

# Religious Education at Boringdon Primary School



*'RE at Boringdon Primary School aims to enable children to understand and make connections between different religions and the wider society and communities they exist in. We explore the effect religion has on people and give the children the knowledge to understand the varying aspects of specific religions, encouraging children to question and enquire.'*

## **Intent:**

At Boringdon Primary School we believe that RE should provoke challenging questions about the meaning and purpose of life, beliefs about God, issues of right and wrong and what it means to be human.

In line with the Plymouth Locally Agreed Syllabus, our RE curriculum develops children's knowledge and understanding of Christianity and other principal religions. The religions studied are Christianity, Islam, Judaism and Hinduism. Consideration is also given to other non-religious perspectives such as Humanism.

We recognise the ever-changing and multicultural world that we live in and our children are growing up in. Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the rights of others to differ.

Where a child in our school follows a different religion from those studied, opportunities will be created to explore, compare and contrast this alongside the taught religions. At Boringdon Primary School, RE aims to ensure that all pupils:

Make sense of a range of religious and non-religious beliefs - identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.

Understand the impact and significance of religious and non-religious beliefs on believers - evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.

Make connections between religious and non-religious beliefs, concepts, practices and ideas studied as well as making links with and developing their own personal view - examining how and why people put their beliefs into action in diverse ways, within their everyday lives, within their communities and in the wider world.

## **How is Religious Education planned and taught at Boringdon Primary School?**

Our RE curriculum for the Foundation Stage and Years 1, 2 and 6, is adapted from the Plymouth Locally Agreed Syllabus. This has a spiral nature, meaning children will encounter some of the same concepts, using different key questions, at different ages. This supports their ability to connect ideas and develop a coherent understanding of religion and belief. Where possible, year groups study the same concept at the same time, encouraging discussion at home, display opportunities across the school and allowing staff, children and parents to see the development and progression in learning.

- We believe that RE is an exciting subject which should be challenging, thought-provoking and engaging. We use a variety of teaching methods, including:
- Visiting local places of worship and receiving visitors from faith communities.
- Using art, music, dance and drama.
- Children experiencing times of quiet reflection to develop their own thoughts and ideas.
- Using story, pictures and photographs.
- Using artefacts to help children develop their understanding of religious beliefs and forms of expression.
- Discussing religious and philosophical questions giving reasons for their own beliefs and those of others.
- Adaptive teaching strategies are used for children with SEND to support them in accessing the curriculum; for example, using Widgeo to make the vocabulary and unit content accessible, use of stem sentences and cloze procedures where appropriate.

## **Diversity at Boringdon Primary School**

We believe it is important to acknowledge and teach about diversity WITHIN religion as well as diversity OF religion. We do this from the Early Years by using the language of "Some", "Many", "Most" and by exploring different beliefs within religion as we move up through the school.

## Enrichment

We believe that nothing parallels a first hand experience, therefore our pupils have frequent opportunities to meet people from other religions and visit a variety of different places of worship. We encourage curiosity and open mindedness and find that this allows our pupils to ask informative and thought provoking questions that lead to deep conversations about humanity, religion and the meaning and purpose of life. Experiencing other religions first hand, not only gives our pupils a deep and secure understanding of the diverse world in which we live, but it fosters positive attitudes, respect and acceptance, something we value at Boringdon Primary School.

Some examples of enrichment our pupils have enjoyed include;

- Visits from speakers of different religions
- Trips to various places of worship
- Participating in and celebrating Christian festivals

## How do we check that pupils have understood before we move on?

- Answering retrieval questions to support recall and committing information to their long-term memories
- Understanding and using prior knowledge, from current or previous year groups, alongside the unit, making connections and thinking about similarities, differences, and connections
- Confidently debating and discussing choices made
- Lesson observations and subject leader discussions with pupils
- Regular pupil voice opportunities to allow the children to demonstrate their knowledge and also reflect on their own learning and progression
- End of unit synoptic tasks

Children will demonstrate their understanding and knowledge through independently applying all that they have learned to answer the main enquiry question (synoptic task). Assessments are made formatively and summatively with retrieval quizzes within lessons and synoptic tasks used as an end of unit assessment where the main enquiry question is answered. These synoptic tasks give the children scope to share a wide breadth of understanding in relation to the topic taught.

We use an impact document to measure the effectiveness of our learning. This helps us improve our teaching and scaffolding of learning for the following year. Information is fed back to previous teachers if it was felt that the knowledge from that year was also not secure enough. The impact of the RE curriculum is regularly reviewed in staff meetings and INSET days throughout the year. We have strong links with other schools, both primary and secondary, within Westcountry Schools Trust which ensure a continuous review of practice and provision as well as expert guidance from the Executive Director of Religious Studies.

# Opening Worlds



## What is Opening Worlds?

Opening Worlds is a knowledge-rich humanities programme for teaching history, geography and religion in Years 3 to 6. As a school, we are provided with curriculum resources together with training, support and ongoing programme-related professional development for our school teachers.

The uniqueness and background of every child is recognised and valued. Because of this, our curriculum covers a range of cultural, historical and ethical backgrounds and offers purposeful and meaningful experiences to apply, share and develop this knowledge.

Our diverse, culturally rich and wide-scoping curriculum is underpinned by the teaching of basic skills, knowledge, concepts and values in a rigorous and coherent way. Explicit links to story-telling and creativity are made to enthuse learners. Many enhancement and enrichment activities are used throughout the curriculum to engage children and create purposeful, high-leverage outcomes that give children the opportunity to use and apply their developing knowledge and skills.

Our aim is to create an environment that prompts curiosity, critical thinking and allows learners to connect strands of learning across all aspects of the curriculum.

## What does this look like at Boringdon Primary School?

The programme meets and substantially exceeds the demand of the National Curriculum for history and geography and is compatible with our locally agreed syllabus in RE. The programme is characterised by strong vertical sequencing within subjects (so that pupils gain security in a rich, broad vocabulary through systematic introduction, sustained practice and deliberate revisiting) and intricate horizontal and diagonal connections, thus creating a curriculum whose effects are far greater than the sum of its parts.

As the programme builds on prior learning, Years 3, 4 and 5 will start with the Y3 Curriculum in the 2024-25 Academic year

<b>Year 3</b>	<b>Hinduism 1: A Hindu Story: Rama and Sita Term 1</b>	<b>Hinduism 2: More Hindu Stories Term 2</b>	<b>Hinduism 3: Even More Hindu Stories Term 3</b>	<b>Judaism 1: Abraham, Isaac, Jacob Term 4</b>	<b>Judaism 2: Joseph, Moses and the Exodus Term 5</b>	<b>Judaism 3: Samuel, Saul, David and the Kingdom Term 6</b>
<b>Main enquiry</b>	What Does the Story of Rama and Sita Mean to Hindu Peoples?	What Do Hindus Learn From Vishnu's Stories and Symbols?	How Do Hindus Show Their Devotion?	Why is the Promised Land so Important to Judaism?	Why Do Jews Celebrate the Festival of Passover?	How Do Jews Today Show the Importance of the Jewish Temple and the Kingdom of Israel?
<b>Lesson titles</b>	<ol style="list-style-type: none"> <li>1. An Ancient Story</li> <li>2. Four Sons for the King of Ayodhya</li> <li>3. Rama and Sita Leave the Kingdom</li> <li>4. Rama, Sita and the Demon Ravana</li> <li>5. Rama and Sita Return</li> <li>6. Understanding the Story of Rama and Sita</li> </ol>	<ol style="list-style-type: none"> <li>1. Manu and Matsya the Fish</li> <li>2. The Vedas in Danger!</li> <li>3. Vishnu and His Symbols</li> <li>4. A Changing Religion</li> <li>5. Arjuna Faces the Battlefield</li> <li>6. Arjuna and Krishna Have a Conversation</li> </ol>	<ol style="list-style-type: none"> <li>1. Worshipping Together - Family Puja</li> <li>2. Worshipping Anywhere, Any Time!</li> <li>3. Ganesha, the god of Good Fortune</li> <li>4. The Story of Ganesha's Birth</li> <li>5. Shiva: Endings and Beginnings</li> <li>6. A Festival for Parvati</li> </ol>	<ol style="list-style-type: none"> <li>1. The Hebrew Bible</li> <li>2. The Story of Abram and Sarai</li> <li>3. Abram Becomes Abraham</li> <li>4. Abraham and his Son, Isaac</li> <li>5. The Story of Isaac and Rebekah</li> <li>6. The Story of Jacob and Rachel</li> </ol>	<ol style="list-style-type: none"> <li>1. Athens Tries Something Different</li> <li>2. The Peloponnesian War</li> <li>3. The Parthenon</li> <li>4. Greek Literature</li> <li>5. The Odyssey</li> <li>6. The Greeks Loved Philosophy</li> </ol>	<ol style="list-style-type: none"> <li>1. The Scout, The Serpent and the Wilderness</li> <li>2. The Law, the Walls and the Judges</li> <li>3. Two Kings: Saul and David</li> <li>4. King Solomon Builds the Temple in Jerusalem</li> <li>5. Captives in Babylon</li> <li>6. How Do Jews Worship Without the Temple?</li> </ol>
<b>Substantive knowledge</b>	<ul style="list-style-type: none"> <li>• Ancient stories.</li> <li>• 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)</li> <li>• First reference to Vishnu</li> <li>• The meanings of the story of Rama and Sita in Hindu tradition, focusing on (i) dharma; (ii) light.</li> </ul>	<ul style="list-style-type: none"> <li>• Vishnu and his avatars 1 – story of Manu and Matsya the fish</li> <li>• Meaning and role of the Vedas – importance of sacred knowledge in Hinduism (through Manu/Matsya story). Ancient texts in Hinduism, including epics (revisit Ramayana)</li> <li>• Vishnu's symbols</li> <li>• Origins of Hinduism in Indus Valley/Hinduism as a sacred religion</li> <li>• Vishnu and his avatars 2 – Krishna and Arjuna on the battlefield: the teachings of the Bhagavad Gita</li> </ul>	<ul style="list-style-type: none"> <li>• Ganesha stories and their meanings</li> <li>• Parvati and Shiva - family in Mount Kailash</li> <li>• The festival of Teej - women in Hinduism</li> <li>• Puja ceremony</li> <li>• Puja in Hindu stories</li> <li>• Listening to Hindu people talk about their beliefs and practices.</li> <li>• Optional visit to Hindu temple and/or people</li> </ul>	<ul style="list-style-type: none"> <li>• How have stories from the Hebrew Bible shaped Judaism?</li> <li>• How did the Jews explain what they saw and experienced?</li> <li>• Including stories from the Hebrew Bible.</li> <li>• Abraham and Sarah and the concept of the Promised Land, Isaac and Rebecca, Jacob and Rachel</li> <li>• Contexts relating to land, kinship, war.</li> <li>• 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.</li> </ul>	<ul style="list-style-type: none"> <li>• Including the following stories from the Hebrew bible: Joseph in Egypt</li> <li>• Moses, Passover and the Exodus (Red Sea and the wilderness and tabernacle)</li> <li>• Mount Sinai and 10 commandments</li> <li>• Promised Land</li> <li>• Contexts relating to land, kinship, slavery, laws. Everyday problems of justice arising</li> </ul>	<ul style="list-style-type: none"> <li>• Stories inc. David and Goliath and King David.</li> <li>• Solomon and the building of the Temple in Jerusalem Babylonian stories: captivity and destruction of the Temple; e.g. Daniel in the lions' den, King Nebuchadnezzar Jews return to Promised Land (link to Persian king Cyrus from Y3 History)</li> <li>• Note on Judaism units: Stories are framed through questions about Judaism, keeping a sense of it as the Hebrew Bible rather than a Christian ("Old Testament") lens.</li> <li>• Summer 1 and 2 introduce 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...")</li> </ul>
<b>Vocabulary</b>	<p><b>Chapter 1</b> believers, Hindu, Hinduism, beliefs, Indus, Rama, epic, Ramayana, Sita, Lakshmana, deer</p> <p><b>Chapter 2</b></p>	<p><b>Chapter 1</b> holy, Manu, Matsya, reveal, Vedas, boarded</p> <p><b>Chapter 2</b> souls, journey, evil, conch, wrestled, defeated, precious,</p>	<p><b>Chapter 1</b> shrine, puja, puja tray, sandalwood, incense, atmosphere, impure, Ganesha, swirl, aarti</p> <p><b>Chapter 2</b></p>	<p><b>Chapter 1</b> Jewish, Jew, Hebrew Bible, Abraham</p> <p><b>Chapter 2</b> Abram, inheritance, Promised Land, famine, deceived</p>	<p><b>Chapter 1</b> Joseph, descended, coat of many colours, envy, dream, mauled, grieved, enslaved, servant, interpret, plenty, overseer, guilty</p> <p><b>Chapter 2</b></p>	<p><b>Chapter 1</b> high priest, Sabbath, report, scout, scouts, fortified, flowed with milk and honey, grumble, doubted, venomous, bronze serpent, generation, Jordan</p>

	<p>kingdom, subjects, succeeds, prosperous, Vishnu, embodiment, manhood</p> <p><b>Chapter 3</b> decree, banish, companion, oath, throne</p> <p><b>Chapter 4</b> demon, chariot, entranced, Hanuman</p> <p><b>Chapter 5</b> symbol, victory, altar</p> <p><b>Chapter 6</b> dharma, order, Diwali, duty, devotion, path, symbol</p>	<p>life-giving</p> <p><b>Chapter 3</b> chakra, lotus, mace, mind, offerings, offered, charm, chanted, priest, weapon, purity, infinite, infinity</p> <p><b>Chapter 4</b> Sanskrit, sacrifices, blessings, consuming, versions</p> <p><b>Chapter 5</b> Mahabharata, hero, Arjuna, royal, warriors, bow and arrow, archer, jealous, envy, exile, blood raced, charioteer, Krishna, battlefield</p> <p><b>Chapter 6</b> Conversation, avatars, flute</p>	<p>supreme, tradition, creation, murti, contentment</p> <p><b>Chapter 3</b> wise, wisdom, good fortune, joy, prayer, truth</p> <p><b>Chapter 4</b> Parvatai, Shiva, fierce, warlike, guard, threatened</p> <p><b>Chapter 5</b> meditating, hustle and bustle, focus, trident, timeless, necklace, renewal, shed</p> <p><b>Chapter 6</b> Nepal, henna, Teej, fasting, procession, thankful</p>	<p><b>Chapter 3</b> covenant, Sarah, Isaac, angels</p> <p><b>Chapter 4</b> ram</p> <p><b>Chapter 5</b> dependable, draw water, comforted, Jacob</p> <p><b>Chapter 6</b> Esau, inherit, birthright, ladder</p>	<p>twelve tribes of Israel, Israelites, outnumber, enslave, whipped, mortar, adrift, bulrushes, princess, gurgling, Moses, Struck, exile, herding, forty years, extraordinary, burning bush, deliver, delivered</p> <p><b>Chapter 3</b> confident, stammer, slither, magicians, heart was hard, plagues</p> <p><b>Chapter 4</b> slaughter, unleavened bread, lintels, angel of death, firstborn, wailing, Passover, dawn, conversations, deliverer, Exodus</p> <p><b>Chapter 5</b> Red Sea, the land flowing with milk and honey, hooves, pursued, sea bed, Mount Sinai, forty days, forty nights, ten commandments, golden calf, idolatry, tabernacle, cherubim, Ark of the Covenant, reverently</p> <p><b>Chapter 6</b> Seder, kiddush, haggadah, Seder plate, matzah, Hallel, bitter herbs, reclining, recline</p>	<p>River, blessing</p> <p><b>Chapter 2</b> Torah, Levi, courageous, prosperous, spies, Jericho, spare, faith, faithful, judges, Samuel, prophet, Saul, anointed</p> <p><b>Chapter 3</b> plundered, plunder, disobedient, David, Philistines, Goliath, giant, insults, sling, prevailed, Jerusalem, consulted</p> <p><b>Chapter 4</b> alliance, newborn, temple, suitably, mount, stonecutters, Most Holy Place, atone, Atonement, Yom Kippur, Judah</p> <p><b>Chapter 5</b> captives, captivity, Esther, orphan, Haman, decree, fast, gallows</p> <p><b>Chapter 6</b> Maccabees, menorah, Hanukkah, synagogue, Tanakh, Purim</p>
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