

Opening Worlds

Primary humanities curriculum

Curriculum rationale

Why are scope, rigour, coherence and sequencing the drivers of the Opening Worlds humanities curriculum?

Each subject curriculum and its associated teaching approaches needs to secure the highest possible quality of education for pupils. Four closely related curricular attributes – scope, rigour, coherence and sequencing – are our measures of quality. These four curriculum attributes are the means and measure of strong curricula because they ensure that the subject properly reflects the academic practices, outside of school, to which the subject refers and they ensure that this is organised in the best way to allow pupils to make progress and to thrive in their study of the subject.

For these reasons, scope, rigour, coherence and sequencing are now explicit expectations of Ofsted. In their pursuit of the ‘quality of education’, these four ideas will drive their questioning about content in these subjects, as in all subjects.

What is the difference between substantive and disciplinary content?

How do these two types of content structure each subject in the Opening Worlds humanities curriculum?

Just as in the sciences, when pupils learn humanities subjects they tackle two closely linked types of content, each dependent on the other. In school curricula, these types of content are known as substantive content and disciplinary content. Any inadequacy in one will weaken the other, and each plays a vital part in securing scope, coherence, rigour and sequencing.

1) Substantive content

This is the substance that pupils learn in each subject – the building blocks of factual content expressed through accounts (stories, descriptions, representations, reports, statistics, source material, commentaries, explanations and analyses) and the vocabulary (concepts, terms, technical language) that enable pupils to move about within their own knowledge, to read and to communicate. Thus pupils gain the internal reference points that allow them to recognise the patterns, notice the contrasts, ask the questions and discuss the options that the disciplinary content will demand.

The proposed substantive content for Opening Worlds humanities is shown in full in Appendix 1. If you study the detailed the plan, you will notice that it is:

- ambitiously broad in **scope** (meeting and exceeding the demands of the National Curriculum in cultural, geographical and religious breadth and representation; *for example*, the KS2 NC requirement to produce a comparison across three regions is served not just in a tokenistic way by including a unit which address this, but by ensuring that pupils gain, over the four years, an in-depth knowledge of diverse reference points on which to draw from across the world, from California + Amazon Basin, to the Rhine, the Mediterranean and the Middle East, to Wales and London, to the Indus Valley + the coastal communities of the Indian Ocean, with further underpinning from the historical and religious dimensions of these places); *for example*, pupils will gain a multi-faceted understanding of empires, conquest, oppression, power structures and their links with migration and the diverse cultural experiences of those caught up in migration, settlement and conquest, through revisiting these issues over and over again: this will lay solid foundations for understanding that Britain as we know it is the result of migrations over millennia, that this has always included diverse ethnicities, and that stories of different kinds of struggle against injustice are often silenced, so we must keep asking good *questions* to uncover them, which brings us to rigour....
- meticulous in **rigour** (responsive to up-date scholarship in history, geography, culture, religion and worldviews, and related fields such as philosophy and social science; current questions being pursued and the insights of scholars in these fields; *for example*, the extensive work on Islamic Civilisations, on the Byzantine Empire, the Maya, the ancient Mesopotamians will be scrupulously worded to ensure that claims are worded cautiously, with due regard for what scholars can be certain about and what remains informed conjecture and imaginative reconstruction from the relics and records the past leaves behind);
- highly **coherent** (intricate links have been built within and across subjects so that nothing sits in isolation but rather is supported and enriched both horizontally and vertically; *for example*, by Year 6, when pupils are examining the arts within religion, they will not be loosely speculating on the bases of vague themes and the stimulus of a few examples; they will know enough about (say) the history of Christianity in Britain and the world, and its many manifestations, to appreciate, interpret and reflect on poetry, music and art in context; they will be able to relate ancient stories to each other, across civilisations, for example Beowulf, the epic of Gilgamesh and the Ramayana, understanding common features of stories that reflect and shape the various civilisations and their evolving beliefs about how to solve problems and how live together justly and peacefully)
- very carefully **sequenced** (so that pupils' ability to build a comparison and reach a critical judgement, say, across sustainable use of natural resources or the impact on climate change by Year 5, will have been served by the repeated and explicit focus on all the foundational geographical knowledge that serves informed understanding of climate change/resource use – the role of rainforests, the behaviour of oceans, the impact of land use)

For the scope, coherence, rigour and sequencing to achieve its full benefit for pupils, the substantive content must be taught with 'high-leverage' activities, so that pupils think hard about the substance itself, so that they assimilate and retain material efficiently and so that they gain confidence from their fluency in foundational concepts, terms and reference points. In this way vocabulary will become extremely secure, with the range of vocabulary that pupils recognise growing all the time and creating resonance as pupils' encounter it again and again, both consolidating that vocabulary and freeing up memory space for pupils to make sense of new material.

Knowledge is highly 'sticky'. The cumulative effect of being secure in rich stories, a detailed 'sense of place' and a profound 'sense of period' is that pupils' curiosity is on fire. Their hunger for yet more knowledge, as relationships, connections and relationships multiply, soon grows very naturally.

2) Disciplinary content

This is all that pupils learn about how knowledge is constantly renewed in the subject's ongoing development, outside of school, by its practitioners (historians, geographers, philosophers, theologians, artists). It teaches pupils that the sum of our knowledge is not fixed, that it is constantly being tested and renewed, that there are standards of truth for such renewal. This constant quest for better and better understandings of our world inspires both awe and humility in all of us.

Every time pupils are reminded of how geographers are collaborating to establish the serious extent of climate change, both teachers and pupils are humbled and challenged. Every time pupils are reminded how historians are making us view the past differently or foregrounding the voices of the disadvantaged, oppressed and marginalised, both teachers and pupils are inspired and spurred to new curiosity for unearthing hidden voices. Every time pupils are shown how scientists and geographers have worked together to reach a particular finding or how religious communities have built great art, architecture and music and changed our standards of artistic achievement, we are all inspired.

The disciplined pursuit of truth, in itself, is also all about values – it depends on them and it fosters them. Society must trust the products of scholarship and scholars must work collaboratively with mutual respect and confidence in shared values such as being honest in all claims, analysing data rigorously and avoiding all forms of exploitation in the pursuit of their goals.

The disciplinary aspect of the subject therefore directly fosters the critical and creative aspects of learning, and these are strengthened by the distinctive demands of the subject. Pupils must learn how to shape good geographical enquiries, how to build or judge an historical argument from evidence and how to recognise different kinds of philosophical and theological questions and understand why these matter for themselves and others. In doing these things, pupils are being introduced to the subject as a long tradition of enquiry, argument, debate. They are being introduced to a disciplined and relentless quest for truth that forms and endless conversation between human beings over time. Armed with growing substantive knowledge and increasingly understanding the subject as a living, breathing, vibrant discipline, pupils are being taught how to take their future place in that ongoing conversation: joining in the arguments, pursuing the enquiries, respecting the efforts of others and judging the results.

More specifically, this works in the three humanities subjects as follows. It results in the constant practice of various subject-specific skills, each of which interacts with some aspect of disciplinary knowledge (for history and geography these are consistent with the requirements for subject skills which are found in the 'Aims' of each National Curriculum):

In studying history as a discipline, pupils will:

- use the concepts of continuity and change, cause and consequence, similarity, difference and significance, in order to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses;
- practise the methods of historical enquiry, understand how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed.

In studying geography as a discipline, pupils will:

- think about geographical questions using concepts of place, scale, space, distance, interaction and relationships; for the purposes of this curriculum, and because the National Curriculum and the geography education community exhibit much less consensus about how these questions shape geographical thinking, we have simplified these into four 'p's: place, pattern, position and processes;
- collect, analyse and communicate with a range of data gathered through experiences of fieldwork that deepen their understanding of geographical processes;
- interpret a range of sources of geographical information, including maps, diagrams, globes, aerial photographs and geographical information systems;
- communicate geographical information in a variety of ways, including through maps, numerical and quantitative skills and writing at length.

In studying religions through multiple disciplines, pupils will:

- learn about and learn from the different kinds of question human beings can ask about religious origins, beliefs and practices, namely questions that derive from philosophy, theology, social sciences and history (*for example*, when studying a particular religion in a particular place, asking the following different kinds of question: how does this story from the sira or Quran help Muslims to understand this precept from the hadith? What does this New Testament story mean to Christians? What are the big ideas that this Hindu story reflects (eg dharma); how are these ideas expressed in other stories and in diverse religious practices across time and space? Or, how does this religious community perceive matters of justice? How has this religious tradition tackled the challenge of injustice to one another? How does this community's beliefs shape its approach to injustice? What does this community teach about injustice and why? What insights about injustice can we gain from this religious communities' texts, art, traditions and practices? While we are not expecting pupils of primary age to distinguish explicitly between these four disciplines, the programme will always be clear to teachers about whether the question being pursued is being examined as philosophy, theology, social sciences and history, so that the conditions under which valid claims can be made are very clear.

How does the study of history, geography and RE support literacy?

As with all subjects in the curriculum, the humanities provide the powerful knowledge that, *if thoroughly and securely taught*, builds the wide and secure vocabulary acquisition that underpins literacy and all successful communication. We know that pupils only read with the speed necessary for fluency when they have adequate prototypes for abstract words and phrases, and when their densely structured schemata allow them to ‘chunk’ the incoming text for meaning. Vocabulary size is the outward sign of the inward acquisition of knowledge.

Moreover, the types of account that form each subject’s processes and products – its narratives, analyses, arguments – give pupils continuous, focused practice in reading and writing, both fiction and non-fiction. Pupils’ reading and writing will always be richly grounded in stimulating content in which pupils will be increasingly secure, and always driven by a clear disciplinary purpose.

Every history, geography and religion lesson is therefore a lesson playing a central part in improving reading, even when a text is not actually being read! And the range of reading pupils do in these lessons will be extensive. Pupils’ extended speaking and writing is likewise transformed by the richly diverse vocabulary and the secure, fascinating stories that have underpinned that vocabulary acquisition.

How does the study of history, geography and religion directly foster moral values, attitudes and the disposition to challenge and improve our world?

The material relevant to values that threads through the Opening Worlds humanities curriculum will be clear already from the above. But let us look more closely at how this works by considering what the humanities uniquely offer the development of values, attitudes and dispositions, and some specific examples of particularly strong threads within the Opening Worlds humanities programmes. (You can track these further and find many more threads in the detailed outline of substantive content in Appendix 1.)

Given that they uniquely address the study of humans in society through time and their interaction with the planet, the humanities subjects provide distinctive contributions to pupils’ overall education. If scope, rigour, coherence and sequencing are properly configured, these subjects foster the knowledge, skills and dispositions for pupils to:

- thrive through informed curiosity about the world;
- view human challenges, quests and achievements through the lens of the long traditions that have shaped them;
- think critically about how to change the world for the common good;
- gain the language and concepts to notice, analyse and question how power works in society, and how inequality or suffering arises;
- understand and value the diverse experiences and contributions of others who may be very different from themselves;
- enrich their own sense of identity as they look across time, space and culture and see many positive versions of themselves;
- understand the power of learned communities working collaboratively to seek truth in their claims about the world;
- gain the concepts which give them the tools for precise thought and rigorous argument with which to describe, explain and change the world;

- build strong standards of truth about the conditions under which valid claims can be made about the world, society, culture and belief, on multiple scales;
- appreciate and participate in the arts – music, art and literature – through richly diverse artistic outputs within the many sources studied, properly understood in their cultural, temporal and geographical contexts and providing richly informed stimulus for pupils’ own creativity.

It is through a rigorous focus on scope, rigour, coherence and sequencing that these are secured for all pupils.

Let us cut across the subjects and examine how this works for three major themes whose threads you can start to track across the detailed substantive content outline in Appendix 1.

Climate change (understanding it and being prompted to informed, responsible action on various scales)

- scope: the overall geography programme builds a comprehensive knowledge base for ensuring that pupils are in a position to understand the problem geographically and scientifically (and in future this can draw directly on specific science knowledge in a good science curriculum). In each year pupils come at this issue from many angles – rain forests, oceans, climate, land use, human interaction with resources and sustainability are addressed again and again, in contrasting regions of the globe, until the more sophisticated problem-solving and enquiries pupils will undertake in Year 6 are based on very firm foundations of pupil knowledge, interest and motivation.
- coherence: the overall geography programme ensures that pupils’ encounters with themes pertinent to climate change are not random and complement each other explicitly; moreover, the additional knowledge pupils gain about human action, human exploitation of other humans and the land, beliefs associated with resources and the land, ensures that pupils gain a rich sense of period and sense of place that makes the study of those regions of the globe where climate change is most visible or being accelerated is not superficial, forgettable and abstract, but richly memorable in its visual colour and stories of human interaction (eg Antarctic, Amazon basin, various tourist areas, immediate local references in community procurement of food in local areas)
- rigour: understanding climate change demands proper geography and proper science; instead of superficial arguments reliant only on the moral case, pupils will understand how geographical data has shown us climate change at work, how specifically *geographical* questions have shaped enquiries which help geographers to gain the new knowledge that they need to establish the causes, pace and effects of climate change, how patterns of interaction and interdependence make bad habits hard to break and what geographical thinking can do to help us tackle this.
- sequencing: simply parking lots of references to climate change or lots of topics on climate change all over the curriculum would be a woefully inadequate and inefficient way to build a curriculum. Instead, each new geographical issue or topic builds on the last and prepares for the next so that the cumulative effect of knowledge about and disposition to act for climate change is powerful.

Multi-culturalism and diversity (understanding the origins of diversity, valuing the multiple contributions, contributing positively to harmonious diverse communities, challenging racist assumptions wherever we find them)

- scope: multi-culturalism, across the globe, and especially in Britain is probably the most salient and constant theme of the whole programme. The study of ancient civilisations, each taken seriously (as the NC requires) is fundamental to understanding what unites rather than divides us, while also celebrating its diverse manifestations. The cradle of civilisations in the Middle East – from where Jews, Christians and Muslims all emerge – points to our common ancestry, to how valued traditions emerge, to the bigger patterns of human interaction. On this foundation, the stories and settings chosen for history repeatedly show examples (e.g. depth on Cordoba in Southern Spain) of contrasting faith communities collaborating in life and work, and displaying mutual respect, or failing to collaborate, failing to comprehend one another, initiating fear and suffering the consequences. The very strong central thread of multi-cultural Britain is woven throughout the history programmes, so that by Year 6, in history, geography and RE, sophisticated studies of the diversity of London, especially the rich contributions of diverse communities to the arts, is possible.
- coherence: in this programme – multi-cultural settings and multi-cultural Britain never just surface from nowhere. The temporal, geographical and religious dimensions are carefully taught so that pupils can see the bigger picture and respect complexity in their enquiries.
- rigour: understanding that even the questions we ask are affected by our assumptions. How do we make sure we are listening to the ways in which certain stories have been silenced? Are we asking better and better questions in order to tackle issues in how silent voices are heard, how certain peoples have been (and still are) oppressed, how our own values might be shaped by narrow assumptions? Across the programme, pupils will learn how historical questions, geographical questions, religious and philosophical questions, and so forth, can help us to do justice to our study of the past, our study of place and our study of cultures and beliefs.
- sequencing: simply parking lots of references to multi-culturalism or topics on multi-culturalism all over the curriculum would be an inadequate and inefficient way to build a curriculum. Instead, each new component of knowledge that relates to this issue builds on the last and prepares for the next so that the cumulative effect of knowledge about and disposition to protect, nurture and value diverse societies has very strong roots in knowledge and in disciplinary thinking.

Social injustice (hearing the voices of the disadvantaged, the marginalised and oppressed; understanding how power can work; challenging exploitation and injustice)

- scope: the history topics are socially broad, going way beyond the high political narratives one might have seen in history courses 50 years ago; instead all types of people are giving voice, made visible and understood in the context of the wider power structures and ideas that affected how they lived. Examples of the disadvantaged and oppressed are extensive in the Opening Worlds humanities programme with very particular case studies used to deepen knowledge, combat stereotypes and think through problem-solving solutions in the past and possibilities for the future, for example, in geography, the study of the favelas in Bolivia, in history the study of the poor in all the societies covered, the treatment of the poor and attitudes towards the poor (positive and negative) in various religious communities and a constant return to London so that the local impact of global trends and shifts is surfaced, with its consequences for diverse peoples.
- coherence: the above links up profoundly within and across subjects. By understanding the context of South America, the reasons why settlements grow, the patterns of power and land-use, pupils have a huge amount of knowledge to draw on when they reach their study of how and why the favelas emerged, why stereotypes emerge and why they are damaging and possibilities are for improvement through empowerment.

- rigour: good historical and geographical questions will foreground the causes, consequences, patterns of change, significance and diversity within communities that were oppressed and marginalised within the past. Pupils will learn how to interrogate diverse sources of evidence and to understand that a central challenge for historians is to render past suffering visible, when very often the poor leave far fewer traces behind them in buildings, art and writings, than the wealthy.
- sequencing: while the incidence of stories about and problems concerning disadvantage will be extensive in all three subjects, simply parking lots of references to poverty or oppression all over the curriculum would be an inadequate and inefficient way to build a curriculum. Instead, each new component of knowledge that relates to this issue builds on the last and prepares for the next so that the cumulative effect of knowledge about disadvantage, power imbalances and suffering, and ways of making claims about these things with rigour, leaves pupils with better questions, more curiosity and more intellectual tools with which to act.

Appendix 1: the substantive content of the Opening Worlds Humanities programme.

The programme focuses on Key Stage 2, but we have moved two topics back into Key Stage 1, just to make space for all the history content we need to include and to exemplify ideal expectations for schools' own Key Stage 1 programmes. We do have plans to resource Year 2 more fully, but not until 2023.

Year	Term	History	Geography	Religion & Worldviews
2	Summer 1	<p>The Stone Age Living in a 'hunter-gatherer' society Pre-history Mammoths Skara Brae Stonehenge</p> <p><i>How do we know about the Stone Age?</i></p>	<p>To prepare pupils for the Opening Worlds KS2 geography programme, it would be beneficial for all pupils by the end of KS1 to be familiar with:</p> <ul style="list-style-type: none"> ● points of the compass: north, south, east, west ● using the points of the compass in the local school context ● the four countries that make up the United Kingdom ● London, the capital city of the UK ● different types of map (but not the name of the map type), e.g. borders (political map), mountains and rivers (topography) ● some examples of physical feature (e.g. a river, a mountain, a valley). NB the terms 'physical', 	

			<i>'feature' are NOT necessary. The National Curriculum's requirement is for pupils to study physical features, not to learn these abstract terms which obviously will be better taught when pupils have encountered a range of examples.</i>	
	Summer 2	The Neolithic Age Dorothy Garrod and Yusra's discovery of farming tools Farming Early human settlements by rivers Burying the dead Early human housing Fire and pottery The wheel <i>What changed during the Neolithic Revolution?</i>		

3	Autumn 1	Ancient Egypt Location, origin in settlements around the Nile, living by the Nile, the role of the Nile in developing belief systems as well as agriculture. How the power structures (pharaohs, the double crown) were linked to the geography of Egypt; how they were sustained through art, writing, belief systems. Ancient Egyptian religion, government, art, great monuments, beliefs about death, farming. How Egypt changed through time - kingdoms, art, pyramids, beliefs and writing <i>Disciplinary focus: change/continuity</i> <i>How much did Ancient Egypt change over time?</i>	Rivers Depth focus: The River Indus - its source, course, uses, and some of its environmental challenges. How rivers get their water - the source, springs, the water cycle (and so prepares for relationship betw mountains and weather in Autumn 2). How do rivers shape the land? The river's load. Flooding. Depth focus: River Severn: builds sense of place (and so prepares for later work on agriculture & Wales) Wildlife in the River Severn Fishing, local agriculture, pollution problems. <i>How do rivers, people and land affect each other?</i>	Hinduism 1: A Hindu story: Rama and Sita Ancient stories. The Ramayana and context The story of Rama and Sita (in depth: ancient kingdom, banishing to the forest, battle with demon Ravana, triumphant return, lighting the way with lights) First reference to Vishnu The meanings of the story of Rama and Sita in Hindu tradition, focusing on (i) dharma; (ii) light. <i>Disciplinary focus: theology</i> <i>What does the story of Rama and Sita mean to Hindu peoples?</i>
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<p>Autumn 2</p>	<p>Cradles of civilisation The land between two rivers: Ancient Mesopotamia – the unique ‘cradle’ (development of writing to record trade). Then, geographical overview of ancient civilisations of the world, inc. Big map seeing where they all were & geographical similarities. Depth study of ancient Sumer in Mesopotamia via rivers & settlements (reinforce geog knowledge so far) and via art of ancient civilisations. Ziggurats</p> <p><i>Disciplinary focus: similarity and difference</i> <i>How similar and how different were Ancient Egypt and Ancient Sumer?</i></p>	<p>Mountains Highest mountain in each of the four countries of the UK. Mountain ranges and mountainous regions: Brecon Beacons, Highlands, Lake district, Snowdonia, Pennines, Yorkshire Dales. Why do people live on mountains? Depth focus: Andes and terraced farming Depth focus: Snowdonia (in preparation for Wales...see Cardiff in Spring 1) Sustained geographical theme: Relationship between mountains and weather Relationship between mountains and people</p> <p><i>How do mountains interact with what is around them?</i></p>	<p>Hinduism 2: More Hindu stories Vishnu and his avatars 1 – story of Manu and Matsya the fish Meaning and role of the Vedas – importance of sacred knowledge in Hinduism (through Manu/Matsya story). Ancient texts in Hinduism, including epics (revisit Ramayana) Vishnu’s symbols Origins of Hinduism in Indus Valley/Hinduism as a sacred religion Vishnu and his avatars 2 – Krishna and Arjuna on the battlefield: the teachings of the Bhagavad Gita</p> <p><i>Disciplinary focus: theology</i> <i>What do Hindus learn from Vishnu’s stories and symbols?</i></p>
<p>Spring 1</p>	<p>Indus Valley Civilisation Sites and artefacts in the Indus Valley (including the dancing girl, the priest king, seals, the threshing platforms, pots and potsherds, beads, weights, toys) Bricks, buildings, baths, bathrooms, drainage Mohenjo Daro, Harappa, Lothal Similarities and differences between Indus Valley and Sumer and Egypt (e.g. writing, monuments) Craftsmanship, trade, barter Puzzles for historians, including rulers and religion</p> <p><i>Disciplinary focus: evidential thinking</i> <i>How do we know about the Indus Valley civilisation?</i></p>	<p>Settlements & cities Settlement types, hamlet, village, town, city etc; land use, settlements by rivers. Major cities in the UK – locational overview (recap rivers - how are the cities linked to the rivers?) How is London shaped by the River Thames? London as a conurbation and London boroughs Two cities: Cardiff and London, inc economy & transport. How do people move about in Cardiff? How do people move about in London? (e.g. tube map). Patterns of settlement in Cardiff and London. Map Skills: using a grid to find and compare locations.</p> <p><i>How are settlements similar and different?</i></p>	<p>Hinduism 3: Even more Hindu stories Ganesha stories and their meanings Parvati and Shiva - family in Mount Kailash The festival of Teej - women in Hinduism Puja ceremony Puja in Hindu stories Listening to Hindu people talk about their beliefs and practices. Optional visit to Hindu temple and/or people</p> <p><i>Disciplinary focus: social sciences</i> <i>How can we learn about the lives and beliefs of Hindu people today?</i></p>

<p>Spring 2</p>	<p>Persia and Greece Start with ancient Persia and its empire to set geographical & political context. Ancient Greek city states, inc. Sparta and Athens. Why/how did they form? Homer's Iliad Greco-Persian wars, inc. battle of Marathon, Thermopylae, Salamis Ancient Greek language Peloponnese War Greek religion – gods and goddesses</p> <p><i>Disciplinary focus: similarity and difference</i> <i>What did Greek city-states have in common?</i></p>	<p>Agriculture Arable farming, pastoral farming, mixed farming, how farming changes the landscape. How the food we eat affects farming (seasonal food, local food, pesticides, organic food, vegetarian and plant-based diets that do not use animals; link to fish farming, builds on fish farming in Indus River Y3 Autumn 1). Sheep farming in Wales - Snowdonia. Locational knowledge revisited: Wales, Snowdonia, Gloucestershire (revisit mountains, revisit River Severn). New locational knowledge: Sussex</p> <p>Geographical theme: links between food consumption patterns and farming; issues arising e.g. local sourcing.</p> <p>Optional local fieldwork investigating local shops - their sourcing, economic and ethical considerations.</p> <p>This is the beginning of a sustained theme in rest of KS2 on farming, across the globe: Where does our food come from? Why does this matter? How does food connect us across the world? What ecosystems do we affect when we buy and cook our food?</p> <p><i>How are we connected to farmers?</i></p>	<p>Judaism 1 - Abraham, Isaac, Jacob How have stories from the Hebrew Bible shaped Judaism? How did the Jews explain what they saw and experienced? Including stories from the Hebrew Bible. Abraham and Sarah and the concept of the Promised Land, Isaac and Rebecca, Jacob and Rachel Contexts relating to land, kinship, war.</p> <p>Links with history: ancient civilisations of the Middle East provide place and cultural context that makes these stories make sense (e.g. Egypt, Mesopotamia). These stories in turn reinforce knowledge of geography and history of early civilisations. Links via specific details, e.g. Ancient Egypt, but important differences in questions asked of them (theological and philosophical rather than historical and geographical).</p> <p><i>Disciplinary focus: theology</i> <i>Why is the Promised Land so important in Judaism?</i></p>
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<p>Summer 1</p>	<p>Ancient Greece Athenian democracy and empire Art, culture & learning in Ancient Greece Greek architecture, inc. Parthenon Greek religion in Greek stories (use stories to revisit content from Greek politics, culture and religion in Spring 2) Greek literature, inc. epic poetry – inc Homer’s Odyssey. Tragedy in Greek theatre Philosophy and enquiry in Ancient Greece, inc. Aristotle – depth on Aristotle.</p> <p><i>Disciplinary focus: evidential thinking</i> <i>What can historians learn from the sources from Ancient Greece?</i></p>	<p>Volcanoes Structure and composition of the earth How and why volcanoes erupt Types of volcanoes Formation of volcanoes Active, dormant and extinct volcanoes Link to settlements with section on why people still live near volcanoes Deepen Mediterranean theme via Mount Etna and human settlements around it. Why people visit volcanoes (work, tourism, farming, science)</p> <p><i>How do volcanoes affect a place?</i></p>	<p>Judaism 2 - Joseph, Moses and the Exodus Including the following stories from the Hebrew bible: Joseph in Egypt Moses, Passover and the Exodus (Red Sea and the wilderness and tabernacle) Mount Sinai and 10 commandments Promised Land</p> <p>Contexts relating to land, kinship, slavery, laws. Everyday problems of justice arising.</p> <p>religion focus: theology <i>Why do Jews celebrate the festival of Passover?</i></p>
<p>Summer 2</p>	<p>Alexander the Great. Where did Alexander come from? Backstory of Philip of Macedon and the Macedonian empire. Alexander the Great: childhood, education (link to Aristotle in Summer 1), early battles, conquest of Persia, death. Library of Alexandria (laying the ground for Y4 Rome and Y5 Baghdad)</p> <p>Meanwhile in Egypt.... Egypt under the Ptolemy family. Greece and Egypt – where do our stories converge? Why did the Egyptian empire last so long? Why did it fizzle out this time? What have we learned about why empires rise and fall?</p> <p><i>Disciplinary focus: causation</i> <i>How did Alexander the Great conquer so much?</i></p>	<p>Climate and biomes (situated, through its examples, in Europe, so that European theme is launched simultaneously) Continent of Europe Climate zones - first mention of Equator, Arctic, Antarctic and the North/South poles. Climate and relationship with oceans. Climate and biomes within climates Depth focus 1) Mediterranean climate Depth focus 2) Temperate climate, using examples of Rhine & UK ready for ongoing regional comparison – Britain, Europe, South America – that culminates at end of Year 5. Introduce latitude here.</p> <p><i>Map Skills 3: Basics in navigating the globe: equator, lines of latitude (gridlines) Arctic and Antarctic.</i></p> <p><i>How does the climate affect the way people live?</i></p>	<p>Judaism 3 - Samuel, Saul, David and the Kingdom Stories inc. David and Goliath and King David. Solomon and the building of the Temple in Jerusalem Babylonian captivity and destruction of the Temple Babylonian stories, e.g. Daniel in the lions’ den, King Nebucadnezzar Jews return to Promised Land (link to Persian king Cyrus from Y3 History)</p> <p><i>Note on Judaism units:</i> <i>Stories will be framed through questions about Judaism, keeping a sense of it as the <u>Hebrew Bible</u> rather than a Christian (“Old Testament”) lens.</i> <i>Summer 1 and 2 introduce focus on practices, customs and rituals of Jewish people, linking practices and beliefs back to the stories (e.g. while studying Passover “this food represents bitterness of tears...” Link back to relevant parts of stories they already know very securely).</i></p> <p><i>Disciplinary focus: social sciences</i> <i>How do Jews today show the importance of the Jewish Temple and the kingdom of Israel?</i></p>

<p>4</p>	<p>Autumn 1</p>	<p>The Roman Republic Foundation myth of Romulus and Remus River Tiber civilisation The early kings of Rome Development of the Roman Republic Punic wars, Hannibal, Roman army Roman religion, Roman myths & legends Roman roads Roman politics and government during the Republic</p> <p><i>Disciplinary focus: causation</i> <i>How did Rome become so powerful?</i></p>	<p>Rhine and Mediterranean Cologne and cities on the Rhine Rotterdam and the mouth of the Rhine How the course of the river has been changed by human activity incl canals Mediterranean Sea (introduce term 'peninsula') Suez Canal</p> <p>This will be quite a synoptic unit, using the Rhine and the Mediterranean to pick up and draw together themes launched already: including, water as a resource, human use of resources, including land, factors influencing the growth of settlements and cities from earlier (also ties in with all Y3 and Y4 history on ancient settlements).</p> <p>Strong knowledge foundation now laid for continuing focus on Rhine and Mediterranean, working towards full regional comparison at end Year 5.</p> <p><i>How do humans use the Rhine and the Mediterranean?</i></p>	<p>Christianity 1 - Family of Jesus Paint a picture of the Roman province of Judea in first century BC. New Testament stories: Jesus's family origins, focus on New Testament stories that link with the Old Testament and Judaism and concept of Messiah (the Christ) Symbolic, cultural and religious importance of Temple in Jerusalem in 1st C Judaism (link to Summer 2 Religion) Joseph – a carpenter from the line of Jewish kings (David theme) Mary and the Angel (the Annunciation). Why are these stories important to Christians? How have Christians shown their importance in their drama, art and music? Strong emphasis on diverse cultural depictions of Jesus in art. Jesus was not white, and each cultural setting tends to depict him in their own image (e.g. Ethiopian, Cameroonian, Chinese, Indian as well as European).</p> <p><i>Disciplinary focus: history and theology</i> <i>Why is the idea of 'Messiah' so important to Christians?</i></p>
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<p>Autumn 2</p>	<p>The Roman Empire Roman army Julius Caesar, the early emperors (incl Augustus, Claudius, Nero), Jewish-Roman war (pupils made ready through knowledge of Judaism in Y3; and through units on the Roman province of Judea and Christianity in Year 4 so far). Persecutions of Christians in Rome (pupils made ready through knowledge of Christianity since start Y4) Pompeii – depth study (draw together all Roman knowledge so far and develop and demonstrate it synoptically in a Roman town – Pompeii; story of destruction of Pompeii – Pliny etc; reinforce & apply volcano knowledge from geography)</p> <p><i>Disciplinary focus: evidential thinking</i> <i>What can sources reveal about Roman ways of life?</i></p>	<p>Population Characteristics of population incl distribution and diversity. Migration. Depth focus: multicultural London. Depth focus: multicultural Cardiff. Welsh language and culture, effect of changing demographics Welsh or British? Idea of national identity</p> <p>First look at how to use geographical data: the census. What kinds of questions do geographers ask? What are their tools?</p> <p><i>How do populations differ from place to place?</i></p>	<p>Christianity 2 - Birth of Jesus New Testament stories: birth of Jesus (Matthew and Luke’s Gospels) The nativity story The shepherds’ story The Wise Men (the Epiphany) Herod and the killing of the infants</p> <p>Why are these stories important to Christians? How have Christians shown their importance in their drama, art and music?</p> <p>Disciplinary focus: theology and social sciences <i>How do Christians express their beliefs about Jesus at Christmas time?</i></p>
<p>Spring 1</p>	<p>Roman Britain The ancient Britons – a land of diversity, a land of migrants (eg Celts). Celtic language, Celtic culture. Rebellions: Caractacus, Boudicca. Roman town: Aquae Sulis Life on the frontier: Hadrian’s Wall Black Romans in Britain</p> <p><i>Disciplinary focus: change/continuity</i> <i>What changed in Roman Britain?</i></p>	<p>Coastal processes and landforms Processes of erosion, transportation & deposition Overview of Jurassic coast, including significance of its rocks, fossils and landforms. Coastal habitats using contrasting examples, including coasts of the Indian Ocean Depth focus: West Wales</p> <p><i>How does the location of west Wales affect its coast?</i></p>	<p>Christianity 3 - Life and Teachings of Jesus New Testament stories: life of Jesus and its meaning for Christians Jesus in the Temple Jesus is baptised and tempted Disciples and Sermon on the Mount Miracles of Jesus Parables of Jesus Transfiguration of Jesus</p> <p>Why are these stories important to Christians? How have Christians shown their importance in their drama, art and music?</p> <p>Disciplinary focus: theology and social sciences <i>How does the life and teaching of Jesus affect the way in which Christians live?</i></p>

<p>Spring 2</p>	<p>Christianity in three empires (300-600CE) This unit focuses on three cities: Rome, Constantinople and Adulis (in the African empire of Aksum), representing three types of Christianity (connected but different) influenced by and influencing local culture. Stories examine the role of rulers in the spread of Christianity. Narrative as follows:</p> <ol style="list-style-type: none"> 1) Revisit Christianity in Rome. Persecution etc. Constantine and Battle of Milvian Bridge. Christianity becoming official religion of Roman Empire. 2) Constantine and founding of Constantinople. 3) Fall of Rome in 5th century. 4) Byzantine Empire, including more on Constantinople - confluence of European & Asian influences in art and architecture. 5) The Port of Adulis on the Red Sea. Kingdom of Aksum. Christianity spreads into Africa. Conversion of King Ezana via Eastern (Syrian) Christianity. 6) Ethiopian Christianity - its practices, cultural artefacts and ongoing importance in world Christianity. <p><i>Disciplinary focus: similarity/difference</i> <i>How did rulers change Christianity</i></p>	<p>Tourism Depth focus 1: a seaside town (link back to coastal processes in previous unit) Depth focus 2: Wales - especially national parks, Snowdonia, links to early focus on Wales in various units; Also revisit and use locational and place knowledge of Rhine and Mediterranean in Year 4 Autumn 1. Also use tourism references in Volcanoes Year 3 Summer 1</p> <p>As appropriate: Patterns of tourism. Growth of tourism. Eco-friendly and non-eco friendly tourism. Types of tourism, e.g. cultural, adventure</p> <p><i>Map Skills 4: grid squares, 4-figure references, some map symbols</i></p> <p><i>How do tourists interact with a place?</i></p>	<p>Christianity 4 - Easter New Testament stories: Jesus rides into Jerusalem (Palm Sunday), Jesus turning over the money changers' tables in the Temple, Last Supper (Maundy Thursday), crucifixion & idea of sacrifice* (Good Friday), resurrection (Easter Sunday). *Link back to Exodus and the sacrifice of the Passover Lamb, but keep distinction between Jewish and Christian interpretations.</p> <p>Why are these stories important to Christians?</p> <p>Disciplinary focus: theology and history <i>What do the death and resurrection of Jesus mean in Christian traditions?</i></p>
<p>Summer 1</p>	<p>Islamic civilisations (1) Arabia and early Islam</p> <p>Arabia before Muhammad Bedouin culture, trade and life in the desert; the place of the Makkah in the trade of the Middle East and the world. An oral culture and a land of poetry. Stories about the birth of Muhammad. Makkah, Medina and the birth of Islam.</p> <p><i>Disciplinary focus: causation</i> <i>Why did Islam spread so far and so fast?</i></p>	<p>Earthquakes. Causes of earthquakes: tectonic plates and fault lines Effects of earthquakes How humans live in earthquake zones and adapt their settlements (e.g. Japan) Depth focus: California & the San Andreas fault Revisit knowledge on volcanoes from Year 4 Spring 1.</p> <p><i>What are the pros and cons of living near a tectonic fault line?</i></p>	<p>Christian traditions and practices Christianity around the world: Britain (inc Wales – chapels and churches), Greek Orthodox Christianity (link with work on Byzantine Empire, Constantinople in history), Christianity in South America (preparing for work on Brazil in Year 5, Autumn 1, geography).</p> <p>disciplinary focus: social sciences (reinforcing theology) <i>How are Christians around the world similar and different?</i></p>

	<p>Summer 2</p>	<p>Islamic civilisations (2) The Rise of Islam Depth focus: Cordoba - city of light (draw on geography on trade, climate, locational knowledge). The glories of Islamic achievement in art, architecture, learning and science in Cordoba. How Muslims, Christians and Jews lived and worked together, collaborated on great architectural projects together and built a culture of learning together. The great library of Cordoba – how knowledge of medicine, technology, art, theology and geography was built through the work of peoples from all three religions.</p> <p><i>Disciplinary focus: similarity and difference How did worlds come together in Cordoba?</i></p>	<p>Deserts Arid and semi-arid parts of the world Causes of deserts including desertification Types of deserts in different parts of the world: Asia, Africa, Australia Polar deserts in Antarctica and the Arctic Flora and fauna in deserts How humans live and adapt in deserts, inc desert art among indigenous Australians The Great Steppe of Central Asia</p> <p><i>Why are deserts located where they are?</i></p>	<p>Christianity in London today Visits to churches: how to ‘read’ a church Interviews with Christians from various traditions (Anglican, Baptist, pentecostal, Catholic) How do art, architecture and music in London reflect the experiences, quests and challenges of these diverse traditions?</p> <p>Disciplinary focus: history and social sciences <i>Where do we see Christianity in London?</i></p>
<p>5</p>	<p>Autumn 1</p>	<p>Islamic Civilisations (3) Depth focus: Baghdad – the round city. Where, why and how it was built. What it looked like. How we know about it through archaeology, artefacts and written sources. Why it is so important in understand medieval Islam. The House of Wisdom, books and paper, translation of the ancient texts from Greek The contribution of Baghdad and Islamic scholars to learning: astronomy, mathematics and mapping the world; science, technology and medicine. How Islamic scholars preserved the learning of the ancient world and moved it forwards, feeding into all the advances in European knowledge that came in the Renaissance.</p> <p><i>How was Baghdad connected with the rest of the world?</i></p>	<p>Why is California so thirsty? Depth focus on California, continuing natural resources theme (revisit water cycle from Year 3 Autumn 1.) Water in California Farming - intensive farming Growing almonds California aqueduct</p> <p><i>How have the actions of people affected the drought in California?</i></p>	<p>Islam 1 Muslim beliefs, claims about truth and worldviews. Basics already laid in history (Islamic Civilisations 1), RE builds directly on history unit so no need to rehearse life of Muhammad again, but recall it. The Qur’an, hadith, traditions and how arise. Introduction to the Sira.</p> <p>Disciplinary focus: theology <i>What do stories and sayings mean to Muslims?</i></p>

<p>Autumn 2</p>	<p>Angles and Saxons Anglo-Saxon migrants Anglo-Saxon kingdoms Christianity arrives in the British Isles (1) including Augustine etc, up to Synod of Whitby 664). Link back to Romans (Year 4 Summer 1): the mission to the Angles (Pope Gregory: 'not Angles but angels'). How archaeologists learn about Anglo-Saxons – art, everyday life, villages. Sutton Hoo</p> <p><i>Disciplinary focus: evidential thinking</i> <i>How do we know about the Anglo-Saxons in Britain?</i></p>	<p>Oceans Revise locational knowledge. Revise distinction between oceans & seas. Oceans and climate (revise rainforests and climate) Oceans and trade. Oceans and the land masses we've studied in depth – the Atlantic and West Wales. The Pacific and South America. How does our knowledge of oceans now alter and strengthen our knowledge of earlier issues and the relationships between them? climate change, transport, food, tourism</p> <p><i>How do oceans affect human behaviour and settlements?</i></p>	<p>Islam 2 Festival of Eid: real personal stories from UK Muslim families: 'What Eid means to me'. Islam around the world Two depth studies: North Africa and Pakistan</p> <p>Disciplinary focus: social science <i>How do Muslim practices vary round the world?</i></p>
<p>Spring 1</p>	<p>The Vikings Different 'English' kingdoms King Alfred of the Kingdom of Wessex – forerunners of English identity Viking navigation Scandinavian settlements Viking links to rest of world - Russia, Constantinople, Muslim trade. How Vikings changed as they settled in other parts of the world and interacted with diverse cultures.</p> <p><i>Disciplinary focus: change/continuity</i> <i>How did the Vikings change England?</i></p>	<p>Migration in Europe and the world Real migration stories in their own words, from Northern Ireland to Liverpool and from Turkey to London. Why do people migrate? Push and pull factors revisited (from Year 5 Autumn 1) and extended in new contexts. Refugees, persecution, asylum, asylum seekers; challenges for refugees How does migration change places? London, Shetland Islands, Cambridgeshire Migration and identity: examples from diverse settings showing complexity of identity, dual identities and shifting identities, and the role of place in each. Understanding place in relation to scale. What scale (eg neighbourhood, country, street...) affects identity.</p> <p><i>Why do people migrate?</i></p>	<p>Islam 3 Islam in Britain and London Visits to mosques: how to 'read' a mosque Interviews with Muslims from various traditions - celebrating and understanding diverse Muslim communities (e.g. Bangladeshi, Turkish and Kurdish community groups)</p> <p>Disciplinary focus: theology <i>What do art, architecture, prayers and practices tell us about Muslim views of God?</i></p>

<p>Spring 2</p>	<p>Norse culture including sagas, art, poetry, folklore. Nordic gods, goddesses, stories and customs. Beowulf - depth. What does Beowulf have in common with stories from contrasting world civilisations? (e.g. epics like Gilgamesh and Iliad from Y3 history and Ramayana, Y3 religion)</p> <p><i>Disciplinary focus: similarities</i> <i>What connections* and similarities did the Norse peoples have with other peoples?</i></p> <p><i>*(both direct interactions with people, eg. trading and exploring, and similarities with other cultures, e.g. sagas and ancient epics)</i></p>	<p>North and South America Including population distribution (across world, but zoom in to North & South America). Megacities. Depth: Brazil's megacities. Urban-rural migration in Brazil, including informal settlements, like <i>favelas</i>. Challenge stereotypes often held of the <i>favelas</i>.</p> <p><i>Map Skills 5: practise 4-figure references; learn more map symbols; other kinds of maps (showing demography)</i></p> <p><i>Latitude, longitude, time zones (Greenwich/Prime Meridian)</i></p> <p><i>What are the pros and cons of living in a megacity?</i></p>	<p>Buddhism 1 Geographical and historical setting incl story of Siddhartha Gotama Suffering and human desire Hindu origins Enlightenment Siddhartha, Devadatta and the swan Links to ancient civilisations</p> <p><i>How does the life and teaching of Siddhartha Gotama affect the way in which Buddhists live?</i></p>
<p>Summer 1</p>	<p>Christianity in the British Isles Bede, Jarrow and early monasteries in British Isles. Depth on Bede – go into detail on early life, monastic life & Ecclesiastical History – Bring Northumbrian coast to life. The English Language – how history explains it Creation of England and Scotland Second Viking Age Canute & legends associated with him.</p> <p><i>Disciplinary focus: change/continuity</i> <i>How did Christianity change as it travelled?</i></p>	<p>Amazon basin Recap on rivers. Amazon river - largest river in the world. Environment of Amazon. Rain forests, rainforest as ecosystem, relationship with climate – the 'lungs of the world'. All prior and foundational knowledge re climate change now drawn on to resurface here. Living in the rainforest, deforestation, human settlement, economy, population distribution and movement etc. Depth study of indigenous children incl conversations between UK children and Amazon children Third look at geographical data – building on Year 3, Summer 2.</p> <p><i>Map Skills 6: practise 4-figure references; learn more map symbols; relief (height and depth).</i></p> <p><i>In what ways does the geography of South America affect life in the Amazon?</i></p>	<p>Buddhism 2 Stories of the spread of Buddhism More Buddhist stories incl King Banyan and the deer The god in the Banyan tree The monkey king and the water demon Buddhist practices including prayer beads, and attitudes towards alcohol, violence, and vegetarianism (link to Y3 Spring 2 Agriculture)</p> <p>Buddhism today in UK, Tibet, Thailand.</p> <p><i>What do Buddhist stories teach Buddhists about enlightenment?</i></p>

	<p>Summer 2</p>	<p>Early civilisations in the Americas Depth 1: Ancient tribes in the Amazon basin. At end of topic, link with geog: how do these ancient human disturbances still affect the forests today, altering patterns of growth and the mix of tree species? That in turn can make it difficult for climate scientists to judge how much carbon from greenhouse emissions can be <u>absorbed by the Amazon rainforest</u> every year.</p> <p>Depth 2: Ancient civilisations in central America: the Maya.</p> <p>For both: use geography learned so far: how land and climate shape cultures; how cultures shape the land)</p> <p><i>Disciplinary focus: evidential thinking</i> <i>How do we know about the ancient civilisations of central America?</i></p>	<p>Agriculture in the Amazon basin Start by revisiting UK farming (from Y3 Spring 2), then agriculture across the world, then zoom into the Amazon basin, as a region of South America. Supply chain (e.g. we're drinking coffee in UK) Globalisation and fair trade. Ethical implications arising, including climate change. Links with choices today, and now, in UK in 2020s.</p> <p><i>How does agriculture in the Amazon interact with other parts of the world?</i></p>	<p>Sikhism</p> <p>Hindu origins Guru Nanak The Guru Granth Sahib. Comparisons with other sacred texts. stories incl The Milk and the Jasmine Flower, Duni Chand and the Silver Needle The gurdwara Sikhism today incl communities in Wolverhampton and Sandwell</p> <p><i>How do Sikhs use their stories and sayings in their everyday lives?</i></p>
<p>6</p>	<p>Autumn 1</p>	<p>Theme: London and migration through time</p> <p>1) Medieval London (Saxons to fifteenth century) rich and poor, powerful and powerless, women and men, similarities and differences across society, religion and culture. Emphasis on trade and migration, as London became more important. Multi-cultural and multi-ethnic roots of London already being sewn. Languages spoken in London. Connections, through trade, language, material culture and learning, with diverse places in various societies that pupils have already encountered.</p> <p><i>Disciplinary focus: change/continuity</i> <i>How much did London change between the Saxons and the fifteenth century?</i></p>	<p>Compare three contrasting regions (as per Geog NC for KS2). Pupils now equipped, from all material in Years 3, 4 and 5, to address this properly, comparing:</p> <ul style="list-style-type: none"> ● Wales and/or a UK city, ● Mediterranean and/or Rhine, ● Amazon basin and/or California. <p>Draw together with a synoptic exercise. Key themes:</p> <ul style="list-style-type: none"> - Land-use and use of natural resources (sustainability and climate change) <p>Tourism and migration – ethical questions, values and attitudes</p> <p><i>How have people and place affected the settlements in Wales, the Mediterranean and the Amazon?</i></p>	<p>Synoptic overview of the origins of two major families of religion Abrahamic religions (Judaism, Christianity, Islam)</p> <p>and</p> <p>Dharmic religions (Hinduism, Buddhism and Sikhism).</p> <p>Overview: on <u>origins</u> (comparisons of place, culture, stories, time, beliefs) plus one or two <u>issues</u> only (e.g worship or justice).</p>

<p>Autumn 2</p>	<p>Theme: London and migration through time</p> <p>2) Tudor London: rich and poor, powerful and powerless, women and men, similarities and differences across society, religion and culture. Black Tudors - How did a historian uncover the silent hidden voices of Britain's black Tudors? past. Miranda Kauffman's work on Black Tudors.</p> <p>Disciplinary focus: similarity/difference <i>Who were the Tudor Londoners?</i></p>	<p>Polar Regions</p> <p>Depth focus: the polar climate (and review of earlier work on climates and biomes)</p> <p>Depth focus: the Arctic (people live) and Antarctic (people don't live)</p> <p>Wildlife, fishing, sustainable development.</p> <p>How people live in the Arctic.</p> <p>Environmental stuff - climate change.</p> <p>Antarctic – revisit climate issues – effects of climate change on Antarctic. Use and develop knowledge from oceans in Year 3.</p> <p>Polar and sub-polar regions.</p> <p>Eco-systems in the polar regions. Link to science.</p> <p>Antarctica (and revisit Arctic).</p> <p>Depth focus Patagonia - revisit earlier work on South America and links to Wales.</p> <p>Why is Welsh spoken in Patagonia?</p> <p><i>How do people live in polar climates?</i></p>	<p>Changing religion in England over time</p> <p>Christianity – splits and schisms</p> <p>Henry VIII and the break with Rome</p> <p>Protestant and Catholic</p> <p>(supporting understanding of Tudors in history unit)</p>
<p>Spring 1</p>	<p>The kingdom of Benin</p> <p>Early history and 11th century origins</p> <p>Architecture</p> <p>Rituals and laws</p> <p>Divinity and sacredness of the Oba</p> <p>Oral and visual culture.</p> <p>Thriving city-state in 15th century.</p> <p>European contact</p> <p>19th century conflict and destruction.</p> <p>Ethics of archaeology - why have people argued about the Benin bronzes? Archaeology now - diversity in archaeologists and historians.</p> <p>Disciplinary focus: evidential thinking</p> <p><i>How do historians continue to build knowledge about Benin?</i></p> <p><i>(direct connections with disciplinary work on Indus Valley in Year 3 and Anglo-Saxons in Year 5)</i></p>	<p>Place based study which picks up population and natural resources</p> <p>Natural resources in a UK city (water, food, electricity and green spaces): their movement, distribution and ownership.</p> <p>This culminates in an extended problem-solving exercise drawing on knowledge from multiple earlier enquiries/topics and all geographical skills, including skills with geographical data, knowledge about what is and isn't a geographical question.</p> <p>Project involving 'listening to London voices'. How do we link this with our geographical knowledge and geographical questioning/thinking?</p> <p>Drawing on and re-using prior knowledge of natural resources (water), the local river, economy, population distribution, effects on the disadvantaged – applied to</p>	<p>Changing religion in England over time</p> <p>Big picture: spread of religions linked to demographic change (recall specific geog knowledge).</p> <p>Then examine religious traditions in two British communities with strong links with two different parts of the world (Turkey, North Africa and/or Pakistan). One London, one Liverpool or Peterborough. e.g. focus could be Islam and Hinduism, or Alevism and Christianity.</p> <p>Final chapters on worldviews beyond (though often connected with) the 6 great religious traditions eg humanism, secularism and atheism.</p> <p><u>Light, overview</u> reference to religious traditions and worldviews existing <i>beyond</i> these two families and/or as <i>offshoots</i> of these two families</p>

<p>Spring 2</p>	<p>Theme: London and migration through time</p> <p>3) Seventeenth century London</p> <p>(a) Samuel Pepys on plague and fire. How did these change the experiences and actions of different groups in society? How did Londoners collaborate to rebuild London? Who was involved and who was left out?</p> <p>(b) How was London connected with Africa and Asia in the 17th century?</p> <p>(c) Early colonialism in this period. How were powerful people in England involved in trade, colonialism and empire? How were places and people in London connected with this?</p> <p>Disciplinary focus: change/continuity</p> <p><i>How did London change during the 17th century?</i></p>	<p>London (links with London in the past – see Spring 1 and Spring 2 history).</p> <p><i>Map skills 7: 6-figure map references.</i></p> <p><i>How do people in xxx use their natural resources?</i></p>	<p>Changing religion in England over time</p> <p>Judaism and Jewish traditions in England. How Jewish communities have interacted with other religious and secular communities</p> <p>compared with: (last two lessons) Judaism and Jewish traditions in 12th century Norman Sicily. How and why did Jewish, Muslim and Christian art and architecture come together in the Royal Palace of the Kings of Sicily?</p>
<p>Summer 1</p>	<p>Theme: London and migration through time</p> <p>4) Eighteenth and nineteenth century London & the world:</p> <p>How has London been linked with civilisations throughout the world? (trade, culture, migration, language, religion). How were powerful people in England involved in trade, colonialism, empire and the slave trade in these centuries? How were places and people in London connected with this? Links with other cities that benefited from the slave trade - Bristol and Liverpool.</p> <p><i>What connected London with the rest of the world in the 18th and 19th centuries?</i></p>		<p>Deepening understanding of religious traditions through religious art, music and literature - term-long project to be planned with focus on:</p> <p>1) traditions ancient and modern in Christian art, music and poetry</p> <p>2) traditions ancient and modern in Hindu art, music and poetry</p> <p>3) traditions in Muslim art, music and poetry</p> <p>How do the arts relate to worship in these traditions?</p> <p>Special depth focus on fusions in music: John Tavener's <i>Veil of the Temple</i>. Performed in London for the first time in 2003. Why did Tavener include Rumi and also Hindu chants in a Christian work? Who was this for? How was it received? How did this work musically? What were the influences on Tavener's Christianity? (Greek Orthodox; monastic traditions; mysticism).</p> <p>Two other examples: art, drama, literature and/or music with interesting inter-faith dimensions.</p> <p>*****</p>

	<p>Summer 2</p>	<p>Theme: Migration through time: two cities - Liverpool and London 5) Twentieth-century migrations, including effects of global wars, decolonisation, Windrush, late twentieth century migrations.</p> <p>Diverse communities involved in war. Evacuation. Families of African, Asian and Europeans caught up in WW2. Refugees. The kindertransport – links with Spring 2 Judaism – in London.</p> <p>Judith Kerr, <i>When Hitler stole Pink Rabbit</i>.</p> <p>Disciplinary focus: similarity/difference <i>How did migration change Liverpool and London in the twentieth century?</i></p>	<p>Post-SATs Y6 local fieldwork. Tasks deploying synthesis of all earlier knowledge. Map skills in action.</p>	<p>Linking with history and English, this term will also include recommendations for children’s novels (suitable for class reader and/or independent reading). This will be literature not specifically religious but through which religious traditions are visible and can be discussed. Refugee theme could be prominent to tie in with Summer 2, history, eg. Fabio Geda: <i>In the Sea There are Crocodiles</i></p>
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