

Key Stage Four Curriculum Overview for Classical Civilisations

Curriculum Intent and Rationale for Exam Boards (for examined subjects)

By end of Year 10, students will have gained a balanced understanding of some of the key areas pertaining to Greek and Roman religious practises. They will have also gained a strong understanding of some of the myths which were most important to the Romans and the Greeks.

By the end of Year 11, student will have gained an understanding of the key facets of life in the city of Rome. They will also have developed a nuanced understanding of Roman satire, in particular how reliable a genre satire is as a source for learning about the day-to-day lives of Romans.

How does the KS4 curriculum build on that from KS3?

A selection of the key KS4 topics are taught throughout KS3. Throughout Year 7, students are equipped with foundational knowledge which they will develop in greater depth at KS4. Additionally, as part of the Year 9 syllabus, students will be directly introduced to the key sources which they will pick up in KS4.

What do students do with their acquired knowledge and skills?

Students will use their knowledge in order to form opinions and clearly articulate lines of argumentation predicated upon an understanding of specific sources. They will also use their knowledge to make deductions regarding new material, and to confidently analyse art and literature in order to understand the function and the narratives native to primary sources. For instance, a WVC student will quickly learn that a man wearing a lion skin in a piece of art is probably Heracles, and that he tends to represent concepts such as masculinity, heroism and Panhellenism.

How does the KS4 curriculum align to and go beyond the National Curriculum?

The Department of Education specifies that the GCSE Classical Civilisation curriculum should allow students to:

- gain a broad knowledge and understanding of a range of literary and cultural materials from the classical world and the ability to use these to acquire knowledge and understanding of aspects of the classical world
- use their knowledge, in conjunction with their analytical and evaluative skills, in order to gain insight into the classical world from the literary and material culture studied
- demonstrate an informed response to the material studied, selecting a range of appropriate evidence to support an argument
- develop awareness of how classical sources reflect issues relevant to both the classical world and today, such as questions of gender, belief, sexuality and citizenship

The first three aims are met through the regular exposure of students to primary sources. The knowledge of these primary sources is then utilised by students in order to form coherent, articulate and intelligent opinions on a broad range of topics pertaining to the Classical world. The primary sources in question comprise those prescribed by the examining body OCR, as well as additional sources which are written into WVC's curriculum in order to further enrich our students' understanding of the lives and beliefs of Ancient Greek and Roman people.

In regards to the final aim of the National Curriculum, discourse about modern day issues regularly factors into Classical Civilisations lessons. These often take the form of discussions deriving from comparisons drawn by a teacher in order to articulate a particular ancient cultural phenomenon. Whilst these would spontaneously occur as a result of the curriculum content, at WVC these discussions are encouraged and led by a teacher. Common topics of classroom discussion include citizenship and democracy (deriving from the question of whether we can categorise 5th/4th century BC Athens as a democratic state and how Roman government functioned), slavery (one of our units looks directly at Roman slavery, whilst the roles of slaves in both Athens and Rome features prominently throughout the curriculum), gender (the restrictions on Ancient Greek and Roman women relating to their gender are discussed regularly) and modern beliefs and the importance of respecting them (a point of discussion arising from our study of Greek and Roman religion in the first half of term). Through discussing these issues, students are also advised on how to talk about complex and often sensitive issues in a respectful manner.

What new knowledge are students taught?

Term	Year 10	Year 11
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Autumn	The names and responsibilities of the Greek and Roman gods, the story of Heracles, the architecture of Greek and Roman temples and the roles of priests in Greek and Roman religion. Key sources include: The Homeric Hymn to Demeter, The Homeric Hymn to Heracles the Lion-Heart, the Parthenon, the Temple of Zeus at Olympia, the Pantheon and the Temple of Portunus.	Roman citizenship and hierarchy, Roman entertainment, What Roman satire is and what it can tell us about Roman life. Key sources include: the Tomb of Naevoleia Tyche at Pompeii, the Colosseum, the Circus Maximus, the Large Theatre at Pompeii, the Central Baths at Herculaneum, Horace 'Satire' 2.2.
Spring	The foundation myths of Athens and Rome, two Athenian festivals (the Greater Panathenaea and the City Dionysia), two Roman festivals (the Lupercalia and the Saturnalia) and how the Athenians and the Romans utilised symbols of power. Key sources include: Livy's 'From the Founding of the City', Virgil's 'Aeneid', Plutarch's 'Parallel Lives of Theseus and Romulus', the Theseus kylix, the Parthenon, the Ara Pacis and the statue of Augustus from Prima Porta.	The satires of Horaces, Juvenal and Petronius and what we can learn about Roman life from them. Key sources include: Horace 'Satires' 2.6 and 2.8, Juvenal 'Satire' 3.190-322', Petronius 'Satyricon: Dinner with Trimalchio' 29-33, 37-38 and 49-50. Once all of the key sources are covered, additional lessons will focus on revising Myth and Religion material, developing revision skills and developing writing skills.

Summer	Greek and Roman burial practises, the myth of Demeter and Persephone, the myth of Orpheus, Roman housing, home life and banqueting. Key sources include: the Homeric Hymn to Demeter, Ovid's 'Metamorphoses', the Insula of Diana at Ostia, the House of the Wooden Partition at Herculaneum, the House of Menander at Pompeii, the House of Octavius Quartio at Pompeii, three inscriptions pertaining to Roman social life.	Revision will continue into the summer term.
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How and where do students build knowledge through KS4?

The topics which students study throughout KS4 regularly overlap and interlink, allowing students to develop schemas of knowledge which will continue to develop throughout their studies. The course is divided into two modules: 'Myth and Religion' and 'Roman City Life'. Students spend much of Year 10 studying the former, with their study of the latter beginning in the summer term.

Students begin by studying what the Greeks and the Romans believed about their gods (the foundational knowledge for the study of ancient religion and myth) and during this period material will be introduced to them which will be the focus of more in-depth study in the future. Students then look at arguably the most famous cycle of Greek myths: the Labours of Heracles. The study of the latter is supported through archaeological material in the form of the Temple of Zeus at Olympia's pediments. Their first term concludes with a study of four key temples, two of which (the Parthenon and the Temple of Zeus at Olympia) they will have met previously, as well as the practise of sacrifice.

In their second term, students will learn about the foundational stories of Rome and Athens. Students will already have been introduced to parts of both during their first topic. The topic will conclude with the Greek writer Plutarch's comparison of the lives of Theseus (a founding figure of Athens) and Romulus (the founder of Rome). This will be the first time that many students will have read primary sources pertaining to the Classical world, and students will therefore be exposed to certain ways in which Greek and Roman writers constructed their narratives. This will be followed by a study of four festivals, all four of which connect back to material which students have met previously, and the term will be concluded with us looking at how the Athenians and the Romans communicated the power of their states through the art and architecture. Students will revisit the Parthenon in the case of the former (a source which they will have met in no fewer than four out of the five topics which they will have covered up until this point. They will also be introduced to Augustus, the first Roman Emperor, and consider his connections to Romulus and Aeneas, both of whom students first encountered at the beginning of the term (the story of Romulus

