

# Haringey Education Partnership - Primary humanities curriculum

## Curriculum rationale

*Why are scope, rigour, coherence and sequencing the drivers of the Haringey 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 – define that 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, and will drive their questioning about both substantive and disciplinary content in these subjects.

*What is the difference between substantive and disciplinary content?*

*How do these two types of content structure each subject in the Haringey humanities curriculum?*

Just as in the sciences, when pupils learn humanities subjects they tackled 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. 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.

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The proposed substantive content for Haringey 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 West 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 millenia, 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 identical to the requirements for subject skills which are found in the 'Aims' of each National Curriculum):

**In studying geography as a discipline, pupils will:**

- 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 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 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: what are the big ideas that this religious communities' stories reflect (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? religious community 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?).

*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 profound emphasis on values that threads through the Haringey humanities curriculum will be very 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 Haringey 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 provide 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, question and challenge how power works in society, bringing about inequalities and suffering;
- 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 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 Haringey)
- 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, diversity and anti-racism** (understanding the origins of diversity, valuing the multiple contributions, contributing positively to harmonious diverse communities, challenging racist assumptions wherever we find them, in ourselves and others)

- 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. 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 a woefully 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 works; 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 Haringey 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

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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 a woefully 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 Haringey Humanities programme.

*A much more detailed version of this will emerge as the resources and activities for the individual units develop, each enacting the above principles. 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.*

Year	Term	History	Geography	Religion & Worldviews
<b>2</b>	<b>Summer 1</b>	The Stone Age Living in a 'hunter-gatherer' society <i>EQ: How did people find food and live together before farming?</i> Mammoths Skara Brae Stonehenge <i>'How do we know about the Stone Age?'</i>		
	<b>Summer 2</b>	The Neolithic revolution.  How do we know about the Neolithic Rev in Britain?		

Year	Term	History	Geography	Religion & Worldviews
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<b>3</b>	<b>Autumn 1</b>	<p><b>Ancient Egypt</b>  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  Disciplinary focus: change/continuity analysis. <i>How much did Ancient Egypt change over time?</i></p>	<p><b>Rivers</b>  UK overview. River processes, landforms and flooding. Built around two contrasting depth studies: the River Severn &amp; the River Thames. Travelling down the rivers, poetry linked to the rivers, living by the rivers.  Place in context of locational overview: major rivers across England and Wales  Focus on River Severn: builds sense of place and so prepares for later work on agriculture in Gloucestershire. Focus on River Thames: builds sense of place and thus prepares for later work on London.   <i>How similar is the River Thames to the River Severn?</i></p>	<p><b>A Hindu story: Rama and Sita</b>  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) story-telling, drama (or making puppets) pupils re-telling &amp; acting out. includes first reference to Vishnu and Krishna Telling the story of Rama and Sita today   <i>What does the story of Rama and Sita mean to Hindu peoples?</i></p>
	<b>Autumn 2</b>	<p><b>Cradles of civilisation</b>  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 &amp; geographical similarities. Then major on ancient Sumer in Mesopotamia via rivers &amp; settlements (reinforce geog knowledge so far) and via art of ancient civilisations (lays foundations for Judaism (Y3 Religion &amp; Worldviews Spring 2, Summer 1) Indus valley to Hinduism - see right).  Disciplinary focus: similarity and difference: <i>How similar and how different were Ancient Egypt and Ancient Sumer</i></p>	<p><b>Mountain ranges &amp; famous mountains</b>  Brief world overview.  Then focus on UK quick overview of remarkable mountainous regions including Brecon Beacons, Highlands, Lake district, Snowdonia, Pennines, Yorkshire Dales. Poetry of the mountains (recall poetry of the rivers: why do beautiful places inspire poetry?)  Depth focus: Snowdonia (in preparation for Wales...see Cardiff in Spring 1)   Sustained geographical focus:  Relationship between mountains and weather  Relationship between humans and mountains <i>How do mountains interact with what is around them?</i></p>	<p><b>Hinduism origins: places and stories from the Indus Valley.</b>  What do ancient stories from the Indus valley tell us about early Hinduism? How did the Hindus explain what they saw and experienced in the world? How did the ancient Indian communities build their values and shape their traditions? How can we see the landscape, wildlife, farming and food of ancient Indian peoples in Hinduism?  Hindu beliefs. Deities such as Shiva, Vishnu, Brahma, Ganesh.   <i>How did ancient people living around the Indus River explain their world?</i></p>

	<b>Spring 1</b>	<b>Indus Valley Civilisation</b> What kind of settlement was this? a system of monsoon-fed rivers; advanced urban planning in cities; long-distance trade material and spiritual culture: Sarasvati culture, including the Rig Veda, ancient writings & scriptures (links with Autumn 2 Religion & Worldviews) evidential basis - how do we know? archaeological finds Why did settlements spread over such a large area?	<b>Settlements &amp; cities</b> Settlement types, land-use, settlements by rivers, land-use hierarchy. Major cities in the UK – locational overview (recap rivers - how are the cities linked to the rivers?) Two cities: Cardiff and London, inc economy & transport. How do people move about in Cardiff? How do people move about in London? (tube map). How the two cities are connected <i>to each other</i> ? Make connections with growing locational knowledge <i>via</i> transport routes.	<b>Living as a Hindu today, incl Hinduism in London</b> Relationship between stories, beliefs and ways of living. The story of Rama and Sita is recalled at Diwali. Worship in the Temple (Mandir): Festival of Diwali. Festival foods. Prayer and worship. How respect is shown during worship. Preparation for worship. The shrine and murtis. Worship as a daily ritual expressing devotion, gratitude and love. Meditation, puja, arti.
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		<i>How much did the three ancient settlements have in common?</i>	<i>How much do Cardiff and London have in common? How are the people of Cardiff like us?</i>	<i>How can we learn about the lives and beliefs of Hindu people today?</i>
	<b>Spring 2</b>	Introduction to Ancient 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? Greco-Persian wars, inc. battle of Marathon Athenian democracy and empire, Peloponnese War Greek religion – gods and goddesses  <i>How diverse were Greek City States? sim/diff</i>	Overview: agriculture (revisiting locational knowledge). Changing farming practices & impact on landscapes; arable and pastoral – overview; Depth: Wales (hill-sheep farming, Snowdonia and revisit mountains).  Link to changes to food consumption including trends re local & organic food; Haringey example: vegetarian and plant-based diets; businesses & local markets in London: consumerism, people getting meals to work etc. Idea of ‘healthy shops’. Local fieldwork investigating shops.  This is the beginning of a sustained theme in relation to 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?	Judaism  How have stories from the Hebrew Bible shaped Judaism? How did the Jews explain what they saw and experienced? How did the ancient Jewish communities in the Middle East build their values and shape their traditions?  <i>including</i> stories from the Torah (law), the Nevi’im (prophets), the Ketuvim (writings). Stories, activities and questions will be built around the following in each of the three half-terms: (Spring 2) Abraham, Isaac, Joseph Contexts relating to land, kinship, war. Everyday problems of justice arising. (Summer 1) Moses, 10 commandments, Exodus, the Promised Land. Contexts relating to land, kinship, slavery, laws. Everyday problems of justice arising. (Summer 2) Samuel, Saul, David. Stories inc. David and Goliath and King David.  Taught through meaning-making in language, art,

	<b>Summer 1</b>	Art, culture & learning in Ancient Greece Greek architecture, inc. Parthenon Why did the Greeks tell so many stories? Greek religion in Greek stories (use stories to revisit content from Greek politics, culture and religion in Summer 1) Greek literature, inc. epic poetry – inc Homer. Tragedy in Greek theatre Ancient Greek language Philosophy and enquiry in Ancient Greece, incl Aristotle – depth on Aristotle.	Volcanoes Structure of the earth How and why volcanoes erupt Link to settlements with section on why people still live near volcanoes Deepen Mediterranean theme via Mount Etna and human settlements around it.	music, stories and texts. Strong connection with art in this section, showing influence on cultural traditions around the world, and laying foundations for references in early Christian stories.  ***Across these three half-terms, include depictions of these stories in art, music and literature. These are Old Testament stories, but presentation and questions/tasks will be framed through questions about Judaism, keeping a sense of it as the <u>Hebrew Bible</u> rather than using a Christian lens.
	<b>Summer 2</b>	Alexander the Great. Where did Alexander come from? Backstory of Philip of Macedon and the Macedonian empire. Alexander the Great: childhood, education (link Aristotle in Y3), early battles, conquest of Persia, death. Alexander the 'Great'? 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	Overview of climate and biomes, but situated, through its examples, in Europe, so that European theme is launched simultaneously. Climate and relationship with oceans. Depth 1) Mediterranean climate (link to Ancient Greeks' way of life) Depth 2) Temperate climate. Use examples of Rhine & UK ready for ongoing regional comparison – Britain, Europe, South America – that culminates at end of Year 5.	Links with history: ancient civilisations of the Middle East provide place and cultural context that makes these stories make sense. These stories in turn reinforce knowledge of geography and history of early civilisations. Links via specific details, eg Red Sea and Ancient Egypt, but

		fizzle out this time? What have we learned about why empires rise and fall?	Introduce longitude and latitude here, and reference Arctic and Antarctic (briefly) for the first time. <i>Map skills 1</i>	important differences in questions asked of them (theological and philosophical rather than historical and geographical).  Summer 1 and 2 introduce focus on practices, customs and rituals of Jewish people, including Judaism in Haringey, linking practices and beliefs back to the stories (eg: while studying Passover....this food represents bitterness of tears. Remember when... <i>Link back to relevant parts of stories they already know very securely.</i> )
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<b>4</b>	<b>Autumn 1</b>	<p>Ancient Rome          Foundation myths          Punic wars, Hannibal, Roman army          Development of the Roman Republic          Roman religion, Roman myths &amp; legends and how they built on Greek myths, legends and religion.          Roman roads          Roman politics and government during the Republic          End of Egyptian civilisation</p>	<p>Rhine and Mediterranean introduced as regions. 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). Introduce word 'peninsula'.          Strong knowledge foundation now laid for continuing focus on Rhine and Mediterranean, working towards full regional comparison at end Year 5.</p>	<p>Christianity 1          Paint a picture of Palestine in first century BC. New Testament stories: Jesus's parents,          focus on New Testament stories that link with the Old Testament and Judaism.          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.</p>
	<b>Autumn 2</b>	<p>How the Romans lived – society and culture – link to New Testament stories in religion.          Roman houses, Roman art, Roman language          Julius Caesar, the first emperors, Jewish-Roman war (pupils made ready thro knowledge of Judaism in Y3; and through units on Palestine and Christianity in Year 4 so far).          Persecutions of Christians in Rome (pupils made ready thro 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 – Livy etc; reinforce &amp; apply volcano knowledge from geography)</p>	<p>Population characteristics, including distribution and diversity. Migration.          Depth study: multicultural London.          Depth study: multicultural Cardiff.          Welsh language and culture, effect of changing demographics (eg pupils now learning Welsh in Wales). Welsh or British? Idea of national identity          First look at how to use geographical data: the census. What kinds of questions do geographers ask? What are their tools?</p>	<p>Christianity 2          New Testament stories: birth of Jesus          The nativity story          The shepherds' story          The Wise Men (the epiphany)          Why are these stories important to Christians?          How have Christians shown their importance in their drama, art and music?</p>

<b>Spring 1</b>	<p>The ancient Britons – a land of diversity, a land of migrants (eg Celts). Celtic language, Celtic culture. Rebellions: Caractacus, Boudicca. (The palace at Fishbourne.) How Roman was Roman Britain? Who gained and who lost in Roman Britain? Aquae Sulis, Hadrian’s Wall. Collapse of Roman rule in Britain.</p>	<p>Coastal processes (erosion, transportation &amp; deposition) and landforms: overview. Jurassic coast, including significance of its rocks, fossils and landforms. Coastal habitats using contrasting examples, including coasts of the Indian Ocean (link to religion) and then the West Wales depth study.</p> <p>Incorporate <i>Map Skills 2</i></p>	<p>Christianity 3 New Testament stories: life of Jesus and its meaning for Christians Jesus in the Temple Jesus is baptised Jesus in the desert</p>
<b>Spring 2</b>	<p>The Byzantine Empire The multi-cultural Mediterranean and Middle East – seen through a depth study on the rich art of Constantinople. The Emperor Constantine and Christianity (link work on New Testament). Constantinople &amp; the Byzantine Empire. The collapse of the Western Roman Empire (recall, use and compare last term’s work on Roman Britain)</p>	<p>Tourism: depth studies on the Rhine and the Mediterranean. Why has tourism grown (a) in these areas; (b) generally in the world? Patterns of tourism. Eco-friendly and non-eco friendly tourism. National parks. National Parks in Wales – Snowdonia (links with earlier focus on Wales). <i>Map skills 3</i></p>	<p>Christianity 4 New Testament stories: Jesus rides into Jerusalem (Palm Sunday), Last Supper (Maundy Thursday), crucifixion &amp; idea of sacrifice* (Good Friday), resurrection (Easter Sunday). *Link back to Exodus and the sacrifice of the Paschal Lamb, but keep distinction between Jewish and Christian interpretations.</p>
<b>Summer 1</b>	<p>Ancient Arabia Bedouin culture, trade and life in the desert The silk roads and the place of the Middle East in world trade The development of the Arabic language – an oral culture and a land of poetry. Links with Persian culture.</p>	<p>Earthquakes. Tectonic plates. Depth: California &amp; the San Andreas fault Revisit knowledge on volcanoes from Year 4 Spring 1.</p>	<p>Christian traditions and practices round 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>
<b>Summer 2</b>	<p>Islamic civilisations (1) The rise of Islam. The Arab conquests Depth: Cordoba (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>Climate change... and deserts. Desertification.</p>	<p>Christianity in London today Visits to churches: how to ‘read’ a church Interviews w Christians from various traditions. How do art, architecture and music in London reflect the experiences, quests and challenges of these diverse traditions?</p>

<b>5</b>	<b>Autumn 1</b>	Islamic Civilisations (2) Depth: Baghdad – the round city – how we know about it through art, artefacts and written sources Comparing cities in the early medieval world: Baghdad, Cordoba, Constantinople, Timbuktu (linking African Muslim culture with European).	Why is California so thirsty? Depth study of California, continuing natural resources theme (water again).	Islam 1 Muslim beliefs, claims about truth and worldviews. Basics laid in history (Islamic Civilisations 1), RE builds directly on history unit. The Qur'an, traditions & how Muslims use it.
	<b>Autumn 2</b>	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	Oceans in depth. Revise locational knowledge. Revise distinction betw oceans & seas. Oceans and climate (revise rainforests and climate) Oceans and trade. Oceans and climate. 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	Islam 2 Festival of Eid Islam around the world: Pakistan Malaysia North Africa
	<b>Spring 1</b>	Viking raids King Alfred of the Kingdom of Wessex – forerunners of English identity Viking navigation Scandinavian settlements	Migration in Europe and the world. Reasons for migration. Global trade. (in geog NC "economic activity including trade links"). Globalisation. <i>Map Skills 3</i>	Islam 3 Islam in Britain and London Visits to mosques: how to 'read' a mosque Interviews with Muslims from various traditions
	<b>Spring 2</b>	Norse culture – including art, poetry, folklore (and link to climate in geog). Nordic gods, goddesses, stories and customs. (revisit monotheism & polytheism from Religion & Worldviews strand) Beowulf	Introduction to North and South America. Including population distribution (across world, but zoom in to N&S 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> .	Buddhism Links to ancient civilisations

	<b>Summer 1</b>	<p>Christianity in the British Isles (2): Bede, Jarrow and early monasteries in British Isles. Depth on Bede – go into detail on early life, monastic life &amp; Ecclesiastical History – Bring Northumbrian coast to life.</p> <p>The English Language – how history explains it</p> <p>Creation of England and Scotland, Second Viking Age, Canute &amp; legends associated with him.</p>	<p>Rainforests. Introduce Amazon basin as a region: 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.</p> <p>Living in the rainforest, deforestation, human settlement, economy, population distribution and movement etc. Third look at geographical data – building on Year 3, Summer 2.</p>	<p>Buddhism</p> <p>Buddhism today</p>
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	<b>Summer 2</b>	<p>Early civilisations in the Americas:</p> <p>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>Agriculture. Start by revisiting UK farming (from Y3 Spring 2), then agriculture across the world, then zoom into the Amazon basin, a region of South America. Supply chain (eg we’re drinking coffee in London) and links with globalisation. Fair trade. Ethical implications arising. Links with choices today and now, in London in 2020s. <i>Map Skills 4: Using 6-figure grid references</i></p>	<p>Sikhism</p>
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<b>6</b>	<b>Autumn 1</b>	Compare 3 cities so as to revisit and re-use knowledge from 3 worlds and go into more depth on migration – the roots of multi-cultural Britain. Constantinople, York and Cordoba in 1000AD. Multi-ethnic & multi-religious cities.	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: <ul style="list-style-type: none"> <li>● Wales and/or London,</li> <li>● Mediterranean and/or Rhine,</li> <li>● Amazon basin and/or California.</li> </ul> <p>Draw together with a synoptic exercise: key themes: - Land-use and use of natural resources (sustainability and climate change)</p> <p>Tourism and migration – ethical questions, values and attitudes</p>	Synoptic overview of the two major families of religion* Abrahamic religions (Judaism, Christianity, Islam) and Dharmic religions (Hinduism, Buddhism and Sikhism). Overview: comparisons of place, culture, time, belief, community practices, problem-solving and questions of poverty and justice.
	<b>Autumn 2</b>	Theme: London and migration through time 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 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.	Depth: the polar climate (and review of earlier work on climates) Depth: the Arctic and Antarctic Antarctic – revisit climate issues – effects of climate change on Antarctic. Use and develop knowledge from oceans in Year 3. Polar and sub-polar regions. Eco-systems in the polar regions. Link to science. Antarctica (and revisit Arctic). Patagonia - revisit earlier work on South America and links to Wales. Why is Welsh spoken in Patagonia?	Changing religion in England over time Big picture: spread of religions linked to demographic change (recall geog knowledge)
	<b>Spring 1</b>	Theme: London and migration through time		Changing religion in England over time Christianity – splits and schisms

		2) Tudor London: rich and poor, powerful and powerless, women and men, similarities and differences across society, religion and culture. Black Tudors.	Natural resources in London (water, food, electricity and green spaces): their movement, distribution and ownership. This culminates in an extended problem-solving	Henry VIII and the break with Rome Protestant and Catholic (supporting understanding of Tudors in history)
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<p><b>Spring 2</b></p>	<p>Theme: London and migration through time  3) Seventeenth century London  (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?  (b) 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>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>(Begin by warming up and consolidating all relevant prior knowledge.)</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), River Thames, economy, population distribution, effects on the disadvantaged – applied to London (links with London in the past – see Spring 1 and Spring 2 history).</p> <p><i>Map skills 6</i></p>	<p>Changing religion in England over time  The Jewish tradition over time  Jewish belief and practice in London. Celebrating the religious diversity of London.</p>
<p><b>Summer 1</b></p>	<p>Theme: London and migration through time  4) Eighteenth and nineteenth century London &amp; the world:  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 - Bristol and Liverpool.</p>		<p>Deepening understanding of religious traditions through religious art, music and poetry:  Focus on:  1) traditions ancient and modern in Christian art, music and poetry  2) traditions ancient and modern in Indian art, music and poetry (Islamic and Hindu traditions)  How do the arts relate to worship in these traditions?</p>
<p><b>Summer 2</b></p>	<p>Theme: London and migration through time  5) London in a global war: London in WW2. Diverse communities involved in war. Families of African, Asian and Europeans caught up in WW2. The</p>	<p>Post-SATs Y6 local fieldwork.  Tasks deploying synthesis of all earlier knowledge. Map skills in action.</p>	

		kindertransport – links with Spring 2 Judaism – in London.		
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