstrate understanding in different ways. This universal approach supports accessibility while maintaining academic ambition across the cohort.

Targeted Provision: Belong

Where pupils require additional support to engage fully with PRS, **targeted strategies** are used to strengthen inclusion and a sense of belonging. Teachers adapt resources and tasks as needed, for example through guided notes, sentence starters, reduced cognitive load or chunked activities. Key vocabulary may be pre-taught or revisited in smaller steps to support pupils with SEND or gaps in prior learning.

Curriculum content is carefully selected and taught sensitively to ensure that pupils feel respected and represented. Case studies and examples reflect a wide range of religious and non-religious experiences, helping pupils see their own identities positively reflected and reducing barriers for those who may feel marginalised. Classrooms are structured to be calm and predictable, supporting engagement for pupils who may find discussion of ethical or philosophical issues challenging.

Pastoral systems and mentor time provision further support pupils who do not opt for GCSE PRS, ensuring they still experience continuity in Religious Education and can maintain connection to prior learning. This helps prevent disengagement and ensures all pupils continue to feel part of the subject's learning journey.

Specialist Provision: Thrive

A small number of pupils require more specialised support to access PRS successfully. In these cases, teachers work within existing school systems and guidance to make appropriate adjustments, informed by support plans and professional advice. This may include alternative ways of recording work, additional adult support, or tasks designed to prioritise understanding over volume of written output.

For pupils experiencing emotional or behavioural barriers to learning, PRS lessons are delivered with a strong focus on psychological safety and respectful dialogue. Sensitive topics are carefully framed, and pupils are supported to engage at a level appropriate to their readiness. Where required, liaison with pastoral or SEND teams ensures that curriculum expectations remain realistic, supportive and purposeful.

Inclusive Impact

Through this graduated approach, PRS supports pupils to achieve, belong and thrive, while maintaining the integrity and ambition of the subject. Vulnerable, disadvantaged and SEND pupils are not separated from the curriculum; instead, they are enabled to access the same powerful knowledge and essential questions as their peers, through thoughtful design and responsive teaching. As a result, PRS contributes positively to pupils' confidence, inclusion and long-term outcomes, ensuring that all learners are supported to engage meaningfully with questions of belief, values and life in modern society.

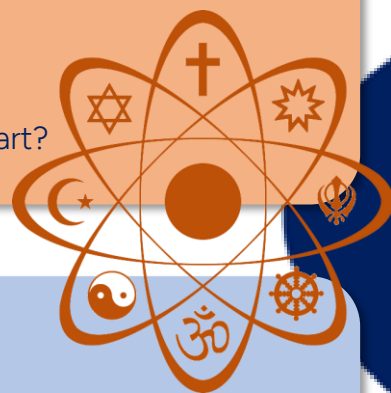
PRS Curriculum Map

Year 7

1. What are Christian teachings and beliefs?
2. What is ethics?
3. Should religious buildings be sold to help the poor?
4. What is good and what is challenging about being a teenage Sikh, Buddhist or Muslim in Britain today?

Year 8

1. What are Muslim teachings and beliefs?
2. Is death the end? Does it matter?
3. What are Christian Practices?
4. How can people express the spiritual through music and art?



Year 9

1. Why is there suffering? Are there any good solutions?
2. What are Muslim practices?
3. What are ethics?
4. Do we need to prove that God exists?

Year 10 (AQA)

1. Christian Beliefs;
2. Religion and Life;
3. Relationships and Families;
4. Christian Practices;
5. Islamic Beliefs

Year 11 (AQA)

1. Religion, Crime and Punishment;
2. Islamic Practices;
3. Religion, Peace and Conflict
4. Revision and exam preparation

Key Stage 4 (Core)

1. Weekly mentor sessions extending prior learning and key GCSE content..
2. Assemblies on religious topics at key times of the year;
3. PSHE unit: Religion and the law.

Philosophy and Religious Studies

L1: What is the Nature of God?

L2: What is the Trinity?

L3: What is the Incarnation?

L4: What Was the Life of Jesus Like?

L5: What Happened During the Crucifixion & Resurrection

L7: What is Sin, Judgement, & the Afterlife?

L6: What is the Ascension & Pentecost?

L8: Recap & Practice

L9: Assessment

L10: Assessment Feedback

Y7 Unit 1: What Are Christian Beliefs & Teachings?

<p>Resurrection Jesus rising from the dead three days after his crucifixion.</p>	<p>Trinity The belief in one God in three persons: Father, Son, and Holy Spirit.</p>	<p>Omnipotent All-powerful; God can do anything.</p>
<p>Ascension Jesus returning to heaven 40 days after the resurrection.</p>	<p>Incarnation God becoming human in the form of Jesus.</p>	<p>Omnibenevolent All-loving; God shows perfect love.</p>
<p>Pentecost The coming of the Holy Spirit to the disciples, marking the start of the Church.</p>	<p>Miracle An extraordinary event that cannot be explained by science, showing God's power.</p>	<p>Eternal God has no beginning or end.</p>
<p>Sin An action that goes against God's will.</p>	<p>Crucifixion Jesus' death on the cross.</p>	<p>Creator God made everything in the universe.</p>

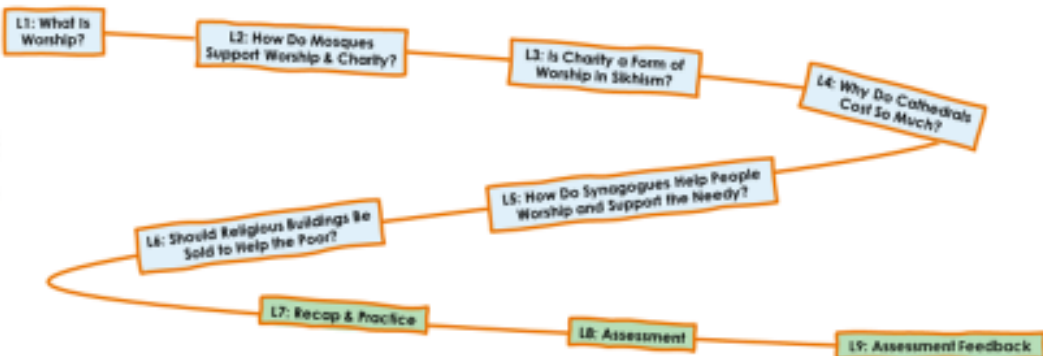
Philosophy and Religious Studies



Y7 Unit 2: What Is Ethics?

<p>Suffering Feeling pain or hardship; used to think about how our actions affect other people's happiness.</p>	<p>Deontology The idea that actions are right or wrong because of the rules we should follow, not because of what happens afterward.</p>	<p>Ethics The study of ideas about right and wrong, helping people decide how they should act.</p>
<p>Justice Fairness — making sure everyone is treated equally and gets what they deserve.</p>	<p>Categorical Imperative Kant's idea that you should only do things that you think everyone should be able to do too.</p>	<p>Morality A set of rules or beliefs that guide people or societies in knowing what is right or wrong.</p>
<p>Virtue Ethics The belief that being a good person means developing good character traits, like kindness or honesty.</p>	<p>Utilitarianism The idea that the best action is the one that makes the most people happy and reduces suffering.</p>	<p>Divine Command Theory The belief that God gives moral rules, and people should follow them because they come from God.</p>
<p>Compassion Caring about other people's pain and wanting to help them.</p>	<p>Ahimsa A Hindu idea meaning non-violence — avoiding harm or suffering to any living thing.</p>	<p>Consequentialism The idea that an action is right or wrong depending on what happens as a result.</p>

Philosophy and Religious Studies



Y7 Unit 3: Should Religious Buildings Be Sold to Help the Poor?

<p>Mosque A Muslim place of worship and community.</p>	<p>Gurdwara A Sikh place of worship where people pray and share food.</p>	<p>Worship Acts of showing love and respect for God, such as praying, singing hymns, reading holy books, or lighting candles.</p>
<p>Church A Christian place of worship where people pray and gather.</p>	<p>Cathedral A large Christian church, often very old and beautiful.</p>	<p>Sacred Special and holy places for religious people.</p>
<p>Synagogue A Jewish place of worship and learning.</p>	<p>Nam Japna A Sikh practice of remembering God.</p>	<p>Zakat Giving money to help others, an important rule in Islam.</p>
<p>Community A group of people who support and care for each other.</p>	<p>Vand Chakna A Sikh practice of sharing and helping others.</p>	<p>Charity Helping people in need.</p>

Philosophy and Religious Studies

L1: What Does It Mean to Belong to a Religion Today?

L2: What Is Life Like for Sikh Teens in Britain?

L3: How Do Muslim Teens Live Out Their Faith in Britain?

L6: What's Good About Being a Religious Teen?

L5: What Stereotypes Do Religious Teens Face?

L4: How Does Buddhism Help Teens With Life's Challenges?

L7: Recap & Practice

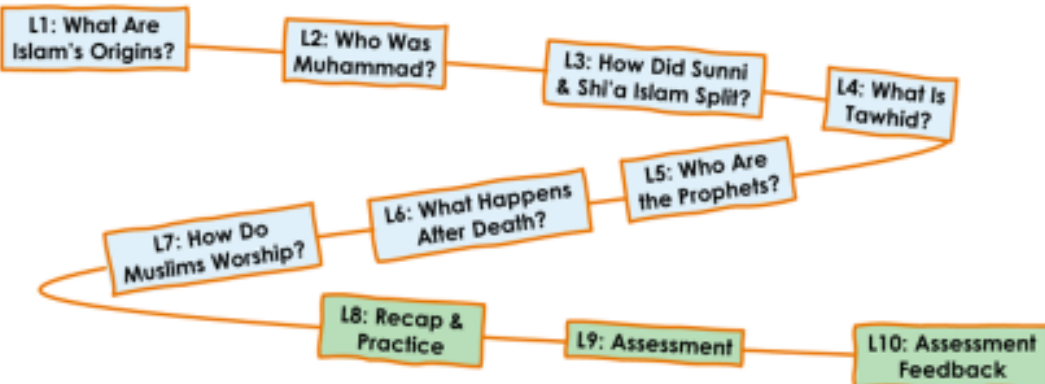
L8: Assessment

L9: Assessment Feedback

Y7 Unit 4: What Is Good and What Is Challenging About Being a Teenage Sikh, Buddhist or Muslim in Britain Today?

<p>Respect Showing care and value for others.</p>	<p>Identity Who you are or how you are seen, including your religion and culture.</p>	<p>Muslim A follower of the religion of Islam.</p>
<p>Diversity Differences between people, like religion or culture.</p>	<p>Belonging Feeling part of a group or community.</p>	<p>Buddhist A follower of Buddhism.</p>
<p>Meditation Calming your mind, often used for focus or inner peace.</p>	<p>Stereotype An unfair or fixed idea about a group of people.</p>	<p>Sikh A follower of the religion of Sikhism.</p>
<p>Community A group of people who support and care for each other.</p>	<p>Tradition Something, like a ritual, passed down through generations.</p>	<p>Faith A strong belief or trust in a religion or religious belief.</p>

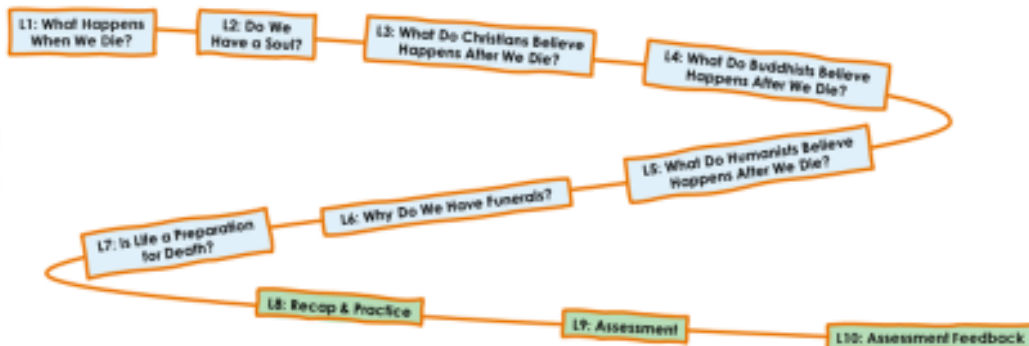
Philosophy and Religious Studies



Y8 Unit 1: What Are Muslim Beliefs & Teachings?

<p>Akhirah Life after death. Muslims believe that everyone will be judged by God after they die.</p>	<p>Muhammad The final prophet in Islam, who received the Qur'an and is called the "Seal of the Prophets."</p>	<p>Allah The Arabic word for God. Muslims believe Allah is the one true God, with no partners or equals.</p>
<p>Jannah Paradise (heaven), a reward for those who live faithfully according to God's guidance.</p>	<p>Qur'an The holy book of Islam, believed by Muslims to be the word of God revealed to Muhammad.</p>	<p>Tawhid The belief in the oneness of God. It is the central teaching of Islam.</p>
<p>Jahannam Hell, a place of punishment for those who turn away from God's guidance.</p>	<p>Sunni The largest branch of Islam. Sunnis believe leaders (Caliphs) should be chosen by the Muslim community.</p>	<p>Prophet A messenger chosen by God to share His guidance with people.</p>
<p>Five Pillars The five key duties of a Muslim: Shahadah (faith), Salah (prayer), Zakat (charity), Sawm (fasting in Ramadan), and Hajj (pilgrimage to Mecca).</p>	<p>Shia A branch of Islam. Shi'a Muslims believe leaders (Imams) should come from the Prophet Muhammad's family, starting with Ali.</p>	<p>Ibrahim A prophet in Islam (known as Abraham in Christianity and Judaism) remembered for rejecting idols and showing obedience to God.</p>

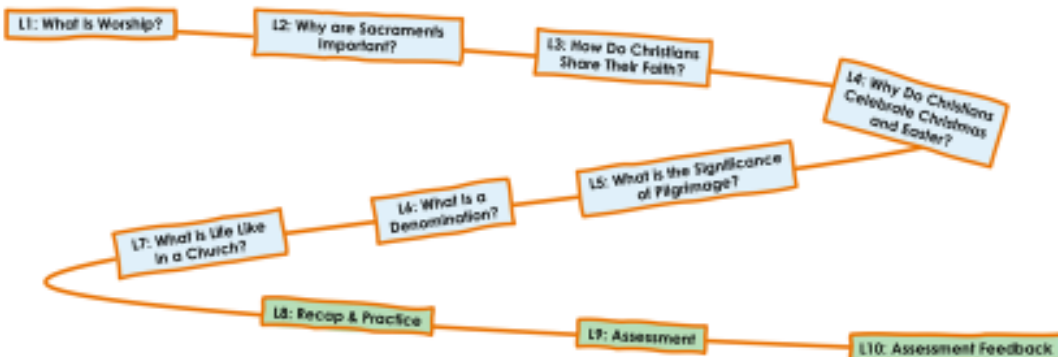
Philosophy and Religious Studies



Y8 Unit 2: Is Death the End? Does It Matter?

<p>Rituals Actions that are done in a set way, often with special meaning. For example, lighting candles or saying prayers at a funeral. These can be religious or cultural.</p>	<p>Nirvana In Buddhism, the ultimate goal is to escape the cycle of samsara and reach a state of peace and freedom from suffering. It's like complete happiness and calmness.</p>	<p>Afterlife The belief that life continues in some way after death. Different religions explain this in various ways, such as heaven, reincarnation, or the soul living on.</p>
<p>Heaven In Christianity, a place or state of perfect happiness where people who have lived good lives go to be with God after death.</p>	<p>Humanism A belief system that focuses on human lives and actions instead of relying on a belief in God or an afterlife. Humanists believe we should make the most of the one life we have.</p>	<p>Samsara In Buddhism, the ongoing cycle of birth, death, and rebirth. Buddhists believe people are stuck in this cycle because of their desires and actions.</p>
<p>Soul The immaterial, spiritual part of a person that many religions believe lives on after the body dies, in heaven, through reincarnation, or another afterlife.</p>	<p>Ethics Ideas about what is right and wrong, helping people to make good decisions and behave in ways that respect others.</p>	<p>Resurrection A Christian belief that people will rise from the dead to live again. Jesus' resurrection is an example of this, and it gives Christians hope for eternal life.</p>
<p>Suffering Going through pain, sadness, or hardship. Religions often try to explain why suffering happens and how people can deal with it, such as by staying hopeful or helping others.</p>	<p>Funeral Practices Traditions and ceremonies to honour someone who has died, often reflecting beliefs about what happens after death, like prayers or celebrating their life.</p>	<p>Karma The idea that your actions, good or bad, have consequences. In Buddhism, these consequences may affect your current life or what happens to you in your next life.</p>

Philosophy and Religious Studies



Y8 Unit 3: What Are Christian Practices?

<p>Confession Telling God and sometimes a priest about the things you have done wrong. It's like asking for forgiveness.</p>	<p>Creation The idea that God made everything in the world, from the smallest flower to the biggest star.</p>	<p>Worship How people show respect and love for God. It can involve things like singing, praying, and listening to stories.</p>
<p>Evangelism Sharing Christian beliefs with others in a friendly way.</p>	<p>Sacrament Special religious ceremonies that are important in Christianity. They are believed to bring people closer to God.</p>	<p>Prayer Talking to God. It's like having a conversation, where you can share your thoughts and feelings.</p>
<p>Pilgrimage A special journey to a holy place, often to pray and learn more about one's faith.</p>	<p>Baptism A special ceremony where water is poured over a person's head. It's like a welcome to the Christian family.</p>	<p>Liturgy The special order or way things are done in a church service. It's like a special set of rules for how to worship.</p>
<p>Denomination Different groups within Christianity, like Catholics, Protestants, and many others. They have similar beliefs but may have some different ways of doing things.</p>	<p>Eucharist/Communion Sharing bread and wine in church. Christians believe it helps them remember Jesus.</p>	<p>Trinity The Christian belief that God is one, but exists as three parts: God the Father, God the Son (Jesus), and the Holy Spirit.</p>

Philosophy and Religious Studies

L1: What is Spirituality?

L2: How Do Christians Show Faith Through Art?

L3: How Do Muslims Show Faith Through Art?

L6: What is the Shinnyo-en Lantern Floating Ceremony?

L5: What is Jewish Klezmer Music?

L4: What is the Point of a Sand Mandala?

L7: Recap & Practice

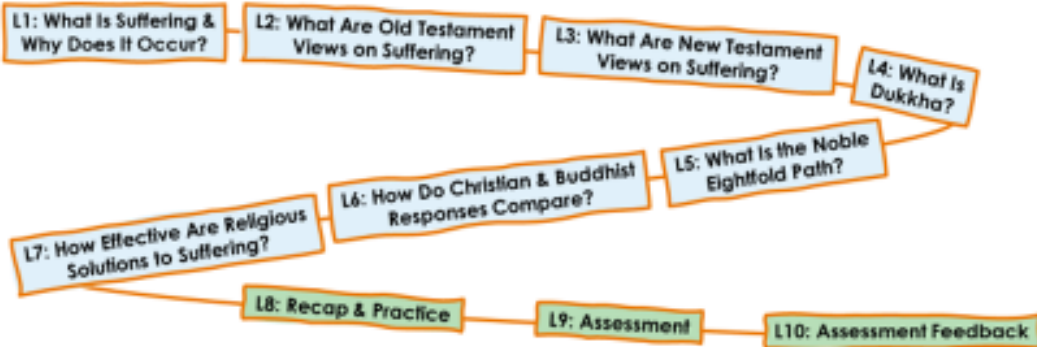
L8: Assessment

L9: Assessment Feedback

Y8 Unit 4: How Can People Express the Spiritual Through Music & Art?

<p>Calligraphy The art of beautiful handwriting or lettering.</p>	<p>Klezmer Music A traditional style of Jewish instrumental music.</p>	<p>Spirituality A sense of connection to something larger than oneself.</p>
<p>Incarnate Embodied in human form; having a human nature.</p>	<p>Sikh A follower of Sikhism, a religion originating in Punjab.</p>	<p>Art Creative expression through different forms like painting or sculpture.</p>
<p>Icon A picture, statue, or other object that is worshipped as representing God or a holy figure.</p>	<p>Mandala A circular design with symbolic meaning, often used in meditation.</p>	<p>Expression Showing thoughts or feelings through words, art, or actions.</p>
<p>Lantern A portable lighting device, often used in festivals and celebrations.</p>	<p>Jesus The central figure of Christianity, believed by Christians to be the Son of God.</p>	<p>Buddhist Buddhist: A follower of the teachings of Siddhartha Gautama (the Buddha).</p>

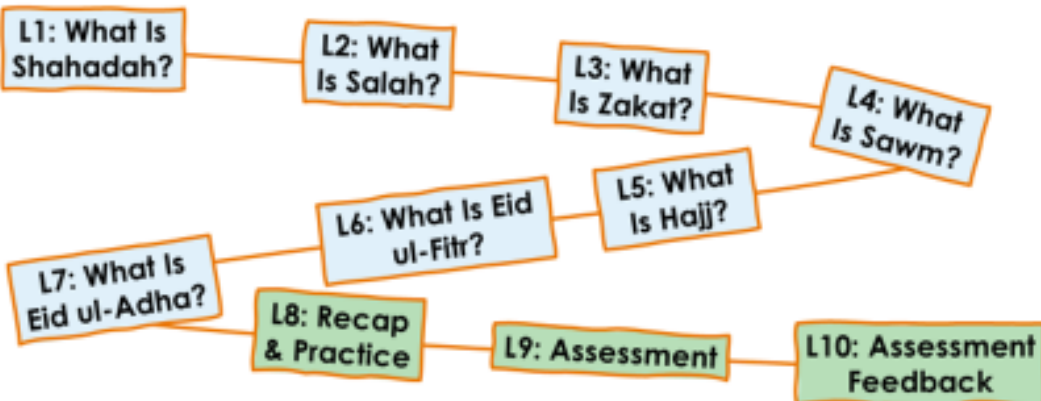
Philosophy and Religious Studies



Y9 Unit 1: Why Is There Suffering? Are There Any Good Solutions?

<p>Sacrifice Giving up something valuable for someone else or for a greater purpose.</p>	<p>Original Sin The idea that humans inherit a tendency to sin because of Adam and Eve's disobedience in Eden.</p>	<p>Suffering The experience of pain, distress, or hardship (physical, emotional, or mental).</p>
<p>Dukkha The Buddhist idea of suffering or dissatisfaction in life; the First Noble Truth.</p>	<p>Free Will The ability to make your own choices, even if they lead to good or bad outcomes.</p>	<p>Human Suffering Suffering caused by people's actions or decisions (e.g. war, bullying).</p>
<p>Craving (Tanha) Strong desire or attachment that leads to suffering.</p>	<p>Job A righteous man in the Old Testament who suffered greatly, showing that suffering is not always a punishment.</p>	<p>Natural Suffering Suffering caused by nature (e.g. earthquakes, disease).</p>
<p>Noble Eightfold Path A Buddhist guide for living wisely and overcoming suffering, leading to Nirvana.</p>	<p>Compassion Caring about others and wanting to help them when they are suffering.</p>	<p>Sin Doing something wrong or breaking a moral or religious rule.</p>

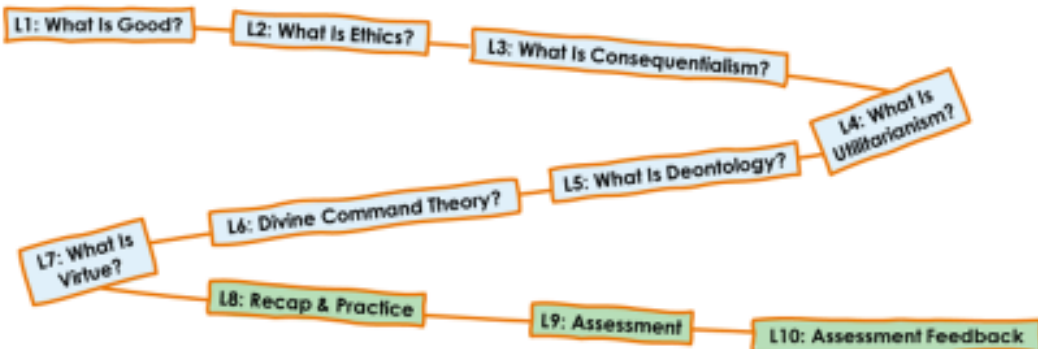
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Y9 Unit 2: What Are Muslim Practices?

<p>Eid ul-Adha A festival commemorating the willingness of Prophet Ibrahim (Abraham) to sacrifice his son in obedience to God, marked by the sacrifice of an animal and acts of charity.</p>	<p>Hajj The pilgrimage to Mecca, a religious journey that all Muslims are required to perform at least once in their lifetime if they are physically and financially able. It is the fifth pillar of Islam.</p>	<p>Shahadah The Islamic declaration of faith, which states, "There is no god but Allah, and Muhammad is His messenger." It is the first pillar of Islam and affirms the core belief in one God and Muhammad as His prophet.</p>
<p>Five Pillars The five essential practices that all Muslims follow to strengthen their faith and obedience to God. These are Shahadah (faith), Salah (prayer), Zakat (charity), Sawm (fasting), and Hajj (pilgrimage).</p>	<p>Eid ul-Fitr A festival celebrated at the end of Ramadan, marking the conclusion of fasting, with communal prayers, feasts, and acts of charity.</p>	<p>Salah The mandatory act of prayer performed five times a day by Muslims, serving as a regular reminder of their faith and obedience to Allah.</p>
<p>Sunni/Shi'a The two main branches of Islam. Sunnis and Shi'as have different practices and beliefs regarding certain events, including Ashura.</p>	<p>Ashura An important day in the Islamic calendar, commemorating various religious events. For Sunni Muslims, it is a day of fasting, while for Shi'a Muslims, it is a day of mourning for the martyrdom of Husayn, the grandson of Prophet Muhammad.</p>	<p>Zakat A form of obligatory charity, one of the Five Pillars, requiring Muslims to give a portion of their wealth (usually 2.5%) to those in need, promoting social justice and compassion.</p>
<p>Ramadan The ninth month of the Islamic lunar calendar, regarded as holy and marked by fasting (Sawm) and increased worship.</p>	<p>Wudu The ritual washing of specific body parts before performing Salah, symbolising physical and spiritual purity.</p>	<p>Sawm Fasting during the month of Ramadan, which involves abstaining from food, drink, and other physical needs from dawn until sunset.</p>

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Y9 Unit 3: What Is Ethics?

<p>Suffering The experience of pain or hardship; used in utilitarianism to measure the impact of actions on overall happiness.</p>	<p>Deontology An ethical theory that emphasises duties and rules, regardless of the consequences. It focuses on the inherent morality of actions.</p>	<p>Ethics The study of moral principles that guide human behaviour. It helps people decide what is right and wrong.</p>
<p>Justice The concept of fairness, ensuring that everyone gets what they deserve, based on moral or legal principles.</p>	<p>Categorical Imperative Immanuel Kant's principle that you should act only according to rules that you would want everyone to follow.</p>	<p>Morality A set of rules or principles that a society or individual follows to distinguish right from wrong.</p>
<p>Virtue Ethics An ethical theory that focuses on the development of good character traits (virtues) like kindness, honesty, and courage.</p>	<p>Utilitarianism An ethical theory that suggests the best action is the one that maximises happiness or pleasure for the greatest number of people.</p>	<p>Divine Command Theory The belief that moral rules are given by a divine being (e.g., God) and should be followed because they are divinely commanded.</p>
<p>Compassion A virtue that involves empathy and care for others' suffering, and acting to help.</p>	<p>Ahimsa A principle from Hindu ethics meaning non-harm or not causing suffering to others.</p>	<p>Consequentialism An ethical theory that suggests the rightness of actions depends on their outcomes or consequences.</p>

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L1: What's the Difference Between Fact Belief & Opinion?

L2: Why Do Muslims Believe in God?

L3: Why Didn't the Buddha Focus on God?

L4: How Do Christians Experience God?

L7: Do We Need Proof to Believe in God?

L6: Can Atheists Prove There is No God?

L5: Do Aquinas' Ideas Prove God Exists?

L8: Recap & Practice

L9: Assessment

L10: Assessment Feedback

Y9 Unit 4: Do We Need to Prove God Exists?

<p>Experience Something a person lives through that might make them believe in God.</p>	<p>Faith Trust or belief in something, often without needing proof.</p>	<p>Atheism The belief that there is no God or gods.</p>
<p>Philosophy Thinking deeply about big questions like life, truth, and God.</p>	<p>Proof Evidence or reasons that show something is true.</p>	<p>Humanism A non-religious belief that people can be good and live well without God.</p>
<p>Buddhism A religion that focuses on ending suffering rather than asking if God exists.</p>	<p>Aquinas A Christian thinker who gave logical reasons to believe in God.</p>	<p>Existence Being real or alive; whether something (like God) is really there.</p>
<p>Suffering Pain or hardship in life, which many religions try to explain or solve.</p>	<p>Kalam A philosophical argument that says everything that begins to exist has a cause, so the universe must have a cause — often understood to be God.</p>	<p>God An all-powerful, all-knowing being believed by many to have created and sustained the universe.</p>

Links

- [Derbyshire Agreed Syllabus for religious Education](#)
- AQA GCSE Religious Studies A Specification
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